

TWENTY
Sermons
Preached upon several
OCCASIONS.

By ED. REYNOLDS, D.D. and Dean of Christ-Church.

The Titles whereof appear in the following Pages.



LONDON,

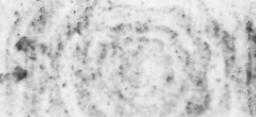
Printed by Tho. Ratcliffe, for George Thomson at the Rose
and Crown in St. Paul's Church-yard, 1660.

TWENTY

2. **THE
OCAGO**

THE OCAГО

THE OCAГО



1. **THE OCAГО**



WILLIAM VI
Twenty Sermons preached
upon several Occasions.

BY
EDWARD REYNOLDS.
D.D.Q.H.U.T. IV

I. **T**HE SHIELDS of the EARTH.

A Sermon preached before the Reverend Judges, Sir Richard Hutton; and Sir George Crook, at the Assizes holden at Northampton, February 25, 1634.
The Text on Psalm 47.9.

II. A Sermon touching the PEACE and
REDIPICTION of the CHURCH.
Preached at the second Triennial Visitation
(* 2) of

of the Right Reverend Father in God, Francis
Lord Bishop of Peterborough at Daventry
in Northamptonshire, July 12. 1637.
Rom. 14.9.

III. SELF-DENIAL. Opened and apply-
ed in a Sermon before the Reverend Assem-
bly of Divines. On a day of their private
Humiliation. Mat. 16. 24.

IV. ANIMALIS HOMO. *Concio latine*
Habita ad Academicos Oxonienses, nono
die Octob. 1649. pro inchoando Termino.
1 Cor. 2.14.

V. JOY in the LORD. Opened in a Ser-
mon preached at Pauls, May 6. Phil. 4.4.

VI. TRUE GAIN. Opened in a Sermon
preached at Pauls, November 9. 1656.
Mat. 16.26.

VII. The PEACE of JERUSALEM. A
Sermon preached in the Parliament House,
Jan. 9, 1656. Being a Day of private Hu-
miliation kept by the Members thereof.
Psalm 122. 6, 8, 9.

VIII. DEATHS ADVANTAGE. HO-
pened in a Sermon preached the last Summer
at

at Northampton, at the Funeral of Peter
Whalley Esq; then Major of the said Town.

Phil. 1.21.

I X. SIONS PRAISES. Opened in a Sermon
preached before the Right Honourable the
Lord Major, Aldermen, and Common-
Council of London: on the day of Solemn
Thanksgiving unto God for his long and
gracious preservation of that great City,
&c. Psalm 147. 12,13,14,15.

**X. A Sermon touching the use of HU-
MANE LEARNING.** Preached in
Mercers Chappel at the Funeral of that
Learned Gentleman, Mr. Joh. Langley,
late School-Master of St. Pauls School in
London, on the 21. day of Septemb. 1657.
A.B. 7. 22.

**XI. The Comfort and Crown of great ACTI-
ONS.** In a Sermon preached, Decemb. 4.
1657. Before the Honourable East-India
Company. Neh. 13. 31.

XII. The RICH MANS CHARGE.
Delivered in a Sermon at the Spittle upon
Monday in Easter-week, Apr. 12. 1658.
before the Lord Major, &c. v/Tim. 6. 17.
18. 19.

XIII.

XIII. GODS FIDELITY the Charches Safety. Opened in a Sermon preached before the Lord Major, Aldermen, and Common-Counsel at Lawrence-Jury-Church, on Wednesday a day of Humiliation by them appointed, Septemb. 15. 1658. Ezra 9.15.

XIV. The Substance of two Sermons, one touching composing of Controversies. Phil. 3. 15,16.

XV. Another touching UNITY of Judgement and Love amongst Brethren, preached in two Honourable Conventions of Parliaments; the former, Jan. 27. 1657. The other, Feb. 4. 1658. Phil. 2.12.

XVI. The BRAND pluck'd out of the FIRE. A Sermon preached before the Lord Major, Aldermen, and Companies of London, on Noveb. 5. at St. Pauls, 1659. Zeph. 3.12.

XVII. The MISERY of a Deserted People. Opened in a Sermon preached at St. Pauls, before the Lord Major, Aldermen, and Common-Counsel, Decemb. 2. 1659. being a Day of Solemn Humiliation by them appointed. Hoseah 9.13.

XVIII. The WALL and GLORY of Jerusalem. In a Sermon preached in St. Pauls Church,

*Church, London, before the Lord Major,
Lord General, &c. on Feb. 28. 1659. being
a Day of Thanksgiving unto God for re-
storing the Parliament and Common-Coun-
cel. Zach. 2. 5.*

XIX. The AUTHOR and SUBJECT of
*Healing in the Church. Set forth in a Ser-
mon, preached before the Right Honourable
the Parliament of England at St. Margar-
ets Church in Westminster, on Wednes-
day, April 25. 1660. being the first day
of their Assembly. Mal. 4. 2,3.*

XX. The MEANES and METHOD of
*Healing in the Church. Set forth in a Sermon.
Preached before the Right Honourable the
House of Peers in Westminster Abby,
April 30. 1660. being a Day of Solemn Hu-
miliation by them appointed, 2 Chron. 7.
13,14.*

съпътстване на съдебните инициативи и това
се извърши във всички случаи, когато съдебната
инициатива е предложена от съдебните органи
или е предложена от съдебните органи

ПОСЛЕДНИЯ СЪДЪ СЕ ЗАВИ
Съдът е съдебна инстанция, която е наименувана
съдът е съдебна инстанция, която е наименувана

ПОСЛЕДНИЯ СЪДЪ СЕ ЗАВИ
Съдът е съдебна инстанция, която е наименувана
съдът е съдебна инстанция, която е наименувана
съдът е съдебна инстанция, която е наименувана
съдът е съдебна инстанция, която е наименувана



P S A L . 47 . 9 .

*The Shields of the Earth belong unto
God : He is greatly exalted.*



He Psalm is a Psalm of shouting and triumph at the proclaiming of a King. At which solemnity the use of the people hath been to clap their hands, to sound the Trumpets, and with united Acclamations to profess both their joy and their subjection. The *Gentiles* are here called upon unto this duty and triumph of obedience, ver. 1. 6. and great reason for it, in two respects. 1. So great is the King, who is here proclaimed, as that he is able to make all his subjects, Kings too. He chooseth the excellency of *Jacob* for their inheritance, ver. 4. And that was the Primogeniture and right of Government, Gen. 49. 3, 4, 10. 2. So great a King he is besides, as that he is able to subdue all the Princes of the earth to his obedience and make them

¹ Reg. 1. 39.
² Reg. 32. 11.

The Shields of the Earth.

them gather together, or resort unto him , which is a phrase expressing subjection , Gen 49. 10.
Hof. I. II.

Zach. 4. 6.

But you will say, is it then so strange a thing for one Prince to conquer another ? No, the greatness of Christ's Kingdom is in this ; That Princes do voluntary become his Subjects, not by might compelling them, but by his Spirit perswading them ; not by Arms, but by Arguments, not by Conquest, but by Conviction : The Princes, the Voluntaries of the people are gathered together ; that is, are become obedient to the God of Abraham.

Isai. 17. 6.

But how come Princes to be so flexible to terms of subjection ? How come they to be willing, nay, ambitious to stoop to another's Scepter ? How come the Grandees of the world to be caught by Fishermen, and young Lions to be let by a little childe, as the Prophet speaks ? The reason of that follows in my text, *The Shields of the Earth belong to God*, and when he will be pleased to exalt himself, he can easily subdue and perswade them.

Few there are of those whom I have looked unto, who retaining the original word, *Shields*, do not understand it in the same sense with the first word of the ver *Princes*. *Calvin*, I confess, and from him some others, though approving this exposition as consonant to the scope of the Text, do yet understand it in *Astracto*. *The protection of the earth is of the Lord*. Or, *the Lord is the Shields*, that is, the manifold Protection of the earth. And so much doe I honour the judgement of that most learned Interpreter, that as he acknowledgeth the other Exposition

tion to be consonant to the Text, so I shall not altogether neglect his; but take both the Abstract and Concrete together, the *Protection*, and the *Protectors*, the *Office*, and the *Persons* protecting the Earth belong all to God.

But because I finde, 1. The learned Lexicographers in the Hebrew Tongue, *Pagnin*, and *Shindler*, both noting out this place in special, where Princes and Magistrates are called *Shields*.
2. The learned Expositors, *Bucer*, *Melanthon*, *Musculus*, *Illyricus*, *Tirinus*, *Muis*, with the Hebrew Doctors, *Aben Ezra* and *Kimchi* taking the word here to note *Princes*. 3. Because I find the harmonie of the Scriptures, making way, and giving full allowance to this exposition, Hos. 4. 8. where Rulers are expressly called by the name of *Shields*; I shall, I hope, with clear satisfaction to better judgements choose chiefly to insist on that sense, as being in all confessions very pertinent to the scope of the Text, and most suitable to the busyness of the Time.

Here then we have the *Rulers of the Earth* set forth by a double relation. The one upward, they are *Scuta Deo*, they belong to God: The other downward, they are *Scuta terre*, the *Shields of the Earth*; and both these noting two things, their *Dignitie*, and their *Duty*. They belong to God, it is their honour that he hath Sealed them; they belong to God, it is their duty to be subject to him. They are the *Shields* of the earth, it is their *Honour* that they are above others, they are the *Shields* of the Earth, it is their *duty to protect others*. And surely

The Shields of the Earth.

surely great reason they should doe their duty, when they have honour and dignity of their own to encourage and to support them in it. But there is a further reason then that in the Text, namely the Honour of God: for when the Rulers of the people doe not onely by the sacredness of their persons, but by the holyness of their lives belong to God; when they are above the people, not in honour onely, to overtop them, but in love and righteousness to protect them too, then never more *vehementer exaltatur*, the God of Israel is highly exalted.

This then is the summe of the words. A two-fold Dignity, a two-fold Duty, and Gods honour the end and ground of all. Of all which by Gods gracious assistance, with due respect to the time and your great business. And first of their relation upward, They belong to God, their office to God, their persons to God.

1. Their Office, the Protection of the Earth belongs to God. The earth is the Lords, and the fulnes thereof, and all the Princes in the world are but his Deputies and Vicegerents, He the Supreme and the main Protector. It is not in man, *he that runneth, nor he that willeth, but mercy comes from God, Rom. 9. 16.* It is not in the Church, *he that planteth, or he that watereth, but the increase comes from God, 1 Cor. 3. 7.* It is not in the battel, the horse or the rider, *but safety comes from God, Prov. 21. 31.* It is not in the State, the wise man, nor the rich man, nor the mighty man, *but judgement and kindness come from God, Jer. 9. 23.* In matters of judicature, *He the Law-giver*

The Shields of the Earth.

5

Law-giver to rule the cause, Jam. 4. 12. He the Judge to hear it, Psal. 50. 6. He the pleader to argue it, Psal. 35. 1. He the witness to confirm it, Mal. 3. 5. He the King to determine and over-rule it, and all to the purposes of safety and protection. *The Lord is our Judge, the Lord is our Law-giver, the Lord is our King, he will save us, Isa. 33.*

22. *O Israel thou hast destroyed thy self, but in me is thy help, I will be thy King, Hos. 3. 10.* It is the Devils stile to be ~~near~~ ~~near~~, an Accuser, it is Christs to be ~~Agag~~ ~~Agag~~ an Advocate and Comforter. It is the Divels work to be Abaddon, a Destroyer, it is Christs to be Goel, a Redeemer. When it comes to punishing and pulling down, then he calls it *Opus alienum*, a work strange unto him, Jer. 28.21. He is not willing to afflict, it comes not from his heart, Lam. 3. 33. But when he is to build up, to protect, to shew mercy, to be a *Shield of the earth*, then he delighteth in that, Mic. 7. 18.

You see the Protection of the Earth belongs to God. 1. By his Providence, he supporteth it, the same vertue being required to conserve the world which was to create it. 2. By his Ordinance, he setteth up and establisheth those Orders of Government which are to administer it. 3. By his assistance and benediction, he encourageth and prospereth the just and honourable endeavours of those that are dispensers of Peace and Justice. Lastly, By the powerful restraint of his Law over the consciences of evil men, by the sweet influence of his Grace on the souls of good men, by planting an awful reverence, towards Authority, in the mindes

mindes of all men , by his secret and wonderful wisdom tempering and reducing the various events and contingencies in the world , to his own merciful ends of peace . By these and the like powerful operations , are Churches and Commonwealths marvellously protected , amidst so many machinations of Satan , so many mutinous and turbulent affections of men , so many jealousies , and Antipathies of States , so many principles of commotion and dissolution , as a piece of rich and beautiful Arrasse is curiously wrought out of the mixture of various and contrary colours . That every one which looketh on , may say , Verily He must needs be a God which judgeth the Earth .

O therefore let us all learn to rest upon this Protection , not to trust in our own counsels , purses , policies , and machinations , *The name of the Lord is the only strong Tower* , for the persons or States to fly unto . Without this , walls of Sea , and Towers of Munition , Mines of India , and horses of Egypt , mountains of Brass , and men of Iron would do no service , afford no succour or help at all . All the defences of men , without God , are but a shadow . Their defence ; their shadow is departed from them . *Numb . 14 . 9 .*
Thus their office belongs to God .

Next , their persons , they belong to God too . His own they are , and so he calls them , *Touch not mine Anointed* , *Psal . 105 . 16 .*

And his they are divers wayes . 1. By a singular and more special Propriety . Other things belong so to God , as that men also under him , and by

The Shields of the Earth.

7

by subordinate interest and indulgence from him, have a right over them too. The Earth is the Lords; and the fulness thereof, but he hath given it to the children of men. The Beasts of the Forrest, and Cattell on a thousand Mountains all his, but he hath subjected them all to man. It is not so here. Princes doe so belong God, as that he holdeth all the propriety solely in himself, transferreth it not upon any other. *A Deo secundi, post Deum primi, soli Deo subiecti,* saith Tertullian. There is not a man between them and God, but he onely that is man and God: *Every soul must be subject,* therefore no soul is above them, Rom. 13. 1.

2. His by *Unction*, by the Royall character and sacred signature, wherewith he hath marked them for himself, by his own *Dixi*, the Word of God which came unto them, as our Saviour speaks, John 10. 35. *Inde potestas unde & spiritu,* to Tertullian, and an *Ancienter* then he, *Cujus iussu homines, ejus iussu reges.* So Irenaeus, and an *Ancienter* then he, the Powers that are, are of God. So Saint Paul: and yet further, *The God of Heaven hath given thee a kingdom,* so Daniel. And if you will yet go to the *Ancientest* of all, *By me Kings reign.* So God himself, Prou. 8. 16. Cyrus an Heathen King, Saul an evil King, David an holy King, all these were *Anointed Shields* (to use the phrase of the Prophet, Isa. 21. 5.) so they are all called, the first by the Prophet *Esay*, the other by *Samuel*, and the third by God himself.

3. His by *immediate Representation*; this honor is given them *in hoc signo non habent pugnam.* To be

B

Gods

Psal. 24. 1.
Psal. 135. 16.

Psal. 50. 10.
Gen. 1. 28.

Tertul. Apolog.
cap. 30. 33, 34.

Tertul. Apolog.
Iren. lib. 9. c. 24.
Aug. de Civ.
Dcl lib. 1. cap.
32. Cr. lib. 5. cap.
1. 31.
Rom. 13. 1.
Dan. 2. 37.

Rex erat, ergo
alium prater
Deum non ti-
mebas. Ricrou.
ad Buffac. de
virgin. Ambros.
Apolog. David.
cap. 10. Caffred.
in Psal. 50.
Justin. Marth.
Quest. 142.

The Shields of the Earth.

Gods both by name and office : So they are called, *The gods of the people, Exod. 22. 28.* Their Throne *Gods Throne, 1 Chron. 29. 23.* Their Scepter *Gods Scepter, Exod. 4. 20.* Their Judgement *Gods Judgement, Deut. 1. 17.* Not only all from him, but all for him, and in his stead.

4. His by *special care*, and more particular protection and provision, *Touch not mine Anointed.* *Not tactu cordis*, with so much as an evil thought, either of jealousy to suspect their actions, or of injury to wish hurt unto their persons, *Eccles. 10. 20.* *Not tactu oris*, with so much as a repining or calumniating tongue, to gnaw the names or honours of the Rulers of the people, *Exod. 22. 28.* Much less with the fist of violence or in the instruments of blood. If one Anointed do but touch the skirt of another, that touch of a garment will cause a blow upon his own heart, *I Sam. 24. 5.* 'Tis noted of the *Persians*, when they came into the presence of their Prince, they drew their hands into their sleeves, in token both of reverence and loyalty: they would not have an hand stirring while Majesty was in presence. Cursed therefore forever be *Mariana* his *Quæcunque Arte*, and *Bellarmino* his *Omini Ratione* (Terms as wide as Hell, or the grave, to comprehend any contrivance of mischief) whereby they touch to the quick, or rather to the death, both the persons, and power, the lives and Crowns of Gods Anointed.

5. His by *Domination* and *Sovereign influence* over their persons, wills, counsels, designs, to order, to alter, to turn them all as rivers of water.

It

Xenoph. Hell.
nicon. lib. 1. 1.

Mariam lib. 6. de
Principi. Bel-
larm. lib. 5. de
Pont. Rom. c. 7.

The Shields of the Earth.

9

It is not within the power, nor seeming the distance and duty of inferior men to bend and draw down the mindes of Princes unto their will. But the King's heart is in God's hand, and he can turn and fashion it as it pleaseth him, Prov. 21. 1. Job 12. 24. Therefore when Nehemiah was to petition the King, he prayed to the God of heaven, who only was able to incline the heart of the King to favour him. Nehem. 2. 4. and so Mordecai and Esther, Cap. 4. 16. 5. 2. and Jacob for his sons, when they were to return to Joseph, Gen. 43. 14.

Lastly, The Princes in the Text belong to God in a more sweet propriety then all the former, namely by Religion p[er] subjection to the yoke of Christ. Because they gather themselves to the people of the God of Abraham, not only to the Rulers, so Cyrus was, but, which is a more heavenly priviledge than that, to be Members of the Church of God; to be nursing fathers to the household of Christ, to kisse the Sonne, and to bow to his Sceptre. Wee call not those Kings happy, saith Saint Austin, who have reigned long and conquered enemies, Sed qui potestatem suam divina Majestati famulum faciunt, Who make their power serviceable to the Majesty of God. And he telleth us of Theodosius, that godly Emperour, that it was more joy to him to be a member of the Church, then a Monarch of the world. On which place we finde noted the like example of Lewis the devout amongst the French Kings, who professed himself more honoured at the Font, where he had been baptiz'd for a Christian, than in the Throne where he was anointed for a King.

B 2

Thus

Nom[us] principi
leges scripti.
Planis Pato-
gry.

I[ob]. 49. 13. 60.
11. 16.
2[esal]. 2. 10, 11.

Aug. de Cris.
Dei, lib. 5. c. 24.

Ecclesiast. non
brunne[m] magia
quam in Terra
regnare gaude-
bas. ib. cap. 26.

The Shields of the Earth.

Gerendorum re-
rum felicitatem
et facultatem
Fatis suis De-
reconsit. Vide
Pined. in Job 1
11. Sect. 7.

Thus now we have brought their first Dignity and their Duty together. For it is not the Honour only, but the Office of the Shields, to belong to God. You cannot well be *The Shields of the Earth*, except you learn of him who is the great Master of Protection. And surely Religion is an excellent School-master, to teach us our duties in our particular callings. The Prophet telleth us, that the very Husband man is taught of God *how to sow and thresh*, Isa. 28. 26. David, a great Warrior, where learned he his skill? *Thou teachest my hands to fight*, Psal. 18. 34. Bezaleel, an excellent work-man, whose Apprentice was he? *God hath filled him with wisdom and understanding*, Exod. 35. 21. Salomon an admirable shield for Government, who framed him? *I, saith God, have given thee an understanding heart*, 1 Reg. 3. 12. Religion makes a man redeem the Time; and Time, you know, is *Mater artium*, the Mother of skill. And Religion makes a man goe to God; and God, you know, is *Pater luminum*, the Father of every good gift. Therefore the Scholer when he prayeth, studieth hard: The Tradesman when he prayeth, thrives a pace: the Judge when he prayeth, executeth judgement, as the Mower when he whetteth, cutteth down the grafs. The learned have made the Observation to my hand, *Phineas stood up, Vaiaphallel*, and he prayed, saith one Translation, and he executed judgement, saith another. The Original word bear both, to note that Religion doth marvellously fit a man for works of justice. If you ask me who was the best soldier in the armies of *Israel* against *Amalek*, certain-

Bishop At-
drews Mr. San-
derson on this
Text.

tainly not he that listed up his sword against the enemies of Israel, but Moses who listed up his hands to the God of Israel. Be pleased ever to remember this, it is *Sensu Deo*, that makes *Santa Terra*, 'tis Religion ever that holds up Justice, 'tis from the Temple that the two pillars of a Common-wealth, strength and stability doe proceed; 1 King. 7. 21. Therefore *Plato* would have the Palaces of Princes joyned unto Temples: to note that Government and Religion, prayer and justice; the Word and the sword should never be severed. And mark it ever in the whole course of story, *Ubion est sanctitas, pietas, fides, instabile regnum eft.* With Religion, the Arches of strength and sted-diness have been ever endangered, and the people have been shaken like a reed in the waters; 1 Reg. 14. 15. Therefore, ever let the Anointed ones, *Zerubbabel* and *Jeshua*, the Prince and the Priest, the Magistrate and the Minister stand al-ways before the Lord, Nu where else can they receive instruction for the Government of State or Church, Zeph. 14. 14.

And here again the doctrine of the Jesuites de-serve a brand. *Ut nihil stilet Principes de Religionne statutus.* That matters of the Church and the worship of God should be left only to Saint Peters Apostolical Successors, and that Princes should in no case haue power, government, or jurisdiction Ecclesiastical. *Bellarmino undertakes it, Quod non sit Ecclesiasticum Regimen penes Principes seculares.* Certainly the High Priests arrogated noe to much in *David's time*, who did himselfe order the courses and

Lib. 6. de legib.

Sane in Thebais
Lollandi de Re
cap. 12. Arist.
Patin. I. 7. Valer.
Max. lib. 1. cap. 1

Hockers Politie,
lib. 3. Sec. 1.

Mariac. cap. 10.

Bellarmino de Lai-
cis. lib. 1. cap. 7.
de Pontif. Rom.
lib. 1. cap. 9.
E quoniam est re-
gat Pontificum
Imperio subesse,
inquit Senn. de
cens. Bibl. lib. 5.
Anno. 176.

The Shields of the Earth.

and attendance of the Levites, 1 Cor. 9. nor yet in *Ezekiel's* time, who himself appointed the services of the Priests and Levites, and gave special order by Royal Edict for the celebration of the great Pascoever; and that too at an usual time, 2 Chron. 30. and 31. So *Jehoshaphat* and *Josiah* did not only make special provision for the service of God, but gave the Priests and Levites their charge, as well as the Judges and people, 2 Chron. 19. and 34. 35. Yea, long since *Saint Peter's* time, it was a prerogative which *Constantine* reserved unto himself (who yet honoured his Bishops as much as ever Prince did) to purge the Church of Idolatry, and establish the worship of God by his own Imperial Edicts: yea, himself to appoint judges in the cause of *Cicilian Bishop of Africa*, and to convene a whole Council of Bishops to render an account of their proceeding against *Athanasius* unto him, as *Sophronius* and *Thiodosius* by their Royal Edicts restored the Orthodox and pure Religion which *Julian* and *Valens* had disgraced. Neither did *Theophilus*, Bishop of *Alexandria*, demolish the monuments of Idolatry in his own Church, till first he had procured from the Emperour a special command so to do. And this use of their power the godly Bishops of the Church did highly honour and commend them for. The Rule of *Saint Augustine* is general, *In hoc Reges Deo serviant in quantum Reges*. In this they shew themselves Kings, *Quatenus ipsum*, in commanding good things, and forbidding evil things, *Non solum que pertinent ad humanam societatem*.

Euseb. lib. 2. de vita Constantini

Opus. lib. 1.

*Euseb. 1. cap. 9.
Socra. lib. 2.
cap. 21.*

*Theodore. lib. 5.
cap. 20.
Niceph. lib. 1.
cap. 23.*

*August. contr.
Grecion. Gram.
no. 58 3. c. 51.*

The Shields of the Earth.

23

rum etiam que ad diuinam religionem. Wee know there is Ecclesiastical power fixed to the calling and character of Ecclesiastical persons. So the Church hath spiritual power to dispence holy things, and spiritual jurisdiction by vertue of the Keyes, to censure, to binde, to keepe backe holy things from swine. But jurisdiction coercitive, or the power of the sword, which under external, secular, and corporal penalties maketh provision for the defence of truth, worship of God, and purity of Religion. This belongeth only unto Princes (and that independently, and subordinatly to any higher power or person, save God) and to those to whom from Princes it is communicated, and indulged.

Wee see *The Rulers of the earth belong unto God.* We the people should from thence learn our duty of honour, reverence, and loyalty towards *The Shields of the Earth.* To honour them in our hearts, as those that are worth ten thousand of us, 2 Sam. 18.3. They were sons of Belial that despised Saul, 1 Sam. 10.27. To honour them in our (¹) Prayers, for their persons, their lives their crowns, their government, their victories, their posterity, their salvation, 1 Tim. 2.1, 2. To honour them in our services, and with our substance, with chearful obedience, and with willing tribute. Rom. 13.7. 1 Pet. 2.13, 14, 15. Since without them one man would but be bread for another, we should be as the fishes of the sea, the great wold devour the small, Hab. 1.13, 14. ^b It was the dignity and practice of the ancient Christians thus to doe, as they

a Cyprian. ep. 1.
Demetr. 334.1.
Tertul. ad Scapulian. cap. 2. 19.
Apol. 6.30.31.
Dio. Alexandr.
apud. Euseb. hist
lib. 7 cap. 10.
Aphester apud
Cassiodor. hist.
Triparis lib. 8.
cap. 4.
b Theophilus ad
Antioch. lib. 1.
Justin. Mart. 4.
apolog. 2. pag. 64.
Edit. Paris.
1615. cap. 10.
Tertul. Apol. 1.
cap. 30. 34.
Tatian. orat.
confr. Gracces.
pag. 144.

they who write their Apologies against the calumnies of Heathen adversaries do still observe : whereby they did not only discharge the conscience of loyal and dutifull subjects to their Sovereign, but also of wise and wary Christians towards their profession, thereby putting to silence the ignorance of foolish men , who, either unable, or unwilling, to distinguish between the errors of Christians and their Religion, would have undoubtedly laid the envy of such disobedience, not upon the weakness of the men, but upon the Doctrine which they obeyed : as the Apostles, Saint Peter, and Paul, doe both observe, *1 Tim. 6. 1. 2 Cor. 6. 3. 1 Pet. 2. 15.* From which prejudice, Christ hath been so careful to fence and mound the Doctrine of Christian Religion , as that in the case of personal liberty, and most natural and just exemption (where the offence of his not paying the tribute of the half shekel unto the Sanctuary would have been *scandalum acceptum*, and not *datum*, (hee yet chose rather to do that whereunto he was not bound, than by standing upon the dignity and liberty of his person (being the

c De ista enim
semisoli penitenti-
tatione locum bunc
intelligent viri
dotti. Baron.

*Annal. Anno. 33
Sect. 30. 32. Ca-
sabon Exercit.
An. 33. num. 32.
Marguadis Fe-
bernis apud Scul.
retum obseruat.*

in Marib. cap. 60. Camera Tractat. de Didrachmis. Tom. 2. pag. 160. Schindler. Lexic. in vo-
cab. *yp* quamvis non rite ipsam, Iudea jam subversa, à Romanis statim in Tributum annu-
um mutaram dicat: non enim interversum fuit à Romanis hoc Tributum nisi post deletam ur-
ben à Tito. teste Josepho de bello Judaico, lib. 7. cap. 26. Villapandus in Ezeb. Tom. 3. lib.
2. de Ponderibus & mensuris , cap. 3. Lucas Brugens. in Marib. Marib. 17. 24. quibus ex-
veneribus suffragatur Hilarius. Quicquid autem de Tributi genere statuatur (aliter enim
vir. de censu cuiuslibet locum bunc explicat doctiss. nostri Montacuimus in Antidictio. ad Ann.
33. pag. 317. 318.) patet Christum, quamvis personali & hereditariâ dignitate, Heb. 1. 2. Im-
murem (docente Augustino quod. Evangelicarum, lib. 1. quod. 23.) noln scire tamen in Do-
ctrina prejudicium ius suum & libertas afferere.

Sonne of God) to draw any envy and calumny upon the doctrine he taught ; notwithstanding such envy and imputation would have risen from a scandal unduly taken , without any just reason or occasion given by him, *Matth. 17. 24,27.*

And you the Reverend Judges and Magistrates, who are the *Shields* which our *Salomon* hath made, and the Lions about his Throne, since you all belong to God, above all judge for God. Your Commission is from him, your power is for him , your support by him, your account unto him. The bench you sit on is *his Tribunall*, the sentence you pronounce is his judgement, the Master you serve, is *His Anointed*, the Land you protect is *Immanuel's Land*. He is with you, to observe your proceeding, to secure your persons , to back his Ordinance with his own power, to be *Scutorum scutum*, a shield of protection to the *Shields of the Earth*. Since then you have so high a Commission, so impartial a Master, so strict a charge, so great a trust, so strong a fence, so severe a reckoning, so sure a reward : Above all things let the Cauls of God, to whom you belong, be dearest in your eyes. Those that most nearly concern the honor, safety, and service of his Anointed , the succour and dignity of his Church, the purity and support of his worship , the frequenting of his Temple , the punishing of his enemies , the encouraging of his Ministers. As God shall have the glory, and his Church the benefit, so your consciences shall have the comfort, your souls the reward , and your names the honour of thus belonging unto God. And so

much of their first Relation, their Relation *Upward*, they are *Sicut Deo*, they belong to God.

Next, they are *Sicut terre* too, the Shields and protectors of the Earth. I shall not need tell you that it notes their Dignity above others ; No Military instrument more honorable than a shield. When *Salomon* would set forth the glory and magnificence of his Kingdom, this the way, two hundred Targets, and three hundred Shields of beaten gold, *1 Kings 10. 16, 17.* Power indeed it is to be able to hurt, but above all, Protection and mercy are the works of honour. And therefore Princes commit their power of punishing, and works of Justice to their Instruments, and Ministers, but works of clemency and power of pardoning, as a more sacred imprest, and more immediate character of Royalty, they reserve to themselves. God himself, who is glorious in all his Attributes, yet singlēth out his goodness and protection to shew himself glorious by : for justice and power make Majesty terrible ; but goodness and mercy make it amiable too. *I beseech thee* (saith *Moses*) *shew me thy glory* : the answer, *I will make all my goodness to pass before thee. Who is a God like unto thee ? Who so glorious, that pardoneth iniquity, and passeth by transgression,* *Mic. 7. 18.* Great Dignity then it is to be Shields of the Earth. It is so to God, and therefore so to man too.

But it is safer for mortal men to hear of their Duty, than of their Honour. Let us chiefly therefore consider it in that sense. Not your Honour only, but your Office too it is to be the *Shields of the*

CiceroproCle-
mio.

the Earth. Non tantum potestas Judici concessa, sed fidus, saith the Orator. Judges have not onely honour and power, but a trust reposed in them for dispensation of a Duty, and that so great a Duty, as that even offices of Religion doe but stink without it. I will not smell in your solemn Assemblies, except Judgement runne down as waters, Amos 5. 21, 24. To doe Justice and Judgement, is more acceptable to God than Sacrifice, Prou. 21. 3. When you make many prayers, I will not hear: Goe, seek Judgement, relieve the oppressed, be Shields of the Earth, and then come and reason with me, or pray unto me, Isa. 1. 15. What makest thou on thy face Josphus before the Ark, get thee up, and take away the accursed thing, or I will be with you no more, Josc. 7. 10. A great duty then sure it is to be Shields of the Earth, for the which God himself is contented, in some cases, to have his sacrifices intermitte.

Shields then you must be. And indeed most of the Titles of Magistrates in the Scripture run into this. They are called the ^a Arms of the people, to bear them up, and to ^b Lead them, Job 22. 8. ^c Binder, Healers, Chirurgions to cure their wounds and breaches, Isa. 3. 7. ^d Foundations of the earth, Psalm 82. 6. to support it from ruine and sinking, (Hence the Hebrews derive their word for Lord, and the Greeks their word for King, from rootes which signify a foundation.) ^e Coverings, Ezek. 28. 16. The word (as the learned have observed) signifies that Engine under which Souldiers were wont to be protected in, in assaulting the walls of an Enemy, against the stones and darts

^a Ezek. 31. 17.
Jer. 48. 35.

^b Psal. 77. 20.

^c Job 34. 17.

^d P. ov. 10. 27.

^e "IN ab IN

BaGinab quiss

BaGis tu dax

tertius id ex q

sueyua.

Eymolog. magn.

& Rupert. in

cap. 6. Otic.

e Nahum. 3. 5.

f Veget. de Re

Militari, lib. 4.

cap. 15.

which were cast down upon them. So *Hezekiah*, as a Type of *CHRIST*, is called *Latibulum*, an hiding place, *Isa. 32. 2.* They are called *gates*, the Barrs of an house, to preſerve it from breaking open, as the learned have obſerved on *Hosea 11. 6.* The *h. Coignes or Corners* of a State, which is the strength and stay of a building, *Isa. 19. 13.* *Nails* on which vefſels were hanged for ſafety, *Isa. 22. 24.* In one word, They are called *i. Paltours*, to feed the people, *k. Angels of G O D*, which you know are all for *l. Protection*, *m. Fathers*, which is a *n. name of piety*, as well as of power. So all your Titles bend to this, That you ſhould be *Scuta terra*, The Shields and Protectors of the Earth.

A Shield is a kinde of partition wall between a man and ſomething which would hurt him. And in two caſes chiefly it concerns you. 1. To be Shields *Inter Regum & Terram*, between Injury and the Land. 2. To be Shields *inter Deum & Terram*, between Judgements and the Land.

And here ſince *The Earth is the L O R D S*, leave not him out in your Protection: See that the L O R D of the Soile ſuffer no injury from his *Tenants* or *Cottagers*. Surely G O D hath many things amongst us which muſt not be violated. His Temple, Oratories, and Oracles, his Word, Worſhip and Sacra‐ments. How many are there which rob him of their attendance, how many *Goliabs*, which defie the Armies and Congregations of this our *Israel*? *His Name*, a dreadful and glorious Name. How many are there which rob him

g Paraphraſt.
Chaldeus

Scindler Tat-
novius.

h. Judg. 20. 3.
Fer. 51. 26.

Pinedi in Job.
38. 6. Scit. 8.

i Isa. 44. 28.
k 2 Sam. 14. 15.

l Psal. 91. 11. 12.
Heb. 1. 14.

m Job 29. 15.
n Nomen pietatis & poeſtaſis

Terul. in Orat.
dominic. cap. 2.
notat. poeſtaſi-
tem fulaturem
& temperatiſſi-
mam. Senec. de
clem. l. 1. cap. 14.

of their Reverence, how many *Rabshakees*, which shoot out blasphemies againg Heaven, and tear in pieces this holy Name with Oaths and Execrations? *His Day*, consecrated for his more solemne and peculiar service; How many are they which rob him of their due offices in his Church upon it. How many presumptuous Repiners are there; who say of G O D S worship (whose service is perfect freedom) behold what a wearineſs it is? *Malach. 1. 13.* who forſake the Assemblies of the Saints to gather sticks? *Numb. 15. 32.* and had rather be ſelling of corn , than ſerving of God? *Amos 8. 5.* *His Portion*, to incourage the Levites in the Law of the L O R D , *2 Chro. 31. 4.* How many are there which rob him of his Dues, *Mal. 3. 8.* How many *Zetals* and *Zalmurnabs* are there, who ſay, let us take to our ſelves the houses of G O D in poſſeſſion, *Pſal. 83. 12.* *Facta imitantur,* *nec exitum perhorrefunt.* His (a) Ambaſſadours(b) whose feet are beaſtiful with the tidings of peace, who are ſent in C H R I S T S stead, as (c) Angels, (d) nay, as Saviours to the Church, as (e) friends of the Bridegroom, (f) and the glory of C H R I S T . How many are there, who in them rob G O D of his honour? How many *Hannas* are there that ſhave and Curtall them even unto shame? Who make more uſe of a wicked Proverb, than of all their Ten Commaṇdements, to be ſure to pinch G O D on the Churches ſide? How many , who will not be taught by G O D himself not to forſake the Levite all their days? *Deut. 12. 19.* Nor by *Hezekiah*, a godly King , to ſpeak comfortably un-

a 2 Cor. 5. 10.

b Rom. 10. 15.

c Rev. 1. 10.

d Obad. v. 21.]

e 1 Tim. 4. 6.

f Jam. 4. 20.

g Job 3. 29.

h 1 Cor. 9. 23.

to them? 2 Chron. 30. 22. His Church, the beauty of holiness, and praise of the whole earth. How many are there who therein rob him of their communion and obedience, of his truth and worship? How many *Tobias* and *Sanballats*, who maligne the peace and prosperity of Sion? In one word, his servants and jewels, as he calls them, Mal. 3. 17. How many are there, who in them rob him of their Love? How many swine and drunkards that trample on these Pearls, and make songs upon them? Psal. 69. 12. Job 30. 8, 9. In these cases you that are Shields of the Earth, must rise up to help the L O R D: Either as *Phineas*, by lifting up the sword to punish, or as *Moses*, by lifting up the hand to pray. There is a double curse, and a bitter one too, against those which did not Curse ye *Meroz*, and again Curse, and do it bitterly, for he went not forth to help the L O R D, Judges 5. 23. Thus then in the first place you are *Scuta inter sacrilegas & Dominum terræ*, between sacrilege and the L O R D of the Earth.

Secondly, you are *Scuta inter Reum & terram*, between injury and innocency, to protect the oppressed, and to punish the offender. Such a Shield Job was, An eye to the blinde, a foot to the lame, a father to the poor, whose cause he diligently searched out, when haply the poor man had more sense to feel the wrong he suffered, than skill to open it, Job 29. 15. Such a Shield was Constantine the Great: Witness that golden Edict of his, worthy to be inscribed upon all the Shields of the Earth. If any of my friends, Courtiers, or servants

servants have wronged any man, let him without fear come unto me my self, let him make his plaint, and produce his proofs, I will not only right him, but reward him too. It was one of the miseries which *Salomon* observed under the Sun, that such as were oppressed had none to comfort them, *Ecclesiastes* 4. 1. Here then you shall have much use of your Shield.

First, *Inter innocentem & Accusatorem*, betweene innocence and the accuser, who many times out of malice, or obsequiousnes, or a desire to squeeze money out simple mens purses, or some other purse end, doth not inform, but fycophantize and caluniate: Either forging crimes where there is no ground at all, as in the case of *Naboth* and *Mephibosheth*, 1 Kings 21. 13. 2 Sam. 16. 3, 4. Or by cunning representing innocent actions under the shape of crimes, as in the case of *Davids* messengers to *Hanun*, 2 Sam. 10. 3. It were well these men, or rather these Wolves, would remember whose stile it is to be the Accuser of the Brethren, Revel. 12. 10. That they may speedily make use of Saint John Baptists refuge from the wrath to come. *Doe violence to no man, neither accuse any falsely*, Luke 3. 14.

Secondly, *Inter innocentem & testimoniem*, Betweene innocence and the witness: Who haply may sometimes out of ill will, fear, or soine base end, either forge a Testimony, as *Gashmu*, Nehem. 6. 6, 7. or at least stretch, and tender a truth beyond measure, to do mischief with it, as *Doeg*, Psal. 52. 3, 4. It were well these men would remember too,

too, that a witness should be *Clypeus*, not *Malleus*, a Shield, not a Maule or Hammer, *Prov. 25. 18.*

Thirdly, *Inter innocentem & Advocatum.* Between innocence and Counsel sometimes, who haply *Per verborum alicupia & tendiculas*, as Tully speaks, by cunning construction either of Laws or actions, may unawares protect injury, and wrong innocence. I hope they too will take GODS charge, not to speak in a cause to wrest Judgment, *Exod. 23. 2.* But rather resolve with Saint Paul, *I can do nothing against the truth, 2 Cor. 13. 8.* Remembering that pleading should be to binde and heal, not to wound or destroy, *Jer. 30. 13.* It is a noble duty to be a Shield of the Earth, but a very ill office it is to be ~~Aegis Aeneus~~, *Scutum prædatorum*, as the old Glossarie hath it.

Fourthly, *Inter innocentem & Judices facti*, between innocence and the Jury: for many times a tame Jury (as one speaks) by the craft of one cunning fellow in the company, who haply comes possessed with prejudice to the cause, or ill will to the person, may swallow any thing, and give in a Verdict to the oppression of innocence. It were well they would learn too, not to go like sheep one after another, (*qua itur, non qua eundam,*) but to be led by the sacredness of their oath, and the light of their evidence, not blindly to suffer their consciences to be over-ruled by another mans prejudice.

Lastly, *Inter innocentem & ministros.* Between innocence and the Officers and servants of the Court.

Court. By whose Arts it may sometimes happen, as he said, *ut tu vixixis provincia plores*, That a mans relief shall be as heavy as the Injury it removes. I have heard of a great Diana, called Expedition, by which there is brought no small gain to the Craftsmen. It was a good speech of an evil Emperour, That by bad servants *Cautus & optimus venderetur Imperator*, The most wary and best Emperour might be sold. It were well these two would remember, under what terms they must receive their salvation, *well done good and faithful servant*. If evill, if slothful, take heed of what follows. It is no Date any longer then, it is *Auferte*, all. Take away this Talent, and that sounds almost as terribly to some men, as, Take away his soule. Thus you are *Scuta inter reum & terram*, between Guilt and the Land.

Next, you must be *Scuta inter Deum & terram* too ; between Judgement and the Land ; To stand in the gap, and to remove those calamities which publike sinnes do deserve and provoke. Such a Shield *David* was, in a publick famine for the cruelty of *Saul* against the Gibeonites, first hee went to G O D, and then he executed judgement, and so the famine ceased, *2 Sam. 21*. Such a Shield was *Josbua*, in a common flight of Israel before the Enemy, first he gors to the Ark, and then to the Sword, and so Israel prevails again, *Josb. 7*. Such a Shield was *Moses*, when G O D S wrath waxed hot against Israel for the golden Calf, first he went to G O D to pray for the people, then *Levi* to the sword to prune them, and by that means

D.

the

*Diocletianus a
pud Vopiscum
in Aureliano.*

*Nebem 5. 15.
Prov. 19. 10.
29. 12.*

The Shields of the Earth:

the breach was stopped, and the judgement prevented, *Exo. 32. 14.* But when it came once to this, There is Robbery and Oppression, and dishonest gain, and I sought out a man to stand in the gap, and make up these breaches, and there was not one, *Ezek. 22. 30.* When to this Once, Runne to and fro thorow Jerusalem, and finde me out a man that executeth judgement, and no answer returned but this: The poor are foolish and cannot, the Great proud and will not; when thus bones out of joyn, and no binders to fet them, publick provocations, and none to prevent them, then GODS mercy was, as it were, at a stand, *Quo-modo propitiare esse potero?* How shall I pardon thee for this? *Jerem. 5. 7.* Now therefore, that the flood-gates of Gods judgements have been so long time open in the world, and the Countries of our neighbours made drunk with the blood of its inhabitants, you that are *Shields of the Earth*, by your zeal, piety, and execution of judgement stand up between GOD and his people (whose mighty sinnes have clamoured as loud for a scourge as any) that GOD may be pleased still to delight in us.

And there is a great emphasis in the word *Terra, Shields of the Earth.* Your protection must be generall, your care and dignity universall, every member of the Land, must finde shelter under your shade. You must be like the Sun, whose beams shine with as sweet a benignity on a garden of Cucumbers, as on the Forrest of Libanon. Your justice must extend it self like Salomons wisdom, from the

the Cedar to the Hyssop. You shall hear the small as well as the great, and not be afraid of the face of man, *Deut. i. 17.* *Ard. maxima* is the Apostles rule in Ecclesiastical, and it reacheth to all Jurisdictions: observe these things without prejudice, or preferring one before another, *1 Tim. 5. 21.* Laws should not be either like nets, to let out little fishes, and to catch great ones: nor yet like Cobwebs, to be brokē by greater offenders, and to catch flies. Therefore, as Magistrates are here called *Sexta Terra*, so the Law is with us called *Lex Terra*, to note the universall benignity thereof, and the equal interest which each person is to have therein. To weigh one mans cause by the Rule of the Law, anothers by the rule of favour, prejudice or partial affection, is like divers weights and measures, which the L O R D abhors. This is not to be *Sextum*, but *Galea*, a Helmet, only to protect the heads of the people, I speak not as an Accuser, G O D forbid, we heartily bless G O D for the integrity of you our Reverend Judges. But as Saint Peter speaks, Though you know these things, yet I put you in remembrance: so though you doe these things, yet I put you in remembrance too, *ut quod facatis, facatis;* or rather as Saint Paul, to the Thessalonians, That you would abound more and more.

And indeed give me leave to be your Remembrancer. Very great Princes have had theirs. Philip of Macedon, a Page with a memento for him. The Kings of Persia, a standing officer with a me-

*Aug. de Civit.
Dei, i. 19. c. 21.*

*Tertius. Apolog.
cap. 24.*

Herodot. lib. 9.

The Shields of the Earth.

mento for them Αἰδοὺς ὁ Βασιλεὺς, ἀρχὴ τὸν εὐγενίαν. And δέωντα μηδέ τὸν Αἰδούν. Nay, GOD himself bids us put him in Remembrance, Isa. 43. 26. There are, that are called The Lords Remembrancers, Isa. 62. 6.

You are Shields. Remember: First, A Shield is a mercitull weapon, none more: Weapons are distinguished into *Arma ad Tegendum*, and *Arma ad nocendum*. You are of the first sort, and that not *Galea*, only for the head, nor *Lorica*, only for the breast. But a *Shield*, which being a moveable weapon, carries protection up and down to the whole body. Your power is like that of the Church for edification, not for destruction, 2 Cor. 10. 8. It is noted by Tacitus amongst the vertues of Agricola, *Non pœna semper p. sepe pœnitentia contentus fuit.* And surely, if with Abraham you can drive away the birds from the Sacrifice, though it be more troublesome, yet it is more merciful then to shoot them. I confess some evils must be scattered with the wheele, but where the eye can doe it, it is far the better, PROV. 20. 8, 26.

Basil. Epist. 79.
ad Eustachium
*Sic successus
iniquitas, ut
consulas Huma-
nitate. Augusti.
Epist. 159.*

Vid. Aug. Epist.
158.

It is noted by Tacitus amongst the vertues of Agricola, *Non pœna semper p. sepe pœnitentia contentus fuit.* And surely, if with Abraham you can drive away the birds from the Sacrifice, though it be more troublesome, yet it is more merciful than to shoot them. I confess some evils must be scattered with the wheele, but where the eye can doe it, it is far the better, PROV. 20. 8, 26.

Basil the great noteth in his times as a custome in secular judicature, not to give sentence on a malefactor, *Nisi prius obductis relis.* The Judges withdrew themselves under a Curten, and considered weightily the merits of the fact, heard what could be alleged in favor of the delinquent, used all mercifull consultation, to let it appear that when they punished sin, yet they pittied humanity. When you must needs pass sentence, yet remember you do it on a man, whose nature is the same

The Shields of the Earth.

27

same with yours, whose soul is immortal and precious as yours: and therefore though the sinner must dye, doe all you can that the soule may live.

Secondly, Remember a Shield is a venturous weapon, a kinde of surety, which bears the blows, and receives the injuries, which were intended to another, ventures the cutting and tearing to do good, as a candle which wastes it selfe to enlighten others. Such a Shield was *David*, *Not against the sheep, rather against me let thine hand be*, *2 Sam. 10*. Such was *Moses*, *Blot me out of thy Book rather than not forgive thy people*, *Exod. 32. 32*. And such shoule all the Anointed ones, The Magistrates and the Ministers be, like *Tobias* and *Zerubbabel*, who emptied themselves of the golden oyle, and were content to be diminished for the good of others, *Zach. 4. 12*.

Thirdly, Remember a Shield is a strong weapon, to repell the darts of wickednes, and to break them in pieces. Your Tournals should be *Recrum scopulus*, as he said of *Cassius*, or as *Solomon* speaks, You should scatter the wicked, *Prov. 20. 26*. If a man be *Impius ad mortem*, Guilty of high crimes, capitall by municipall and divine Law too, there the rule is peremptory, *Non parcat osculu, non accipias pretium*. No pittie, no price must ransome there, *Deut. 13. 8. Numb. 35*.

Fourthly, Remember a Shield is an honourable weapon, none more. Taking away of Shields was a sign of victory, *2 Sam. 8. 7*. Preserving them a sign of glory, *Ezck. 27. 10*. They used

*Nervus apud
Plin. Ep. lib. 10*

*Fusitris foras
spectas, rotasse
ad alienas milita-
ries porrigit.
Cicero.*

*Senec. Consolat.
ad Iulib. c. 26.
arist Esthi. lib.
8. cap. 10.*

*Zenoph. de Mi-
rabi. Socrus.*

*Brisson de form.
lib. 4.*

to

Plin. Hist. Nat.
lib. 35. cap. 2, 3.
Petr. Crinitus,
lib. 16. cap. 3.

to inscribe their Arms and Ensigns of Honour upon their Shields: To raise their Princes, and to shew them to the people upon their Shields. Doe you so too. The mercie, righteousness, and piety of our dread Sovereign, can no better way shine forth with sweet influence and gracious benignity upon his people, than by your lustre. CHRIST was crucified before the eyes of the Galatians in S. Pauls Ministry, so, I may say, A Prince is honored before the eyes of all his Subjects in a Judges integrity.

Fifthly, Remember a Shield must ever have an eye to guide it. You the Shields, and the Law the Eye. G O D himself, when he judgeth, maketh special use of his Eye, *Being I have seen, in the case of Israel, Exod. 3. 7. I will goe down and see, in the case of Sodome, Gen. 18. 20.* He did it not to informe himself, he did it to instruct you. There are many intricacies and perplexities in business, wicked men are like harmfull beasts, they love confusa vestigia. There are nimble and cunning Fencers, men that weigh violence, *Psal. 58. 2.* that they may do it within compass, men that plow lies, as Syracides speaks, *Ecclesiasticus 7. 13.* that are Artificers at it, and teach it their tongues, *Jer. 9. 5.* That lay nets and contrive injury with cunning, *Jer. 5. 26.* That use all the art that may be, as Tully boasted of himself, to cast a mist before the eyes of the Judges. In this case Innocence may quickly suffer injury, except the Shields be guided by a curious and perspicacious eye. Therefore Statesmen and Ministers of Justice amongst the Persians, were called *The eyes of the King*, by whom he did dispence

Psal. 50. 19.
94. 20.
Job 13. 4.

Bri. Ton. de Reg.
no. Perfumari. li.
I. p. 125, 126.

dispence the affairs of his Kingdom with wisdom and righteousness : In this point , G.O.D is very strict in his charge to the Judges of Israel, not to huddle or flubber business over with an halfhearing, but to inquire, and make search , and ask diligently, and finde out the truth and certainty of a thing, before they proceed to sentence.

*Deut. 13. 14.
17. 2. 19. 17.*

It were good to Remember you of one thing more before we leave this point; it wil preserve you humble, upright, and mercifull, and that is this : As you are *Sicut terra*, so you are *&cuncta terra* too : *Shields of the Earth*, but yet *Shields of Earth*. Nothing better in the War to dead the Cannon, than a mound of Earth, but yet it will monster and decay of it self. The gods of the Earth must dye like men, *Psal. 82.* The Kings of the Earth must vanish like foame upon the waters, *Hos. 10. 7.* And when they are gone from their own Tribunals, they must appear before a Greater.

I will now begg but one inch of your time and patience more, to remember you of our third particular, *Exaltatus est*, never better can the Trumpet sound, or the people say Amen to any thing, then to that. *when the Rulers of the Earth doe belong to God*, do submit their Crowns and Consciences to his Kingdom, do countenance, restore, and advance his Truth and Worship ; when they are *Shields*, to administer Justice, and protect the Land, then never more, *Vehementer exaltatus est*. Is the G.O.D of Israel highly exalted. When the Rulers and Princes that rid on white Asses, and sat in Judgment and offered willingly to the Lord,

The Shields of the Earth.

Lord, Then praise ye the Lord, Blesse ye the Lord,
Awake, awake Debora, rise Barak, and lead thy captive captive, Judg. 5. 2. 8. When David and his Nobles offered willingly to the house of the Lord, Then, *Vehementer Exaltatu*, Thine, O Lord, is Glory, and Victory, and Majesty, and thou art exalted as head above all, & Chro. 29. 6, 11. When Kings stand up, and Princes worship, because of the Lord. Then sing O Heaven, and rejoice O Earth, and break forth into singing O ye Mountains, Isai. 49. 7, 13. When the Kings of Tarshish, and the Isles offer gifts, and fall down before him, Then let all the world be filled with his glory, Amen, and Amen, Psal. 72. 10, 19. As on the other side, when it came to this, *Edificantes reprobarunt*, And doe any of the Rulers believe on him; John 7. 48. When it came to Herods Illusit, to Caiphas his Expedit, to Pilats Tradidit, that they gathered together not unto him, but against him, Acts 4. 26. Then I confess there was an *Exaltatu* still, but like that of the Brazen Serpent, Job. 3. 14. On a Pole, nor on a Throne; and we know what a few years after produced, even wrath to the uttermost. Consult the Prophesies of it, Matth. 24. Or the story of it in Josephus, and Egesippus, you shall finde that there was never sorrow like the sorrow of that Nation, who made their Messiah a man of sorrow.

*Josiph. de Bello
Iudaico. li. 6. 7.
Egesipp. de Excisio
Hierosolym. lib. 5.*

If I should be asked the reason of that long, uninterrupted and most blessed Tranquillity which these our Kingdoms have, to the envy and astonishment of other Nations so long enjoyed, when our neighbours (doubtless, as good as we, for we

are

The Shields of the Earth.

31

wee are a repining and unthankfull people)
have had their Land fatted with the blood , and
dunged with the carkasses of its own inhabitants ;
next to the most free, and most wonderfull favour
of our good God, other reason I would not alleage
but this, *Principes populi congregari sunt ad Deum*
Abraam. Our *gracious Princes*, our wholesome
Laws, our *Josiah*, our *Debora*, our *David*, our *Sa-*
lonon, have supported and maintained the Throne
of Christ, and the faith of the Gospell : Our *No-*
bles, and *worthies of Church and State*, have in their
Assemblies offered willingly , and made mounds
about the worship and House of G O D , to esta-
blish it in the Beauty of Holiness and of Peace, and
therefore the L O R D hath been the *Shields of our*
Nation, because the *Shields of our Nation have be-*
longed to the Lord.

And now what remains, but that we the people
praise the L O R D for these mercies past : And
make prayers and supplications for the Shields of
the Earth, that under them still we may lead an
holy and peaceable life, and the G O D of *Abra-*
ham may be still exalted. And that you the Re-
verend Ministers of Justice (who go about *ad in-*
quirendum fermentum, to search and purge out the
leaven, and to make up the breaches of the Land)
may be so zealous for God, so faithful to our Sov-
reign, so valiant for the Truth, so wise, righteous,
and merciful in judgment , that the eye which
feeth you, may bleſs you , and the Ear which
heareth you, may give witness to you, that all the
people may ſee that the wisdom of G O D is in

E

you

The Shields of the Earth.

you to do judgment, and may return from your tribunals with Songs of shouting, The Shields of our Country have shewed themselves to belong to GOD, and therefore, *Vt clementer Exaltetur*, let him in the mouthes and hearts of all good people be highly magnified and exalted still.

The G O D of all Grace and consolation grant these mercies to you and us, be a Shield to Protect you, a Sun to guide you, an exceeding great reward to comfort and honor you in all your Counsels, Judgements, Journeys, and Returns.

To this one G O D in three Persons, the Father, the Son, and the Holy Ghost, be all Glory, Praise, Majesty and Dominion, now and for evermore.

Amen.

FINIS.

Maii 2. 1636.

Perlegi eruditam hanc Concionem
cui Titulus (The Shields of the
Earth) quæ continet paginas manu-
scriptas 25 in quibus nihil reperio sanæ
doctrinæ aut bonis moribus contrarium,
quò minus publica cum utilitate impri-
mi possint ; ita tamen ut si non intra sex
menses proximè sequentes typis man-
dentur, bæc Licentia fit omnino irrita.

GUILIELMUS HAYWOOD
R. R. P. Archiep. Cant. Ca-
pell. Domest.

A
SERMON
TOUCHING THE
PEACE.
And EDIFICATION Of the
CHURCH.

Preached at the second Triennial Visitation of the Right Reverend Father in God, FRANCIS Lord Bishop of Peterborough,
at Daventry in Northamptonshire,
July 12. 1637.

By EDWARD REYNOLDS D.D.
Rector of the Chuch of Brampton.

*Non habent Dei Caritatem qui Ecclesia non diligunt
Unitatem. Aug. de Bapt. lib. 3. c. 16.*

LONDON,

Printed by Tho. Rystcliff for George Thomson at the Sign of
the Rose and Crown in St. Pauls Church-yard, 1659.

A

S E R M O N TOUCHING THE P E A C E A N D E D I T I C A T I O N O F T H E C H U R C H.

Preached at the Second Trinity Vesper
on the First Day of August 1632.
in the Parish of St. Paul's Church
at Newgate in London
July 15. 1632.

By EDWARD RYNOlds DD.

Rector of the Church of St. Edmund.

This Lecture was delivered in the Year 1632.
London Aug. 26. 1632.

The Author being dead, the Lecture is now published
by his Son Edward Rynd, DD. Late of the
University of Cambridge, and now of the
Inns of Court.

The beaces of the C pnce.

THE PEACE OF THE CHURCH.

ROM. 14. 19. *But let us follow after the things which make*

for peace, and things wherewith one may edifi-
fy another.

Very gift of God, by how
much the more excellent it
is in his fesse, by so much
is the more (through the sub-
tilty and malice of Satan)
is it as subject unto abuse;
and as the Wisedome of
God doth order evill things
unto good, so the running of these doth per-
vert

The peace of the Church.

vert the best things unto evil, and turn the very Grace of God into wantonness.

Christ's coming was to set Prisoners at *Liberty*, *Isai. 61. 1.* And of all other, this of *christian liberty* is one of the choicest Jewels, with the custody whereof hee hath entrusted his Church,

a *Jan. 1. 25..*
b *Act. 15. 10.*
c *Ezek. 20. 25.*
d *Iren. 1. 4.*
e *Cap. 29.*

This *Liberty* is twofold, either from Bondage Spiritual under Sinne and Satan, or from Bondage Carnal under the Ceremonies of the *Mosiacal Law*, which in opposition to the a royall and perfect Law of Liberty is called an b intolerable yoke, and c Commandments which were not good:

d *Gal. 2. 4,5.*

Two sorts of men therewere, who professing the Religion of Christ, did yet (through the subtily of Satan) stumble at this *Liberty*. Some were *false Brethren*, who dogmatically taught against it, and to these the Apostle d would not give place for an hour. Others were *weake Brethren*, who in their consciences were not perswaded of this *Liberty*, and were offended at the use of it in those whose faith was better settled. With respect to these, the Apostle in this Chapter states the difference then depending in the Church; so that neither the Knowledge of the one might breed scorn of those who were doubtful, as weake; nor the scruples of the other breed censure of those who were free, as weaked; wherein premising a most wise and pious maxime. That weake Christians ought

The peace of the Church.

3

ought to be pleyed and cherished in the maine matters of Religion, and not perplexed with impertinent disputationes; and then giving directions to both sides touching their mutual behaviour towards each other, hee proceedeth to state the question it self.

For the ground whereof, he layeth an excellent distinction touching Things *indifferent*, which may be considered either *per se*, alone by themselves, and so he states the question for the strong, *verse 14*, or in *Ordine ad aliud*, with respect to some other thing: and so hee giveth these three Rules.

1. In order to the *Weake*: so *Liberty* must give place to *charity*; I must rather restrain my selfe, than scandalize and hazard the safety of my brother, *v. 13, 15*.

2. In order to the *Doctrines* of the *Gospel*. So *Fundamentals*, wherein the Kingdome of God doth stand, are to take place of such, *In quibus non veritatis salutem Ecclesie*, which therefore, however to bee strongly vindicated against malicious corrupters, are yet not to bee unseasonably obtruded upon tender Consciences, otherwise agreeing in the *Substantiall* grounds of Righteousnesse and Peace, *verse 16, 17, 18*.

3. In order to the *Church* of God: And so the *Peace* and *Edification* of that is to bee preferred before the rigorous and stiffe asserting of our owne private *Liberty*; for the *Edification* of the *Church* is Gods Worke, and wee
ought

The peace of the Church.

ought not by imprudent and immoderate pertinacity in smaller things to disburse or hazard the work which God hath set us to do.

And from these three Grounds the Apostle windeth up the whole Controversie in two Distinctive Conclusions.

1. That in case of Scandal to *weak Christians*, and therefore much more in case of Scandal and disturbance to the Church, men ought rather to suppress their Opinions in matters of indifferent nature, and to enjoy their persuasions between God and their own Conscience, than by unseasonable vindicating them to offend either one or other, v. 1.
21, 22.

2. That things standing *per se*, men ought not to cross the *Determinate*, though *erroneous* Judgement of their Conscience; because Whatsoever is not of Faith is Sinne, verse 23. Things standing I say, *by themselves alone*; as Meates and drinks in the Church at that time did. Otherwise when any material Act doth intervene to alter the *indifferency* of the thing (though not in its *Nature*, and as to *Liberty of Conscience*, yet in its *use*, and as to *Liberty of Practice*) as an act of *Soveraigne Authority*; in this case men should labour to rectifie these judgements, that they may not lie between the two difficulties of a doubtful Conscience on the one hand, and an undutiful practice on the other.

The words of the Text belong unto the Third of the forchained Rules: and they contain a wise and godly Direction for all Christians, but chiefly

The peace of the Church:

chiefly for dispensers of the Gospel, That in case
of any emergent differences amongst Brethren
wee should bound our behaviour by these two Li-
mits.

That this Peace must be such as will consist with, and promote the good of the Church, & the world. And then for the Manner, How to doe it, it is hard, not onely to mete these things when they are obvious and offered to us, but to pursue and runne after them when they seeme to fly away from us. And so there must be an Award, if haply it be possible to overtake them.

To return, The things which make for peace. But is not the Church of Christ set forth unto us in the Scripture as a *Militant Church*, an Army with Banners? How then to pursue Peace? Certainly as Christ is set forth in the Scripture as a *Captaine*, a *Leader*, a *Man of War*; so the *Lion of the Tribe of Judah*, the victorious Tribe; so is He as a *Prince of Peace* too. Honoured at his Birth with the *Title* of *Immanuel*, a name of *peace*; Crowned in his Baptisme with a *Dove*, the *Embleme of peace*; holding in his hand a *Scepter* the *Gospel of peace*; being in the *Building* *of* *the* *mosaick* *giving* a *Corner Stone*, the *place of peace*; coming into the *World* with a *Song of peace*; going out of the *World* with a *Peace*.

μελλον συμπληρωσιν των εν στρατη οἰκονομίαις τῶν ἑαυτοῦ ἐγράψα. Ο κύριος Θεός επέβαλεν. Basilei. Epist. 77. ad Maris. Epist.

5402

peace,

The peace of the Church.

Peace; in one word, a perfect *Moses*, the ~~meekest~~^{most gentle} Man, and yet the mightiest Warriour; a true *David*, a man much versed in Battel, and yet made up all of Love, *n* sending a sword in one place, and *s* sheathing up a sword in another? *p* careless of offending in case of piety, and *q* tender of offending in case of liberty. Thus Hee, and thus his Church too, *Salem*, a place of peace; *Fernusalem*, a vision of peace, and yet therein a Fort, and an Armory for Shields and Bucklers, *Cant. 4.4.* *b* roratio burs zucivido vris vris mervy
To know the difference, wee are to distinguish both concerning *Persons*, and concerning *Things*; *oldiorum et nuperum*

For *Persons*: the same Apostle who here teacheth us to compassionatethe *weake*, doth teach us elsewhere to *r* withstand the *obstinate*; and hee who out of *tenderness* to some *ycelded* to circumcise *Timothy*, out of *jealousie* of others *i* refuted to circumcise *Titus*, *n* pleasing all men in one case, and *s* forbearing to please in another, a *y* servant to all himself, and yet, *z* *Be ye not the servants of men.*

Concerning *Things*: though the Heathen man speake truly *Nihil minimum in Religione*, yet wee know our Saviour distinguisheth between *Mint* or *Cummin*, and the great things of the Law. And the *b* Apostolical Synod, between things necessary and unnecessary; and Saint *Paul* here between Meats and Drinks, and the Kingdom of God; and elsewhere between the Foundation and Superstruction.

The peace of the Church.

9

Some Truths there are, which belong *ad fidem Catholicam*, others which pertain onely *ad scientiam Theologicam*: Some are *Questiones visuari*, and others *ad vocem* as *Gregory Nazianzen* distinguisheth. Some are *de fide*, against those who deny Fundamentals: Others, *circa fidem*, against those who by perilous super-inducements bruise and wrench the foundation: Others *praefer. fidem*, *b in quibus salva fide qua Christiani sumus, ignoratur verum*, as St. Austin speaks. In which we may erre or be ignorant, believe or suspend, without any hazard to the common Faith. In one word, as *c Tertullian* distinguisheth of sins, so may we of Opinions. Some are *Quotidiane incusionis*, such as are usually incident to humane frailty: some are *Dogmata devoratoria salutis*, such as proceed from Heretical pride and blindness.

Now the Rule is certaine, That in the great things of the Law and the Gospel, which either are Foundations themselves, or are most visibly and immediatly adjacent and contiguous to the Foundation, wee ought *d. concordemus*, as Saint Jude speaks, *to contend earnestly*; as there was no small dissention and disputation between Paul and Barnabas, and the false Brethren, who taught the necessity of Judaicall Rites unto Salvation, *Acts 15. verse 2.* And *c Athanasius the Great* would not have the Orthodox Brethren

res habet nobis persuaderi, pernicioſſimo Errare decipimur. Aug. de Lib. arb. lib. 3. cap. 21. & de Gen. ad lit. lib. 16. cap. 23. b Aug. de Peccato Origia. cap. 23. c Tert. de Peccato. cap. 29. d Jud. ver. 3. e Athan. Epis. 4. ad Orthodoxos. De huiusmodi Epistola que formule Communiantaria & pacifica uocabantur. Vid. Aug. Epis. 136. & Opt. lib. 2.

The peace of the Church.

f Basil. Ep. 325
ad Epiphan.

to receive ^{to his} opinion, any forms or Letters pacificatory from George the Arian Persecutor. And f Basil the Great giveth an excellent reason of it, *Exodus 33. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 5010. 5011. 5012. 5013. 5014. 5015. 5016. 5017. 5018. 5019. 5020. 5021. 5022. 5023. 5024. 5025. 5026. 5027. 5028. 5029. 5030. 5031. 5032. 5033. 5034. 5035. 5036. 5037. 5038. 5039. 5040. 5041. 5042. 5043. 5044. 5045. 5046. 5047. 5048. 5049. 5050. 5051. 5052. 5053. 5054. 5055. 5056. 5057. 5058. 5059. 5060. 5061. 5062. 5063. 5064. 5065. 5066. 5067. 5068. 5069. 5070. 5071. 5072. 5073. 5074. 5075. 5076. 5077. 5078. 5079. 5080. 5081. 5082. 5083. 5084. 5085. 5086. 5087. 5088. 5089. 5090. 5091. 5092. 5093. 5094. 5095. 5096. 5097. 5098. 5099. 50100. 50101. 50102. 50103. 50104. 50105. 50106. 50107. 50108. 50109. 50110. 50111. 50112. 50113. 50114. 50115. 50116. 50117. 50118. 50119. 50120. 50121. 50122. 50123. 50124. 50125. 50126. 50127. 50128. 50129. 50130. 50131. 50132. 50133. 50134. 50135. 50136. 50137. 50138. 50139. 50140. 50141. 50142. 50143. 50144. 50145. 50146. 50147. 50148. 50149. 50150. 50151. 50152. 50153. 50154. 50155. 50156. 50157. 50158. 50159. 50160. 50161. 50162. 50163. 50164. 50165. 50166. 50167. 50168. 50169. 50170. 50171. 50172. 50173. 50174. 50175. 50176. 50177. 50178. 50179. 50180. 50181. 50182. 50183. 50184. 50185. 50186. 50187. 50188. 50189. 50190. 50191. 50192. 50193. 50194. 50195. 50196. 50197. 50198. 50199. 50200. 50201. 50202. 50203. 50204. 50205. 50206. 50207. 50208. 50209. 50210. 50211. 50212. 50213. 50214. 50215. 50216. 50217. 50218. 50219. 50220. 50221. 50222. 50223. 50224. 50225. 50226. 50227. 50228. 50229. 50230. 50231. 50232. 50233. 50234. 50235. 50236. 50237. 50238. 50239. 50240. 50241. 50242. 50243. 50244. 50245. 50246. 50247. 50248. 50249. 50250. 50251. 50252. 50253. 50254. 50255. 50256. 50257. 50258. 50259. 50260. 50261. 50262. 50263. 50264. 50265. 50266. 50267. 50268. 50269. 50270. 50271. 50272. 50273. 50274. 50275. 50276. 50277. 50278. 50279. 50280. 50281. 50282. 50283. 50284. 50285. 50286. 50287. 50288. 50289. 50290. 50291. 50292. 50293. 50294. 50295. 50296. 50297. 50298. 50299. 502100. 502101. 502102. 502103. 502104. 502105. 502106. 502107. 502108. 502109. 502110. 502111. 502112. 502113. 502114. 502115. 502116. 502117. 502118. 502119. 502120. 502121. 502122. 502123. 502124. 502125. 502126. 502127. 502128. 502129. 502130. 502131. 502132. 502133. 502134. 502135. 502136. 502137. 502138. 502139. 502140. 502141. 502142. 502143. 502144. 502145. 502146. 502147. 502148. 502149. 502150. 502151. 502152. 502153. 502154. 502155. 502156. 502157. 502158. 502159. 502160. 502161. 502162. 502163. 502164. 502165. 502166. 502167. 502168. 502169. 502170. 502171. 502172. 502173. 502174. 502175. 502176. 502177. 502178. 502179. 502180. 502181. 502182. 502183. 502184. 502185. 502186. 502187. 502188. 502189. 502190. 502191. 502192. 502193. 502194. 502195. 502196. 502197. 502198. 502199. 502200. 502201. 502202. 502203. 502204. 502205. 502206. 502207. 502208. 502209. 502210. 502211. 502212. 502213. 502214. 502215. 502216. 502217. 502218. 502219. 502220. 502221. 502222. 502223. 502224. 502225. 502226. 502227. 502228. 502229. 502230. 502231. 502232. 502233. 502234. 502235. 502236. 502237. 502238. 502239. 502240. 502241. 502242. 502243. 502244. 502245. 502246. 502247. 502248. 502249. 502250. 502251. 502252. 502253. 502254. 502255. 502256. 502257. 502258. 502259. 502260. 502261. 502262. 502263. 502264. 502265. 502266. 502267. 502268. 502269. 502270. 502271. 502272. 502273. 502274. 502275. 502276. 502277. 502278. 502279. 502280. 502281. 502282. 502283. 502284. 502285. 502286. 502287. 502288. 502289. 502290. 502291. 502292. 502293. 502294. 502295. 502296. 502297. 502298. 502299. 5022100. 5022101. 5022102. 5022103. 5022104. 5022105. 5022106. 5022107. 5022108. 5022109. 5022110. 5022111. 5022112. 5022113. 5022114. 5022115. 5022116. 5022117. 5022118. 5022119. 5022120. 5022121. 5022122. 5022123. 5022124. 5022125. 5022126. 5022127. 5022128. 5022129. 5022130. 5022131. 5022132. 5022133. 5022134. 5022135. 5022136. 5022137. 5022138. 5022139. 5022140. 5022141. 5022142. 5022143. 5022144. 5022145. 5022146. 5022147. 5022148. 5022149. 5022150. 5022151. 5022152. 5022153. 5022154. 5022155. 5022156. 5022157. 5022158. 5022159. 5022160. 5022161. 5022162. 5022163. 5022164. 5022165. 5022166. 5022167. 5022168. 5022169. 5022170. 5022171. 5022172. 5022173. 5022174. 5022175. 5022176. 5022177. 5022178. 5022179. 5022180. 5022181. 5022182. 5022183. 5022184. 5022185. 5022186. 5022187. 5022188. 5022189. 5022190. 5022191. 5022192. 5022193. 5022194. 5022195. 5022196. 5022197. 5022198. 5022199. 5022200. 5022201. 5022202. 5022203. 5022204. 5022205. 5022206. 5022207. 5022208. 5022209. 5022210. 5022211. 5022212. 5022213. 5022214. 5022215. 5022216. 5022217. 5022218. 5022219. 5022220. 5022221. 5022222. 5022223. 5022224. 5022225. 5022226. 5022227. 5022228. 5022229. 50222210. 50222211. 50222212. 50222213. 50222214. 50222215. 50222216. 50222217. 50222218. 50222219. 50222220. 50222221. 50222222. 50222223. 50222224. 50222225. 50222226. 50222227. 50222228. 50222229. 50222230. 50222231. 50222232. 50222233. 50222234. 50222235. 50222236. 50222237. 50222238. 50222239. 50222240. 50222241. 50222242. 50222243. 50222244. 50222245. 50222246. 50222247. 50222248. 50222249. 50222250. 50222251. 50222252. 50222253. 50222254. 50222255. 50222256. 50222257. 50222258. 50222259. 50222260. 50222261. 50222262. 50222263. 50222264. 50222265. 50222266. 50222267. 50222268. 50222269. 50222270. 50222271. 50222272. 50222273. 50222274. 50222275. 50222276. 50222277. 50222278. 50222279. 50222280. 50222281. 50222282. 50222283. 50222284. 50222285. 50222286. 50222287. 50222288. 50222289. 50222290. 50222291. 50222292. 50222293. 50222294. 50222295. 50222296. 50222297. 50222298. 50222299. 502222100. 502222101. 502222102. 502222103. 502222104. 502222105. 502222106. 502222107. 502222108. 502222109. 502222110. 502222111. 502222112. 502222113. 502222114. 502222115. 502222116. 502222117. 502222118. 502222119. 502222120. 502222121. 502222122. 502222123. 502222124. 502222125. 502222126. 502222127. 502222128. 502222129. 502222130. 502222131. 502222132. 502222133. 502222134. 502222135. 502222136. 502222137. 502222138. 502222139. 502222140. 502222141. 502222142. 502222143. 502222144. 502222145. 502222146. 502222147. 502222148. 502222149. 502222150. 502222151. 502222152. 502222153. 502222154. 502222155. 502222156. 502222157. 502222158. 502222159. 502222160. 502222161. 502222162. 502222163. 502222164. 502222165. 502222166. 502222167. 502222168. 502222169. 502222170. 502222171. 502222172. 502222173. 502222174. 502222175. 502222176. 502222177. 502222178. 502222179. 502222180. 502222181. 502222182. 502222183. 502222184. 502222185. 502222186. 502222187. 502222188. 502222189. 502222190. 502222191. 502222192. 502222193. 502222194. 502222195. 502222196. 502222197. 502222198. 502222199. 502222200. 502222201. 502222202. 502222203. 502222204. 502222205. 502222206. 502222207. 502222208. 502222209. 502222210. 502222211. 502222212. 502222213. 502222214. 502222215. 502222216. 502222217. 502222218. 502222219. 502222220. 502222221. 502222222. 502222223. 502222224. 502222225. 502222226. 502222227. 502222228. 502222229. 5022222210. 5022222211. 5022222212. 5022222213. 5022222214. 5022222215. 5022222216. 5022222217. 5022222218. 5022222219. 5022222220. 5022222221. 5022222222. 5022222223. 5022222224. 5022222225. 5022222226. 5022222227. 5022222228. 5022222229. 5022222230. 5022222231. 5022222232. 5022222233. 5022222234. 5022222235. 5022222236. 5022222237. 5022222238. 5022222239. 5022222240. 5022222241. 5022222242. 5022222243. 5022222244. 5022222245. 5022222246. 5022222247. 5022222248. 5022222249. 5022222250. 5022222251. 5022222252. 5022222253. 5022222254. 5022222255. 5022222256. 5022222257. 5022222258. 5022222259. 5022222260. 5022222261. 5022222262. 5022222263. 5022222264. 5022222265. 5022222266. 5022222267. 5022222268. 5022222269. 5022222270. 5022222271. 5022222272. 5022222273. 5022222274. 5022222275. 5022222276. 5022222277. 5022222278. 5022222279. 5022222280. 5022222281. 5022222282. 5022222283. 5022222284. 5022222285. 5022222286. 5022222287. 5022222288. 5022222289. 5022222290. 5022222291. 5022222292. 5022222293. 5022222294. 5022222295. 5022222296. 5022222297. 5022222298. 5022222299. 50222222100. 50222222101. 50222222102. 50222222103. 50222222104. 50222222105. 50222222106. 50222222107. 50222222108. 50222222109. 50222222110. 50222222111. 50222222112. 50222222113. 50222222114. 50222222115. 50222222116. 50222222117. 50222222118. 50222222119. 50222222120. 50222222121. 50222222122. 50222222123. 50222222124. 50222222125. 50222222126. 50222222127. 50222222128. 50222222129. 50222222130. 50222222131. 50222222132. 50222222133. 50222222134. 50222222135. 50222222136. 50222222137. 50222222138. 50222222139. 50222222140. 50222222141. 50222222142. 50222222143. 50222222144. 50222222145. 50222222146. 50222222147. 50222222148. 50222222149. 50222222150. 50222222151. 50222222152. 50222222153. 50222222154. 50222222155. 50222222156. 50222222157. 50222222158. 50222222159. 50222222160. 50222222161. 50222222162. 50222222163. 50222222164. 50222222165. 50222222166. 50222222167. 50222222168. 50222222169. 50222222170. 50222222171. 50222222172. 50222222173. 50222222174. 50222222175. 50222222176. 50222222177. 50222222178. 50222222179. 50222222180. 50222222181. 50222222182. 50222222183. 50222222184. 50222222185. 50222222186. 50222222187. 50222222188. 50222222189. 50222222190. 50222222191. 50222222192. 50222222193. 50222222194. 50222222195. 50222222196. 50222222197. 50222222198. 50222222199. 50222222200. 50222222201. 50222222202. 50222222203. 50222222204. 50222222205. 50222222206. 50222222207. 50222222208. 50222222209. 50222222210. 50222222211. 50222222212. 50222222213. 50222222214. 50222222215. 50222222216. 50222222217. 50222222218. 50222222219. 50222222220. 50222222221. 50222222222. 50222222223. 50222222224. 50222222225. 50222222226. 50222222227. 50222222228. 502222222*

that Christ where he is *the King of Salem*, must be King of Righteousness too; that the *c* Wisedome which is from above must bee first pure, and then peaceable; That our unity must bee the *d* Unity of the Spirit: *Eadem in sola Ecclesia pacem est,* que Christi pars est, as *e* Saint Hilary speaks; The state of this Point is in these two words: *miseris, misere*; there must bee (I speake in a spiritual lense) with Principalities, and Powers, and Spiritual wickednesse: For the Church is Militant, and hath Weapons of spiritual Warre, given of purpose to resist Enemies. Christ came to send a Sword against all dangerous Errors of minde or manners. And as in this Warre, every Christian must have *miserias* *et ceteras*, as Saint Paul speaks, *The whole Ar-mour of God*; so, above all, *Timothy*, and such as he was, must be good *Soldiers*; *2 Timo. 1. 3.* with the Eye to watch, with the Tongue, to warne, with the Sword of the Spirit to convincer, and to correct gain-sayers. *Warre* there must bee, but *non-contumaciam* and inward jarres there must not bee; and thatfor this very reason, because there is Warre for accounte deviatione of the *f* Kingdome divided within it selfe, cannot stand at any time, much less when it wageh Warre with a Foreign and Potent Adversary, such as Satan, and all other enemies of the Church are, who by the advantages of an invading Commonwealth would save himselfe the labour of drawing the Sword, and become rather a speculator

b *Heb 7. 2.*

c *Gen 3. 17.*

d *Ephes. 4. 3.*

e *Hilar. conty.*
Aria. & Ann.
cxx.

vid. Greg. Naz.
Ora. 1. 34.
31. 36.

The peace of the Church.

Epiphanius
Ref. 68.

statour then a Party in the Conquest. A notable Example wee have in *Meletius*, Peter Bishop of *Alexandria*, both Confessours of the Christian Faith, both *Martyres designati*; and condemned *Ad Metalla* for their Profession, who upon a small defence, touching the receiving of *Lapsi* into Communion, fell unto so great a Schisme; that they drew a Partition between each other in the Prison, and would not hold Communion in the same Worship of Christ, for which notwithstanding they joynly suffered; which dissencion of theirs did the Church of God more hurt by causing a great rent and Sect among the Members thereof, than any persecution the Enemy could have raised.

Greatly therefore doth it concerne all of us in our places and orders to put to all our power, Prayers, Interests, for preserving the unity of the Spirit in the bond of Peace, and for pursuing and promoting the Peace of *Jerusalem*, that in nothing wee give offence to the Church of God; rather bee willing to silence and smother our private judgementes, to relinquish our particular Liberties and Interests, to question and mistrust *Domestica Iudicia*, (as *Tertullian* calls them) our singular conceits and fancies, than to be in any such thing stiffe and peremptory against the quiet of Gods Church. The *Weake* to be humble and tractable; the *Strong* to bee meek and mercifull; the *Pissons* to

Orationes &c. 202.
Capit. 1. Chrysostom.
in Gen. Hom. 4.

to instruct the ignorant, to reclaine the wan-
dering, to restore the lapsed, to convince the
froward with the Spirit of meeknesse and com-
passion: The people to obey, honour and en-
courage their Ministers by their docible and
flexible disposition, to suspect their owne
Judgements, to allow their Teachers to know
more then they; not to hamper themselves,
nor to censure their Brethren, nor to trouble
their Superiours by ungrounded Scripples, or
uncharitable prejudices, or unquiet, and in the
end uncomfortable singularities. How did our
Saviour poure out his Spirit, in that Heavenly
Prayer, for the unity of his Peopled that they
may be one, and one in us, And made ^{one} perfect in
one? How doth the Apostle poure out his
very Bowels in this respect unto the Church?
If any consolation be Christ, if any comfort of ladies
if any fellowship of the Spirit, of any bonds and
Mercies, bee ye like minded. Take heed of strife,
of vain-glory, of pride in your owne conceits,
of censure of your Brethren, of private spe-
spects. Lay aside you owne reputations, bee
in the forme of Servants; have such humble
judgements, as that you can bee willing to
leарne any, though unwelcome Truth; to un-
leарne any, though darling Errour; have such
humble lives and purposes, as that you can resolve
to obey with duty; whatsoever you are not a-
ble with reason to gainsay. The godly Pain-
ters, how carefull have they ever been to sup-
presse

pressre and removre Dissentions from Gods Church; Constantine the Great writeth Letters, Publisheth Edicts, makes large Orations to the Bishops of the Nicene Council at their Sitting, and Dissemination stono other purpose than only for preservation of Peace. Anastasius in the great Dissentions of the Eastern and Western Churches about the Council of Chalcedon, touching the two Natures of Christ, howe were was he to require his Bishops to promote and conserve Peace in the Church? as Eusebius and Nicephorus note. To say nothing of the Pious examples of our Dread Sovereign and his most Renowned Father, who both by Writings, and by Injunctions, by Pen and Power, by Argument, and by Authority, have shewed their care to suppress those unhappy Differences, wherewith by the cunning of Satan the Churches of God have of late years been to much disquieted.

Consider we (beloved) that we are ^{* Tertius,} Brethren, that we have one Body, one Spirit, one Faith, one Hope; one Baptisme, the calling brought us all of the same Name of common Appellation, Heirs of the same command. Salvation, partakers of alike precious Faith, sealed with the same Sacraments, fed with the same Meats, Ransomed with the same Precious Conformitie with the same professe; so inasmuch as though Iustine, Marcellus, and Optatian have bene charitable to some as to call Judaizing Christians, and Donatists by the name of Brethren. Whosoever therefore by pride,

Euseb. de vit.
Constant. l. 2.
c. 63-68 lib. 3.
c. 12. &c. 20.

Eusebius l. 3.
c. 29. 30.

Nicephorus lib
15. c. 25.

King James in
his Declaration
to the States
against Cora-
das Vorstius,
and in his In-
structions to his
Bishops, Anno
1622.

* Gen. 13. 8.

Actis 7. 26.

Psal. 133. 1.

Ephes. 4. 36.

Ex Eodem me-
ro, Ignor. Tert.
Iude v. 33

2 Pet. 1. 1.

Actis 4. 34.

Pbli. 1. 27.

Unum signum
habemus: quare
non in uno ovili
sumus? Aug.
T. 7. serm. ad
pleb. in Casori-
ensem.

Justin. Marry.
dial. g. cum Tri-
phon. Op. 1. 1.

Aug. contr.
Epist. Parmen.
lib. 3. cap. 1.

pride, or Passion, or Schisme, or Ambition, or novel Fancies, or Arrogance, or Ignorance, or Sedition, or Popularity, or vain Glory, or Envie, or Discontent, or Correspondence, or any other Carnall reason, shall rend the seamlesse Coat of Christ, and cause Divisions and offences, I shall need load him with no other guilt than the Apostle doth, That he is not the Servant of Christ, Rom 10.17. For how can he who is without Peace or Love, serve that God who is the God of Peace, whose name is Love, and whose Law is Love.

Besides this, we in our calling are Brethren, *confratit maneris*, and there is a special exhortation to be no strikers, 1 Tim. 3.3. not to strike our fellow-labourers with an Eye of scorn, or a Tongue of censure, or a spirit of neglect, or a Pen of Gall and calumny, We need not in any controversy fly to Stones, so long as our Reason and Learning holdeth out, Not to strike the People of God, either with the Rod of Circum, to stupefy and benumb them in sensual security, crying Peace, Peace, where there is no Peace, or with unseasonable and misapplyed terrors, as the Apostle speaks, To wound the conscience, and to make sad the hearts of those whom the Lord hath not made sad. Christ our Master was Consecrated to this Office by the Spirit in the shape of a Dove, an embleme of that meeknesse which was in him, and which from him shold descend upon all his subordinate Officers.

And

Non habemus
Diciturque
in Ecclesiis
non diligimus
aliquem.
Aug. de S. Paul.
3.2.6. vid.
Greg. Naz. D.
14.14.2.15.
116.

peccato. misterio
p. 427. vives
significare
Omnis. Tunc
a Incarnatione
solum haec omni
spiritus sanctus.
Simplex
animal et in
sum, non folle
animorum, non
miserabilem, non
bonum, neque
laceratum, ne
lentum. Cyp. de
unitate Ecclesie.

The peace of the Church.

b' Ηνω γενθ.
σας Πρίγκιπος.
Hom. Llaid. a.
διαδροσον μηδε
χερια, κατη-
ρηι δε σοι αυ-
τη. Llaid. 2.
μη τις αχε-
ων βρισκουσ
αρρενας, η
ευρισκον, ε
πλανη. Llaid.
ad. μ.
2 Sam. 1. 20.

12. 14.
e Commune pe-
riculum concor-
diæ propulsan-
dum. Tacit. in
vit. Agric.
εσφράγιον λυ-
καιον) καὶ βα-
σιψ τῷ θρανίο
τῇ ἡμέτερῃ,
μετὰ τοῖς α-
νιστασ αεβλι-
νται παραγόντι.
etc. Oby.
Hom. 7. in
Genet.
Τέτο μάλιστ
Σωματείῳ.

καὶ τὸ πάντας στολούσις ἔτιοι, ὅτι πατήσεις τῆς ἵστερ Κυρίω, οἱ πολὺ κατεργάμενοι
οὐδὲ τὸ οὐαζόν, οἱ δὲ ποταμοίς μετε παρενέπουσι. Ήτο γε ἀριστερος οὐαζόνος. Basil. Epist. 296. ad Sardens. Vir. etiam de Spiritu
sancto. cap. 30. Nazianz. Orat. 1. pag. 34. Petr. ΑΞΩΔ. decret. lib. Tit. 2. Sect. 9.
Dolcas hoc Diabolus, qui semper de fratrua pace terquetur. Optat. lib. 2. Non es
praeceps! Heresim dogmatibus locutus. Μη ἡστε ωρίστατο ταῦτα τὸν λογοθεῖτον αὐτον.
Sed quis artificans oritur. Greg. Nyssen. de uit. Mosis. p. 190.

were

And as the love of Brethren should hold us, so our jealousie of Enemies should drive us to keepe up the Tower of David, the Peace of the Church, that by intestine differences we cause not the Adversary to rejoice, and to speak reproachfully. When all the members of the Church are fast joyned together *vinculo fidei glutine charitatis*, by the bond and cement of faith and love; when Governovrs, Teachers, People, joyn hand in hand, the one to rule with Authority and meekness, the other to teach with wisdom and compassion, the third, to honour both by humble submission to the judgement, and willing obedience to the guidance of their Governovrs and Pastours; then doe they cut off occasion from those who seek occasion, and disappoint the expectation of those who (as a learned Civilian speaks) do *Captare tempora impacata et inquietas*, whose best fishing is in troubled waters: for as the Divel (as Optatus speaks) is tormented with the peace of Brethren; so is he most quickned and put into hopes of successse in his attempts against the Church, by those mutual rupptures and jealousies which the members thereof foment and cherish among themselves: When by the defection of Jeroboam, Judah, and Israel

were rent asunder, then came Shishak and troubled Jerusalem, 2 Chron. 12. 2. It hath been we know one grand Objection of the Papists against the Reformed Churches, That the Dissensions amongst themselves are evident signs of an Heretical spirit, as Bellarmine, Stapleton, and others argue; and Fitz-Simon an Irish Jesuit hath written a just Volume of this one Argument, which he calleth *Britannomachia*, the Wars of the Divines of our Countrey amongst themselves. How happy they are in that pretended Unity, which they make a note of their true Church, I refer to any mans judgment who shall reade the cross Writings of the English Seminaries and Jesuits, the Jesuits and Dominicans, Smith and Kellison, Loemly and Hallier, Daniel Jesu and Aherlin, the different Judgments concerning the Judg. of Controversies between the Gallican Church, and those more captivated to the Popes Chair in Italy and Spain: to say nothing of the two hundred and thirty seven Differences observed by Pappus, and three hundred and odd by a Reverend Bishop of ours amongst the Romane Doctours: so that, were all this Calumny a Truth, we could answer them as Gregory Nazianzen did those in his time, who used the same Argument, *Nisi fratres concordemur non sumus christiani*. That they are never the less faulty, how ever we may be blameworthy too. Only this want of Charity in them should teach us never to want Unity within ourselves, but to let such

Bellar. de unit.
Eccl. l. 4. c. 11
Stapleton de
princip. fideli do-
ctrinal. l. 4. c. 13
Kellison Sur-
vey l. 2 c. 6
wid. D: Field of
the Church. l. 3
c. 41, 42 & Ju-
st. Apol.

Gng. Reg. 17
Ott. 13

The Peace of the Church.

Hierom:

a Spirit of Peace and Meekness shew it self in our Lives, Doctrines, and Writings, *ut nihil de nobis male loqui sine mendacio possumus*, that they may never have advantage with the same breath to speak both truly and reproachfully against us.

And hereby, as we shall stop the mouth of the Adversary, so shall we preserve the honour of our Religion, the success of our Ministry, the Reverence of our Persons and Functions in the mindes of the People, who may haply be apt enough to catch hold, as of others, to most of all of those occasions which our selves by our mutual Differences shall at any time administer, to neglect both our Preaching and our Persons; and when they shall observe hot Disagreements amongst Learned men in some things, how easily, think we, may such as are more led by the force of Examples, than by the evidence of Light, be induced to stagger and to question all? *Domesticae columnae gravissimum fidei excidium*, no greater hindrance to the growth of Faith than Doctrinal Disagreements.

Hilar. in Psal.
118. P.

viii. Vincent.
Larinens. cap.
15. 16. 25.
16d. Petrus. 1. 2.
Euseb. 90. Aug.
Epist. 104. de
Civit. Dei. 1. 16.
c. 2. de vera Re-
tig. cap. 8.

Desired it may be, but hoped it cannot, That in the Church of God there should be no noise of Axes and Hammers, no difference in Judgments and Concets. While there is corruption in our Nature, narrownesse in our Faculties, sleepinesse in our Eyes, difficulty in our

Pro-

The Peace of the Church.

87

Profession, cunning in our Enemies, ~~suffrage~~ hard things in the Scriptures, and an envious man to superseminate, there will still be ~~transcendent~~, men that will be differently minded: no Instrument was ever so perfectly in tune, in which the next hand that touched it did not amend something; nor is there any judgment so strong and peripicacious, from which another will not in some things finde ground of variance. See we not in the ancient Churches those great Lights in their several Ages at variance amongst themselves? a *Irenæus* with *Vistor*, *b. Cyprian* with *Stephen*, a *Jerome* with *Austin*, d. *Basil* with *Damascenus*, a *Chrysostome* with *Epiphanius*, i. *Cyril* with *Theodoret*? In this hard necessity therefore, when the first evil cannot easily be avoided, our wisdom must be to prevent the second; that where there is not *Perfection*, yet there may be *Pace*; that dis-sention of Judgments break not forth into dis-union of hearts, but that amidst the variety of our several Concils we preserve still the *unity* of Faith and Love, by which only we are known to be Christs Disciples.

Give me leave therefore out of an earnest desire
of Peace and Love amongst Learned men, in the
further handling of this Argument briefly to in-
quire into these two Questions,

3. How Peace may be preserved amongst men, when differences do arise?
4. How these differences may in some de-

2. How these differences may influence the
S

C 2

green

The peace of the Church.

gree be composed and reconciled ?
 For the former, let us first remember, That
 Knowledg is apt to beget Pride, and Pride is ever
 the Mother of Contentions, and in Saint *g. Austin's*
 phrase, the Mother of Heresies too ; *b. Raro*
quisquam circa bona sua satis cautus est, saith the
 Historian ; A very hard thing it is, and rarely
 to be seen, for a man endued with excellent
 parts to be wary, temperate and lowly in the
 employment of them. And therefore Satan
 hath usually set on work the greatest Wits in
 sowing Embours in the Church ; as *Agrippina*
 gave *Claudius Poyson* in his delicatest Meat
 or as Thieves use to pursue their Prey with the
 swiftest Horses. *Ornare i abs te Diabolus querit*, as
 Saint *Austin* said once unto *Licentius*, a man
 of a choice wit but a corrupt minde : wherein
 certainly Satan would fail of his end, If men
 would make no other use of their parts and
 Learning than the same Father directeth them
 unto, *ut sciencia sit tranquillæ machina quedam per*
quæ stratura pietatis usilagari, if they would
 use their Learning as an Engine and Instrument
 for the more happy promoting of Piety and
 pure Religion. And indeed why shouldest thou
 who art haply a man of more raised In-
 tellectuals, of more subtle and sublime Con-
 ceits, despise the judgement of thy meaner
 Brethren? Who is it that hath made thee to
 differ? And why hath he made thee to differ?
 As he hath given thee more variety of Learn-
 ing,

i Cor. 1. 1, 3
 Pro 3. 30
 g Superioria Ha-
 rericorum mutu-
 Aug. de Gen.
 contra Manich.
 1. 2 c. 8 & Ep.
 8. 9
 b Quint. Curs.
 L. 10

i Aug. ad Li-
 centium Ep. 49

k Aug. Ep. 119

ing, it may be he hath given thy Brother more experience of divine things: and you know a great Cosmographer may mis a way which a man less learned in Theory, but more versed in travel may easily keep, Certainly, as the Juyce of the same Earth is sweet in the Grape, but bitter in the Wormwood; as the same Odour is a Refreshment to the Dove, but a Poyson to the Scarabaeus so the same Learning qualified with Charity, Piety and Meeknes, may be admirably usefull to edifie the Church, which with Pride, Contempt, and corrupt Judgment may be used unto harmfull purposes; ~~as the Philosopher speaks~~, as the Philosopher speaks, Nothing is more dangerous than Wickedness in Armour.

This therefore shall be my first Rule: To correct and keep down the rising of our Knowledge with Humility in our selves, and Charitie to our Brethren. Not to censure every one for dull and brutish who in judgement varieith from our own coheirs. It was an old trick of the Gentiles (as Gregory Nazianzen, *notius*, and *Minutius* tell us) to object illiterate-ness unto the Christians; but a very unfit way it is for Christian men amongst themselves to refute adverse Opinions, by no intumate their own, by the mutual understanding of each others parts and persons. Evet therefore in our Censures let us look to what is wanting in our selves, and to what is usefull in our Brethren.

The
modi.

Basil. Hexam.
Hom. 5 Greg.
Nyssen. in Gass.
Hom. 3 p. 524
Epiph. Haref.
40.

Arist. Rhet.
Fab. 1. 2. 1
*Male vix scias
pacem tuam
convenit illorum
conspicere. Pilat. 1
Ep. 24*

*Ouidius Cato
Discursus
verbis et
opinac. Naz.
Orat. 3 p. 97
Studiorum ru-
des, literaturum
prophanis, ex-
series artium.
Mism. Faust.
Hoc est sapientia.
unus vestrum, sa-
pientia tua ar-
rogans, quod non
arripiat de sapien-
tia. Amob. comp.
Gentes l. 2
Aug. de Bapt. 2
1. 2. 6. 4. 5. Expon.
ad Quir.*

The Peace of the Church.

The one will make us humble, the other charitable, and both peaceable. Pride made the Donatists forsake the Catholique Unity, which St. Cyprian in the same judgment, but with more humility, did not disturb.

Secondly, Peace may in this case be preserved by moderating the fervour of our zeal against those that are otherwise minded. There is in the nature of many men a certain spirit, an heat and activeness of spirit, which then principally, when covetous about Objects divine and matters of Conscience, is wonderfull apt, without a due corrective of widsome and knowledge, to break forth into impetrate carriage and to disturb Peace. It was zeal in the Women which persecuted Saint Paul. Acts 13. 50. and it was zeal in him too which persecuted Christ before he knew him. Philip. 3. 6. Acts. 26. 9. For as the Historian saith of some men, that they are *Sola fccordia. Innocentes*, bad enough in themselves, and yet do little hurt, by reason of a flegmatick and torpid Constitution, indisposing them for action: so on the contrary, men there may be, who having Devotion, like those honourable Women, not ruled by knowledge; and zeal, like Quicksilver, not allayed, nor reduced unto usefulness by wisdom and mature learning, maybe, as Nazianzen saith they were in his time, the Causes of much unquiet. It was a grave Censure which Tacitus gave of some over-violent Assertours of their Liberty,

Vid. Canab. in
Baron. Exercit.
14. Sec. 6
Stephanius
his Regn. & con-
sideration
Ner. Orat. 46

Tacit.

Spiritu magis
magis animo
lata. Louder. 3
L. 10. 5
adversari
rati. Oppositi
nisi. etiam
reverentia. et
crt. Ner. Orat.
26

Liberty, and it may be verified of others, who as violently maintain their Opinions, *Quod per abrupta inclarescunt, sed in nullum res publica sum.* and *biroV. incisioQ. eti ni quibus regimur adi*

Two great Inconveniences there are which may in Controversies from hence arise.

1. * That by this means Truth, it self may be stretched too far, and by a vehement dislike of Error on the one side, we may run into an Errour on the other; as *Dionysius Alexandrinus* being too fervent against *Sabellius* did lay the grounds of *Arianism*, and *Chrysostome* in zeal against the *Manichees* did much extoll the power of Nature, and *Ilyricus* out of an hatred of the Papists lessening original sin, ran another extreme to make it an essential corruption.

2. Herby men do marvellously alienate the mindes of one another from Peace, by loading contrary Doctrines with envious Consequences, such as the Consciences of those whom we dispute withall do extremely abhor, which course usually tendeth to mutual exacerbation, whereby Truth never gaineth half so much, as Charity and Peace do lose.

Thirdly, requisite it is to the preservation of Publicke Peace, that we all keep our selves in our own stations, and labour to do God service in the places and callings wherein he hath set us, and not ~~adversari~~, to bust our selves with matters which (as the Apostle speaks,

Tacit. in vita Agria. cui clau- cratibus pleni erat exceptum magis Regis apud Regem Oba. 26. p. 362. 37. Ep. 36

* *Nicenam ab
secunda veritas
admiratur. ab
Ges.*

vid. Bapt. E.
41 integrum
libello Dis-
cussionum ab
Arianois sus-
picionibus.
et M. Ardia-
ni Tract. 1.
*Quod utrum
Nicene Synodo
confidit Dic-
tum.*

b Ardo. Ter-
endi adversari-
os premit inter-
dum factis. Fe-
slop. Acrob. in
Hirlanda.
state Rheni in
Psal. 76. 8. 10.
Second. 3. in
Præstat.

The peace of the Church.

33

smart rebuke of Tully against Aristoxenus the Musician, who would needs turn Philosopher; whereunto agreeeth that answer of Basil the Great to the Clerk of the Emperors Kitchin, when hee jeered him for his soundnesse against the Arrian Faction, *οὐδὲν οὐδὲν ταῦτα συμβαίνει*. Your busynesse is to look to the seasoning of your broth, and not to revile the Doctrine, or the Doctors of the Church. Let us therefore content our selves with the Apostles rule, every man to abide in the calling, and to keep the station wherein God hath set him, *1 Cor 7. 24.* and not out of ambition, discontent, emulation, or any other Polypragmaticall distemper to grow weary of our own imployments, and to immixe and interpose our selves in things which are without and *above Order.*

Fourthly, hereunto much conduceth, *A brotherly mildnesse* towards those who are contrary minded, a mutual *aynara basis*, and *condescension* to the weaknesses of one another, as the Apostle adviseth, Rom. 15. 1. Acrimonie indeed and sharpness of rebuke is sometimes necessary towards men of obstinate and pernicious mindes, Tit. 1. 13. Gal. 2. 5. But amongst Brethren, yea, *Adversaries*, that are not incorrigible, all things ought to be carried with lenity and meeknes, Gal. 6, 1. 5, 13. 2 Tim. 2. 25. Epiphanius telleth us of some Creatures, that the more they sting, the lesse they hurt; and

*victi calumnae meditantur. Athan. ad Adelph. cont. Arian. iste sunt Hariticorum machinæ
in conu. H. de perfidia, ad maledictio se conservant. Hier. Apol. cont. Ruff. vid. Aug. Ep. 84.*

D

surely

The peace of the Church.

*¶ Tom 4. quest.
ex Matth. c. 13.
concl. lit. Pet. l.
3 c. i. contr.*

*Grefeson. Gram.
mat. l. 4. c. 3.*

*Nazianz. Orat.
52.*

*d Add. 29. 5th
Book. Basilius.*

Iliad. v.

*c Nazianz. Orat.
21. p. 392.*

f Naz. Orat. 14.

g Non minus.

interdum Orati-

orium est Ta-

cere quam Lo-

qui. Plan. l. 6.

Ep. 7. vid. Basil.

concr. Euno-

mum l. 1. verb.

peim.

b Nisi mihi ma-

tum incuratur

ex scandalo,

quam bona re-

percipiantur ex

verbo [ita enim]

legendum, non

verba] Aug.

Ep. 25.

Urbem produxit

dum Castella

defendens. c. 16.

l. 1. destrux.

c A. Got. l. 1.

cap. 2.

surely in any dispute it is a strong presumption, that that man doth least hurt with his Argument, who betakes himself to biting, and to intemperate language. In these things therefore we should carry our selves *non amorsius*, sed *admodum*, as *Brethren*, and not as *Enemies*, not to uncover the nakedness, or to put *d* our feet on the Breasts of our Brethren; but as it is said of *e Athanasius the Great*, that he was *Dissidentibus magnes*, by his meeknesse he drew those who dis-sented from him; so should we make the Truth a gainer by our milde handling of those that vary from us. *f* Ηλαγού μητρία μαστωμα. It was the grave and pious advice of *Nazianzen*, Let us yeeld to our *Brethren* that wee may overcome them, as a Flint is easily broken upon a pillow which yeelds unto it.

Lastly, so long as there is found agreement in *Fundamentall Truths*, and in the *Simplicity* of the *Gespell*, we ought rather to deny our wits, and to *a silence* our *disputes* in matters merely *National* and *Curious*, which have no necessary influence into Faith and godly living, than by spending our precious hours in such impertinent Contentions; *b* for gaine of a small Truth to shipwrack a great deale of Love; and while wee perplex the mindes of men with Abstruse and Thornie *Questions*, we take off their thoughts from more necessary and spirituall employments. *c* It was a wise and seasonable rebuke which the Marriners in a dange-

dangerous tempest gave to the Philosopher who troubled them with an impertinent discourse, *προστατεύειν, οὐ διατελεῖν*. We perish whilst thou triflest & let it never be said so of any of us, that while we wrangle about Scholastical notions, and questions that gender strife, those whose poore soules, ready haply to sink under the Tempest of sinne and death, cry out, like the man of *Macedonia* in Saint Pauls vision, *Come and help us*, for want of that plaine and compendiary way of Faith, repentance, good works, spirituall worship, and Evangelicall obedience which should be taught them, become & prey to that envious man, who, while we sleep, will be sure to watch, and go about seeking whom he may devoure, & Let us therefore leave our smaller disputes to *Elias*, *Quando uenerit*, and let us speak to the People, *ταῦτα Χριστοῦ*, as holy *f Ignatius* faith, those things which make men confess that God is in us of a truth, and that certainly it is Christ which speaketh by us. God leadeth not his people unto eternal life by knoery and inextricable Questions, & *In absoluto ac facile est eternitas*, as St. Hilary excellently speaketh; no need of verball wranglings, or of contentious Disputes, *περὶ διὸν οὐκοῦ ποιεῖ, καὶ σέβει, καὶ μεγάλευχεῖ αὐτὸν*. It is the godly counsel of great *a Athanasius*. We have no need of *b curiositas* after the Gospel of Christ; our work is to make men Christians in their holy Religion, and not Criticks, to bring them unto

-- *Μή διαμάχεσθε, αλλ' τὸ δερματικὸν εἰπεῖτε*. *a Epist. ad Andren.* *b Curiopatē opus non est post Evangelium. Tert.* *c C. Nestor. 17. τηγανίδης Ναζιαν. Oras. 35.*

d VID. G. N. 4.
fusē & elegan-
tar. Oras. 24.
pag. 220, 281.

Oras. 26. p. 445,

446 Oras. 35.

Aug. de Gen.

ad lit. lib. 1.

cap. 93. et ali.

e Hs Areopagi-

ta causa quaf-

dam in annis

centesimum,

difficiunt.

Anil. Cell. 1.

12. cap. 7. quod-

dant questiones

fint.

Td. cap. 8.

229 quædan-

ti p̄m̄t̄r̄t̄

230. καὶ τ

εἰδίσθε ταῦ-

τα. Nat.

Oras. 14.

f Ignat. Epist.

ad Epolis.

g Hs. 14.

Trit. Lib. 10.

max. 54.

Hs. Epist.

Hs. 35.

h Abas. Oras.

Hs. max. 67. Cori-

stum, et ad St-

rayon. pag.

191.

The peace of the Church.

d Rom. 14.1.
Chrys. in Gen.
Hom. 21. p. 149
150. Aug. Ep.
36.

e Ex mandato
mandata cerne-
mus: Hilar. in
Psal. 118. G.
Sicut lumine
Christi ambu-
lare v'numus: à
peccatis ejus
et monitis non
recidamus:
Cyp. l. 2. Ep.
3. ad Cœtil.

Tunc. 200715
Ora: τρόποις
εὐθοῖς. Ba-
sil. de Mart.
Minime, &c. in
Phil. 23. in il-
lud Gustate &
videte; καθό-
ρεγον τού-
των οὐδία ἐν
εὐθοῖς οὐτα-
Naz. Orat. 6.

& Orat. 33.
Nisi fidelium o-
perum usus
processerit, do-
ctrina cognitio
non apprenden-
tur: Hilar. in
Psal. 118. B.

f A parvavo-
lvo nōcīs vici-
ūrēs paucā-
vōdū, Arist.

Ebbie 1.2.6.1. Videamus parvo ingenio, liseris nullis, ut hene agerent agendo consecu-
tos, Plin. 1.6 Epist. 19. vid. Afric & Pacuvium spud A. Gell. 1.13. cap. 8.

Faith, and not unto doubtfull *Disputations*, to feed their Soules, and to guide their Consciences, not to dazzle their eyes, nor to puzzle their judgements, nor to perplex their conceits, nor to please their humours, nor to tickle their fancies, nor to foment their jealousies and censures of things or persons, by novell, specious, and unpractical curiosities. If we will believe him, who for his judgement and Learning had the surname of *Theologus* given him, this is the right way of being a Sound *Divine*. It is *Gregory Nazianzen* in this 29. *Oration*, at the latter end of that *Oration*, whose judgement shall put and end unto the handling of the first Question; the next I will passe over with more brevity, and that for memories sake, in these few expressions.

I. The right way to *Compose Differences* amongst men is *harmonia* and *equora*. e A joyned obedience to the Truths wherein all agree, and pursuance of those pious ends which all profess. This is the Apostles Rule in this very case. *Whereunto we have already attained, let us walk by the same Rule, let us minde the same things, Phil. 3. 16.* For indeed the love of God, and Conscience of his commandments is the right way to know him, and the secrets of his Word. *If any man will do the will of God he shall know the Doctrine, Job. 7. 17.* And hereby we know that we know him if we keep his Commandments, 1 John 2. 3, 4. And in all knowledge which is intended for practice, that of the f Philosopher is most true,

Those

The peace of the Church:

27

Those things which wee learne to doe, wee learne by doing: now the knowledge of Divine Truths is not barely intellectuall for the braine, but experientiall for the Conscience, and consisteth much in the Tast of Spirituall things. It is the expression of Saint a Basil, *Quod in cibis gustus, in sacris intellectus*, and the Apostle calleth it Knowledge according unto godlinesse, 1 Tim. 6.3. They therefore who can resolve to keepe a good Conscience, and not vitiate the palace of their minde with any morbid Humours, are most likely by the other helps of Learning and industry to finde out the Truths wherein they disagree: for the very b Philosopher could say, that *Wickednesse doth putrifie the principles of the minde;* and c Such as are mens courses of life, such likewise are the dispositions of their mindes towards practicall truth. A corrupt heart doth usually make a corrupt judgement, d *Dum his quæ volumus doctrinam coaptamus.* It concernis us therefore not to be like Painters, (it is the similitude of e *Methodius*) that can draw a ship on a Table, but are not able to build a ship for use; that can write and discourse of Doctrine in Papers, but not to expresse the Truth of it in our lives: but by our unanimous obedience to the Truths wee know, to dispose our selves for the discovery of those wee doe not know. f *Justin Martyr Confesseth,* that it was the lives of the Christians which taught him Christian Religion. There are extant g two Epistles of Basil the Great *Ad Presbyteros*

a Basili. Regg.
Brevior. inter-
rog. 179.
Jobi 12. 11.
Phal. 119. 66.
Jobi 34. 3.

b Kariss obap.
tau a. 202.
Arist. Ethic. 6.
c. 5.

c Ali d' ipsos
xii. n. 53
explanatur
ut sicut secundum
veros deinde
aliosque, Arist.
lib. 1. Metaph.

d Hilari. de
Trin. l. 10.
Aug. de doctr.
Christi. li. 3. c. 6.
de moribus Ec-
cl. s. 1. c. 17,
18. 27.

e Apud Epiph.
Heres. 64.

f Justin. Apo-
log. 1. pag. 51.

g Basili. Epist.
203. Et 204.

Tar-

Tarsenfes, wherein speaking of differences in the Church, he adviseth this as the most compendious remedy.

1. What ever we may ~~controversies & dis-~~
ress us, to condescend unto the Weak, and then
to hold firme our Agreement in the foundation of
Faith.

2. ~~Adversaria~~ A docile and tractable disposition,
whereby, being sensible of our owne na-
turall blindness in the things of God, we first
betake our selves unto him by fervent Prayer,
imploring the guidance of his holy Spirit that
wherein we are otherwise minded, he would
reveale even that unto us, Phil. 3. 15. For Prayer
is an excellent Key unto the holy Scriptures.
It was a pious Speech of a Saint Augustine, that
they who are meek and humble in heart, plus
cogitando & orando proficiunt; quam legendo & au-
diendo.

a Aug. Epist.
112.

Chrysoft. in
Gen. Hom. 24.
b Vid. Iren. l. 3.
c. 1. Neu impo-
nendum sensus f.
tiseris, sed ex-
peccandum. Hil.
de Trin. lib. 1.
cap. 7. passim.

To μακρινος
ιερονομος, κα
την την ιερ
μακρινον
κλησιν.

Naz. Orat. 3. 6.
Scripturas se-
cundum suum
sensum legunt.

August. de Gr.
Chr. cap. 41.

Simplicitatem
sermonis Ecclae-
sticis id va-
lens significare
quod inservient.
Epiph. ad
Joan. Hierosol.
Evangelium
perirabat ad
sue sententie
principium;

Justin Mat.

Epist. ad Zecnam.
Hb. 7. 9. 53. 54. 548. Edit. Heins.

Biāzoy tuō mērē tēs oīmēpīs tūa' xēpīs. Clem. Alex. Sto.
Tā dōo τῷ cīmērē vōdē ēmēpīpīs pūtē
tōlē Seiōse dīdūlēs. Chrysoft. in Gen. Hom. 24. Vid. Aug. de Doss. Chriſt. l. 3. c. 10.
& Tert. de pref. c. 37. & de resurrect. c. 40. & fugat in person. c. 6.

covered

covered, to hold our peace. Thus as * Saint Basil
speaks, if we would by the help of Gods Spirit
and Grace attend unto the Scope of holy Scriptures,
we should in no wise be unprofitable unto the
Church of God.

3. *Amicitia*. Mutual and Brotherly love, which
is *Magnus persuadendi artifex*, & a very great
meane to worke upon the judgements of one
another, and to take off all such impediments
as usually arise from personall prejudices in
the disquisition of Truth. When Servants
of *Berhardus* obserued the word *Brother* to come
from the mouth of *Abbas*, they hastyly laid hold
on it, as an excellent preparation to the settling
of those differences which weree betweene
those two Princes, 1 Reg. 20. 33. It was a good
temper that of *Calvin*, who professed that
though *Luther* should call him Devil, (for hee
was not ignorant of the hate of that man) yet
hee would still acknowledge him for an excel-
lent Servant of God; were there the same af-
fection on all sides, a Pacification betweene
those Churches might be easily accommoda-
ted.

4. *Amoderatio*. Not to have the Faith of
God in respect of persons, Jam. 2. 1. Not to be
the Servants of men, 1 Cor. 7. 23. nor to enthrall
our judgements to the fancies of others. But
to beare a most equall affection unto all Truth

viro, plus tribui quam diligem. Au. Refr. l. i.c. 2. Errare in docum Platone, quam cum istis
ura sentire. Cic. Tusc. qu. — Quibus, quis Heretici sunt, etiam si multo probabilitate di-
cerent, minime crederem. Maldon. in Mar. 16. 3. 4.

* Basil. Hom.
2 in Hexam.
c Vix dicitur per-
sepe quando ti-
bernius tracta-
tur us quibus
fueramus. Fab.
infst. l. 2. c. 2.

4 Ep. ad Bullin.
p. 383. edit. Ge.
new. 1576. C
ib. p. 138. 383.
c Non tam au-
toritatis in aliis
sonnando, quam
rationis momen-
ta querenda
sunt; quinetiam
obest plerunque
iis qui discere
volunt, auori-
tas eorum qui se
doceat, proponen-
tur eis. Cic. de
nat. deor. l. 1.
Displacet wibi
quod Theodore
ro, ad quem lib-
rum scriptis,
quamvis doctio
& Christiano

f Quicquid bo-
nus verique
Christianus
est, domini sui
esse intelligat
ubincunque in-
venientur verita-
tem. Aug. de
doct. Ch. lib.
2, c. 18.
g Gr. Naz. O-
rat. 30. Fides
est veritatis,
non voluntati-
tum; Evange-
liorum, non
temporum:
Hilar. contra
Constat.
h Igitur ad
Trall. Basil. Ep.
197. No. Orat.
17. p. 392. &
Orat. 40. p. 643.
i τὸν δὲ αὐτοῦ
τὸν ὄντα
καλλιπομέσι: π
τέτη, ἥτοι εἰ
εῖται τῷ Θεῷ,
Ignat. id Mag-
ne. Naz. O-
rat. 30. Epip. H-
eret. 42. & 70.
A hanaf. Orat.
2. contr. Aria.
p. 308. & A
pol. 2. p. 777.
Orat. 1. 1.
k Col. 1. 10.
A. 3. 1. 5. 39.
l Just. Mar y
de vera Concep-
tione. 14. Athanaf. 1.

by whomsoever professed. Because f Truth is Gods wherefover it grows , as a Mine of Gold or Silver is the Princes in whose Ground soever it be discovered , *γνωστοι τε κατασκηνωσι, ανδινοις ταξαγωγεις*). We have our Faith, and our Appellation from Christ , and not from any other Person ; and therefore they, who (upon any undue respects) can with equall facility hold or let goe Truth, the Fathers fear not to call them, *βιργίσκους*, and *χριστιανούς*, men that make Merchandise of Christ and his Truth , contrary to that of Solomon , *Buy the Truth , but sell it not,* Pro*. 23.23.* And therefore we finde the Orthodox Beleevers still keeping themselves to the Stile of Antioch - Christians ; and i refusing the names of Petroani , or Pasliani , or Melitiani , or pars Donati . And indeed, partiall and personall respects will be ever apt to lead unto contention . I cannot affirm any thing ; but a conjecture I think we may make, that if Barnabas had not been k Marks uncle , the difference between him and Paul had not been so hot . *ad Galatinum 6.13. It's no newt*

5. *Supervis* To be *wise unto sobriety*, Rom. 12. 3. When we are to deale in things divine to set bounds unto our selves, that we breake not through to gaze, Exod. 19. 12, 21. Not to draw every thing in Religion to the Rule of our Right, or rather crooked and presumptuous Reason, to take heed of *Quomodo* in things of Faith; the Fathers call it a Judaicall word, and unbecoming

Chri-

Christians. Saint Paul chargeth us to * Take heed of Philosophy and vain deceits, Col. 2. 8. Not but that there is an admirable use of sound Philosophy, and of Reason raised and rectified, so long as it is subordinate to Faith; but when it shall be so proud as to judge of Faith it self, and to admit or reject it as it shall be consonant or disagreeing with her prejudices, this is a tyranny which would quickly overthrow all,

Other cause there hath been none of those desperate Heresies wherewith the Socinians have pestered the World, but that they will have all Truths to stand or fall at the Tribunal of their presumptuous Reason: as if all the present and ancient Churches of God besides consisted but of bruite Creatures, and they onely in a corner of Polonia, as sometimes the Donatists in Africa, the onely reasonable and holy men. Fœlix Ecclesia, cum nova & curiosa de Deo dicere lascivia crederetur; Happy indeed the Church of God, when curious novelties, and as it were Tourneaments in sacred things are esteemed profane; when men doe not παχυολογεῖν, but σιωπεῖν, nor disparage the Majesty of so Honourable and solemn a Foundation, with the levity of slight chaffie, and triviall superstitions. It was a grave and serious speech that of Seneca, and worthy the consideration of the greatest Divines, Nunquam nos verecundiores esse debemus, quam cum deo agitur.

6. Ἀναλογία τις οτιοτος To keepe our selves to the forme of sound * words, Rom. 12. 6. 2 Tim. 1. 13.

interest ad Christianam pietatem quibus vocibus utamur. Aug. de Civ. Dei. 10. cap. 23.

- * Tert. Apol. c. 46. de gratia c. 7. Idol. c. 10. on. Marc. II. 2. ca. 16.
- m Tert. de Resur. ca. 3. de Testim. anime c. 1. Clu. Alex. Sto. I. 1. p. 103. 207, 214. 233. II. 7. pag. 510.
- n Contra uran. toritatem fabi. lissimum funda. tissima Ecclesia quasi Rationis nomine & pol. liciatione supe. rare: Aug. ep. 56. Epip. Har. 76. in consut. A. IIII cap. 38. 38. explicat. fid. pag. 375. & 388. Hilar. de Trin. lib. 4. Videris qui. Stoicum et Pla. tonicum & Di. alethicum Chris. tianismum pro. tuleras. Tert. de prescript. cap. 7. N. ep. Orat. 21. pag. 280. Basil. Epist. 61. Seuer. nat. quib. 7. Pet. Epist. decret. Tit. 6. Sect. 2.
- * Non possum

The peace of the Church.

**Contra Ecclesias fundatisse.
mum morem ut
mo sanctar. Au.
ep. 28. Ali Antil-
quissimas reg u-
vere Ecclesiastis;
Iren. l. 3. ca. 4.
Tert. de Coro.
milit. c. 3. 4. de
veland. virgin.
c. 1. 2.*

*Nemo nobis
molestias exhibe-
bat, sic enim
seculis ac doce-
sancta Dei
Ecclesiastis abori-
gine. Epiphon.
in Ancor. Quod
nec n' xixim
sanctior,
vñt qd. pa-
qay xedoris
magis dexteris,
r' u' xam' t' d' -
u' v' m' t' b' z,
r' n' e' g' a' t' n' s
x' n' v' l' o' r' a' s' t' i'.*
*Basil. cont. En-
no. li. 2. Aug.
Epist. 118 c. 1.
Ep. 119 ca. 19
contra Jul. li. 1.*

*c. 4.7. 2.6.10. *Vid. Mercer. in Job 12.12. a Adore Scriptura pleniusudinem -- scrip-
sum esse do. ea Hermogenis officina. Si non est scriptum, timeat ut illud adiicientibus aus-
teris ab aliis destrictum. Tert. cont. Herm. c. 12. Vide etiam de prae. cont. Her. ca. 10.11.
Quanduncque adversus veritatem sapit, hoc erit Harefis, etiam verius consuetudo. Tert. c. 1.
de velind. 119. ex profundo sine tristate veritas erroris est: Cypr. ad Comp. contr. Steph.
Et solus Christus audiendus est, non debimas attendere quid ante nos aliquis faciendum
putaverit, sed quid qui ante omnes est Christus prior fecerit; neque enim dominis consue-
tudinem sequi oportet, sed Dei veritatem. Cyp. l. 2. Ep. 3: ad Casiliam. Vid. C. Alex.
Siro. l. 7. p. 544. 4. 6. Basil. de Spiritu Sancto. c. 7. & Ep. 80. Moral. Reg. 12. cap. 2.
Aug. Egist. 112. in proem. de morib' Ecclesie Catol. l. 1. cap. 7. contra Epist. Parmen.
lib. 3. cap. 2. de unitat. Eccles. c. 2,3,6,17,18,19. contra Cresc. l. 2. cap. 32.*

any

any Authority in *matters necessary* of Faith, Worship, or Doctrines of Religion, to prescribe or deliver any thing, as in it self and immediately obligatory to the Conscience, which is either contradicted or omitted in the written Word, which we believe to be *fully sufficient to make the man of God perfect, and thoroughly furnished unto every good work,* 2 Tim. 3. 16, 17.

But, 1. In *matters accessory of indifference, order, decency, and inferior nature.* 2. In matter of *Testimony* to the truths of Scripture, and for manifesting the succession, flourishing, and harmony of Doctrines through all ages of the Church, the godly learned have justly ascribed much to the Authority and usage of the Ancient Churches. The study of the Doctrine and Rites whereof is justly called by the most learned Primate of Ireland, *a noble study.* I will conclude this particular with the words of St. Austin,^b In those things, saith he, wherein the holy Scripture hath defined nothing, *mos populi Dei & instituta Majorum pro lege tenenda sunt,* The custome of Gods people, and appointments of our Fore-fathers must be held for Laws. Lastly, *submissio* to the spirits of the Prophets, and the judgement, of the godly learned: *e noto be stiffe and inflexible in our own conceits, nor to be Acceptors of our own persons, but to be willing to retract*

et aliquid ad eum submissum habere. Igitur submissio cautius, vel indolentius a me possum est, -- nec miserandum est, nec dolendum, nec postus ignoscendum atque gratulandum, nisi quia erratum est, sed quis improbatum, &c. Vid.

August. Epist. 7.

holomanus

*b Aug. Epist.
85.*

*Ego quidem
facio me ex a-
orium numero
esse conari qui
proficiendo
scribunt, &
scribendo pro-
ficiunt, unde si
aliquid utilin-*

The peace of the Church.

any error, and with meeknesse and thankfulness, to be led into the right way by any hand. Excellent was the resolution of Job in this case, *Teach me, and I will hold my peace, and cause me to know wherein I have erred, Job 6.24.* In which one disposition did all men, who otherwise differ, firmly agree, and were not too partially addicted to their own fancies, nor had their judgements (which should be guided only by the truth of things) too much enthralled to their own wills, ends, or passions; soon might they be brought, if not wherein they erre, to change their judgements, yet at least so to allay them with humility and love, (as Saint Cyprian did his) that they should never breake forth into bitterness towards their Brethren, or disturbance of the Church of God.

Cyp. ad Quir.
Frzfat. Concil.
Caribag. &c in
initio Concilii
Aug. de Baptif.
contr. Donat. li.
1. cap. 18. &
lib. 2. cap. 1, 5.

Thus have I, with as much light as my weaknesse could discover, and with as much brevity as the weight of the Argument would allow, opened the means of procuring and preserving Peace amongst Brethren.

The other Particular in the Text would require as large a portion of time as this hath already spent. I shall spare to be so injurious to your patience, and to the businesse we attend upon; onely because those things which God hath joyned together no man ought to put asunder. I shall therefore as Architects use to doe, give you in but a few lines a Modell of the building here by the Apostle commended

mended unto us, and so leave you, and it to Gods blessing.

Kαι την της εικοσιτων] 1. Then, It is not any kinde of Peace which must be thus pursued. Such the things in difference may be as must be earnestly contended for, *Jude ver. 3.* If *Peace hinder Edification*, we must then build, as *Nehemias servants did*, with our spirituall Weapons in our hands. It must be an edifying, but no destroying Peace. It hath an Edward to bound it, *Rom. 12. 18.* and wee know, *Id solum possumus, quod jure possumus.*

2. He purposely severeth *Peace and Liberty*, that he may joyn *Peace and Charity*. In our services to the Church of God, we must ever more look to what is *helpfull to others*, than to what is lawfull for our selves; to part from a little of our own ground, rather than our brothers house should be unbuilt. *All things, saith the Apostle, are lawfull, but all things edifie not.*

3. It is not οὐδὲν εἰπεῖν. *Let us follow peace;* but οὐδὲν εἰπεῖν, *The things which make for Peace.* It is not enough that we have pious affections to the Peace and Edification of the Church, as an *End*; but we must put to all our skill and wisedome, and cast about for the most proper and seasonable *meanes* conducing to so good an End. For a man may have an indifferent good will to Peace it selfe, and yet when it comes to the οὐδὲν εἰπεῖν, to the meanes for the advan-

advancing of it, to the pains he must take, to the liberty hee must forbear, to the cost hee must be at, to the censures he may undergoe; here he stops, and is deterred with the difficulties of so noble an enterprise, like the sluggard in *Solomon*, that saith, *There is a Lion in the way*.

¶ 14. It is *Edification* which is the work committed unto us: all the power which God hath annexed to our Office, and all the Learning, Eloquence, Wisedome, Subtilty, Abilities which our Labours with his blessing have attained unto, must all be directed and laid out upon this end. As the greatest knowledge of a Christian is to know the Crosse of Christ, so the greatest learning of a Church-man is to build the body of Christ. And this instructeth us how we are to preach the *Law* unto the People of Christ. The Apostle telleteth us, that *It was added to the Gospel*. For so we finde that the Promise and Covenant made to *Abraham* is prefixed before the Decalogue, when it was published from Mount *Sinai*, *Exod. 20. 2.* added, I say, not as a supplement to make up a defect, but as an instrument to prepare the way, and discover the need we have of a Gospel; and therefore *John Baptist* came before with the Spirit of *Elias*; and with an Axe, to make way for *Christ the Prince of Peace*. We must not therefore preach the *Law alone* by it selfe, as it is a killing and destroying Letter, but as it was given

*Huum & eundem esse Legis
& Evangelii
fiuem. Vid. Epis.
phar. Harv. 66
Hebrei 9. vbius
παταλέβωνι
εναγγειλισθ,
Naz. Orat. 42.*

given, so it must be Preached in the hand of a Mediator. We preach nothing but The Grace of God which bringeth Salvation, (I am sure wee should preach nothing else.) It is onely the wickednesse of those which contemne it, that turneth the Salvation which we preach, into a favour of death unto themselves.

5. We see here *Peace* and *Building* in the Church goe still together. When the weake do not censure, nor the strong despise, but they goe hand in hand together, the one reverencing, the other compassionating their fellow Brethren, then doth the Structure rise up and flourish; whereas when men fall to vaine janglings, and unprofitable, uncharitable disputes, the work of Pleyt is ever at a stand. When the Tongues were divided, the Buildinge quickly became a *Babell*. And therefore we in our Calling ought to preferre the love of our people; to be helpfull, hospitable, courteous, patient, mercifull, to use all milde-nesse to all men, to ouercome evill with good, for meate not to destroy the worke of God, to preferre the Soules of our Brethren before our owne dues and emoluments; that they may see we seeke not theirs so much as them; not that I would have us to betray the Rights of our Places, but to claime them with all tenderesse, and with evident assurances of Love and Peace.

6. It must be *us* ~~and~~ *us too*, not onely *Passive Edifi-*

The peace of the Church.

Edification, and yeelding to be built, *1 Pet. 2. 5.* nor onely *Immanent Edification*, a building up of our selves, *Iude ver. 20.* but a mutuall and *transient Edification*, as iron whetteth iron, a considering of one another to provoke unto love , and unto good works, *Heb. 10. 24.*

7. It must be *sincere* too. It is not enough to desire it, to accept it, to meet it halfe way , to let it in , and welcome it when it comes to us; But we must pursue and goe after it. If any man refuse Peace , so that it flieth from us , we must put it to *ansiduratio*, and adventure our selves for it to *a si forte*, and *quantum in nobis*, if by any meanes we may overtake and apprehend it , *Rom. 12.18.* If any man refuse *Edification*, and thrust away the Grace and mercy which is preached unto him , it must be *sincere* here too, not give him over and to let him alone for desperate , but to pursue him still , to digge about him and dung him (as it is in the Parable, *Luke 13. 8.*) It may be he will yet bring forth fruit: many there are which come into the Vineyard at the last hour. We must here put it to a *whatis* too ; if God peradventure will give him Repentance , *2 Tim. 2. 25.* and, in the meane time to shew all meeknesse to all men , because wee our selves were sometimes foolish and disobedient, *Tit. 3. 20.3.*

Now lastly, unto the substance of this building, there pertain but these three things. A *Foundation*, a *Superstrucion*, a *Contignation*.

1. A stable

1. A stable and solid Foundation, which is either personall, and that is Christ onely, 1 Cor. 3:11; or a practicall, the knowledge whereof is requisite as a ground-work unto some further end; and this again is twofold.

Either, the Foundation of Theologicall Doctrines,
upon which they are raised, and by which they
are to bee measured, and so the Doctrine of the
Apostles and Prophets is called a Foundation, Eph. 2.
20. or else the Foundation of Salvation, whatsoeuer
things are simply and absolutely necessary to the
spirituall, vitall, and salvificall state of a Christi-
an, Qua posita ponunt, & sublata auferunt salutem,
which have by the Ordination of God a necessa-
ry and intrinsecall connexion unto eternall life.
St. Paul gives it us in three words, Faith, Hope and
Love.

1. *b* Faith, as the *primo primum*, without which no other motions, though *Materially* in morall construction good, are yet *in foro Celi* vitall and *salvificall*. This Faith is contracted into the Creeds of the Church, requiring an *intellectuall assent* of the minde to the Truth, and a *fiduciall reliance* of the heart on the goodness of God in Christ in all those Evangelicall doctrines for our own righteousness and salvation: and thus Faith is by *c* the Ancients often called a *d Foundation*.

c.7 Rham. in Explan. c.6. ad Heb. Amb. Offic. b.3. c.29. de Sacramentis. l.1. c. 1. Eus. Emissio.
Hom. 2. de Symb. Fulg. prolog. l. de Fide ad Pet. Dial. Aug. Germ. 11.5. de tempore fid. &
sacer. c.16. Encyclia. c.2. Prosp. de vitiis. contemp. l.3. c. 21. c Test. de Ordat. c.9. d Mer. 16.
16. Job. 3. 18. 36. c.8. 8. 14. 1 Cor. 13. 17. Gal. 1. 10. 3 Job. 5. 6. 15. 17.

The peace of the Church.

e Rom. 8.24, 26.
f Pet. 1.3.
f Rom. 10.12,
13.
g John 4.22, 23.
Gal. 4.6.

g John 14.21.
1 Cor. 13.1, 2, 3
h 2 Cor. 7.9,
10.
1 Thes. 2.38.
Luke 23.3.
1 Heb 9.14.
2 Tim. 3.5, 19.
1 John 3.8, 9.
4.18, 3.3.
4. Heb. 1.11.
Eph. 4.6, 8.
1 Rom. 7.22.
5 Aug de 1616.
6 1 Thes. 2.14.

2. e *Hope* as the Ground and Foundation of all f *Invocation*, and spiritual *Worship*, and therefore the Apostle saith of such as destroyed the incomminable Worship of God, that they did not Hold the head, Col. 2.18, 19. and thus the Lords Prayer containing the adequate object of all our Hopes, is called by Tertullian, A fundamental Prayer.

3 g *Love*, as the Principle of all Obedience and newnesse of living, In a h *Godly sorrow* for all sinne past, a *Godly purpose* abrenouncing all sinne i in *Conscience*, profession, and endeavour of *Conversation* for the time to come, k a desire to feare Gods name, a l delight in his Law, a Love of our Brethren, a Conscience voide of offence towards God and men. And so Love is by the Apostle called a m Root and Ground Ephes. 3. 17.

Now the laying of this Foundation aright, and causing ignorant men in some measure to understand the mysteries of Religion and Salvation, is indeed the master-piece of the wisest Builder, and that, without the which all our other Sermons to the People will bee little better than lost labour, till those Principles be soundly fastened in their Consciences.

2. To this foundation of Faith in Doctrine, hope in worship, and love in obedience, must be joyned a progresse in the Superstition, because something will be ever wanting to the Grace and Knowledge of God in us ; and in this

this superedification, it will be needfull to observe these two things :

2. A due order and disposition : for though all the Truths of God are to be taught, yet each in its due place and time, according as the strength and growth of our hearers is able to bear. As the Scripture was delivered ~~adversarios~~, by pieces and degrees, so should it be preached too, *line upon line, precept upon precept*. It was (I think) wile counsell, that of a Learned Cardinal, That with vulgar people, it were best beginning at the latter end of St. Pauls Epistles, where he speaks of Duties, and then after that to go to the beginnings, where he is more profound in Doctrines.

2. A due Connexion, that we sever not those Doctrines which God hath joyned. Nor to preach Works without Faith, which in the Jews begat pride, and opinion of their own righteoufulness, Rom. 10. 3. Nor Faith without Works, which some Hereticks doing, (for that the Learned observe to have been the cause of the Epistles of Saint James and Saint John) did thereby cause great scandal and licentious living. To preach the Law so, as to shew men still, upon Repentance, a Refuge to the Gospell; and so to preach the Gospell, as to shew them withall upon their contempt and presumptuous disobedience, the curse of the Law.

3. There is the Contignation and covering,

Vid. Fab. pref.
in lib 7. In fit.
Orat. Non debe-
mus onerare in-
firmis etiam dis-
centium, sed
temperare vires
nostras & ad
inselleatum au-
dientium des-
cenderi Idem I.
cap. 2. lib. 2.
cap. 3. 6.

Quicquid nar-
ras, ita narratur
ille cui loqueris
audiendo cre-
do, credendo
spiritus, sperando
diligas. Aug. de
Catech. Rudib.
c. 4. Tert. de
prafit. c. 9. Aug.
de fid. &c. oper.
cap. 14. &c. Grat.
&c. h. Arbut.
cap. 7.

The peace of the Church.

requisite to preserve the building from outward injury. And this is either Ministeriall or Supreme. Ministeriall is three fold.

1. *Souveraigne*, and so Princes Lawes are a Crown and covering to the Church of God. *Nursing Fathers* they are to bee, *Isai. 49. 23.* and a great part of their Honour and Office it is to bee Shields and Protections to Gods House.

2. *Ecclesiasticall*, and so four things there are whereby the Reverend Bishop and Pastors of the Church doe roose this building.

1. Piety and unblameableness of living : Be thou an example, saith the Apostle to *Timothy*, in word and conversation, *I Tim. 4. 12.* * for an evill life in one of us will uncover more than an industrious hand will easily repaire again.

2. Learning, chiefly in the holy Scriptures, and then in the succession and Doctrine of the Churches of Christ in all Ages, That we may be able by sound Doctrine, both to exhort and convince gainsayers, *Tit. 1. 9.*

3. Labour in Preaching of the Word both by Doctrine and living. You know how the busynesse of our calling is set forth unto us, and under what expressions, *a worke* ; and more then that, *A painfull worke* ; *care* ; and more then that, *A distractinge care* ; the Worke of a Souldier, and of a Shepherd, and of an Husbandman, and of a Chi-

* *Ex. viii. 12.*
Act. xxviii. 22.
Col. 3. 23.
1 Cor. 4. 12.
Ephes. 4. 12.
Pbil. 1. 22.
Cor. 3. 30.
1 Thes. 5. 13.
1 Tim. 3. 1.
2 Tim. 4. 5.
1 John 4. 18.

1 Cor. 3. 9.
2 Cor. 10. 15.
Gal. 4. 11.
1 Thes. 3. 5.
Cor. 5. 17.
1 Tim. 5. 17.
f. 2 Cor. 7. 11.
** 2 Cor. 11. 28.*
Pbil. 1. 10.
1 Tim. 3. 5.

The peace of the Church:

43

a Chirurgian, which requires more patience and assiduity, callis upon us to bee in a readynesse day and night. Such a Worke as we must wholly give our selves unto, ~~as we do nowe~~, and ~~as we have done~~, and ~~as we will do~~; they are the Apostles expressions, A Worke which will keepe us still doing a Worke, in whiche of all other is required the most exquiste, and difficult mixture of wisedome and courage, zeale and temper, boldnesse and meeknesse, power and patience, authority and compassion, reverence and humility, eloquence and plainenesse, learning and experiance; that no wonder if Saint Paul cry out ~~in his heart~~. No wonder if Gregory Nazianzen and others have hidde, and run awaye from such an Imployment; but, a great wonder it is to see men of greene heads, of crude and lanke abilities ~~so rashly~~ without feare or due preparations upon so dreadfull and sacred an Office; certainly, of all Callings under heaven, wee in ours have greatest reason to cry out with the Prophet David, If thou Lord shouldest marke iniquities, O Lord, whomight stand?

4. Discipline and fathory Government, to keep the stones of the Building in order, and to reduce all unto decency and beauty: for as God must bee served with holinesse, so it must bee in the Beauty of Holiness too, and Unity is the beauty of the Church. Behold how pleasant it is for brethren to dwel together in unity, And

b Act. 6.4.

1 Tim. 4.15.

Acts 12.25.

2 Tim. 4.5.

Col. 4.17.

Acts 14.26.

1 Tim. 4.15,16

The peace of the Church.

And here let me speak one word to you who are Church wardens, and are entrusted with the care of Presenting Disorders to the Governours of the Church; to beseech you to consider the Religion and Sacrednesse of that Oath, which in the House of God, and as you expect helpe from God, you promise to performe; with the reverence of which Oath, and fear of Gods dreadfull Name, were you so throughly affected, as indeed you ought, wee should not see what with grief we do; so great contempt of Gods Houle and Ordinances, as if they were common and profane things; many scarce throughout the whole yeare making there Confession of sinnes to God in the Assembly of his People, many seldom or never hearing any one Psalme of David, or Chapter of the holy Scriptures read unto them; nay, many neglecting the whole Liturgie of the Church, and dropping in after the Sermon is begun; and though the Preacher have taken sad paines, for what in the Name of God he speaks unto them, having not yet the patience to stay till that peice of the hour be ended. Certainly, David had learned more reverence to the Lords House, *I was glad when they said, Let us go into the Houle of the Lord,* Psal.124.1. And so had Cornelius, who with his kindred and neer friends waited for the coming of Peter, Acts10.24. And so had Solomon, who teacheth men to waste dayly at the gates

gates, and to give attendance at the postes of the doores of Gods House , Prov. 8. 34. And the Prophecies foretell the like of Gods people under the Gospell, that they shold call upon one another, and shold goe speedily to pray before the Lord, and to seek the Lord , Zach. 8. 21. I speake this in zeale to the service of God , and to the reverence of his Sanctuary , and beseech you by the sacrednesse of your Oath , and for the feare of Gods Name to think upon it.

3. Generally, and so all the People in their places must labour by inoffensive and holy lives, and by the peaceable fruits of righteousness to cover the Church whereid they live from the reproaches of all those who calumniate our Doctrine and worship , as tending to licentious, prophane, rebellious, or superstitious living.

And now when all this is done, Except the Lord build the house , they labour but in vaine that build it. Paul may plant, and Apollo may water, but his Blessing it is which must perfect all. We all are but Walls of mudde, which may easily be broken through ; He only is a Wall of fire which no enemies can approach unto. And therefore we must all (and wee in our Calling especially) bee frequent and urgent in our Prayers to him to preserve the Peace, to repaire the Breaches, and to build up the Walls of his Jerusalem , that he would give eyes.

eyes to see, and hearts to love, and mouths to utter, and lives to express the praises of his Word. And that he would give his word a free passage into the heads and hearts, into the Consciences and conversations of all his People: that so beginning at the unity of the Faith, and knowledge of the Son of God, we may grow up together unto a perfect man, to the measure of the stature of the fulness of Christ; which the Lord grant for the merits and mercies of his Beloved Son Jesus Christ the Righteous; to whom with the Father and the blessed Spirit, Three Persons, and one Immortall and only wise God, be all Glory, Majesty, and Thanksgiving, now and for evermore. Amen.

wings now and for evermore, Amen.

SELF-DENIALL:

Opened and Applied

I N A

SERMON

BEFORE

The Reverend Assembly

O F

D I V I N E S :

On a Day of their private
HUMILIATION.

By EDWARD REYNOLDS, D.D.

Minister of the Word of God at Braunston in
Northamptonshire, and a Member of that
ASSEMBLY.

The third Edition.

L O N D O N ,

Printed by Tho. Ratcliffe for George Thomason at
the Sign of the Rose and Crown in St. Pauls
Church-yard, 1659.

THE DENNATI

THE DEDICATION

BY

SEASIDE

BY

CHARLES ALFRED COOPER

OF

SEASIDE

OR A DAY OF HIGH TIDES

EMPATATION

BY CHARLES ALFRED COOPER

IN WHICH IS SHOWN THE ADVENTURE OF A DAY'S HUNTING IN THE FOREST OF SEASIDE.

WITH ILLUSTRATIONS BY J. M. RUSSELL.

A NEW EDITION

WITH ILLUSTRATIONS

BY J. M. RUSSELL

THE DEDICATION
TO THE READER
OF THIS EDITION



To the Reverend
Assembly of DIVINES.

Brethren and Fathers,

His Sermon was preached by your command, and in your alone audience: nor had it gone further then those walls, had not the opportunity of many Reverend Brethren amongst your selves urged the Publication of it. The Argument of the Sermon taught me to lay aside mine own judgement touching the expediency or seasonableness of this action, seeing the judgments of so many godly and learned Brethren concur for it. I have this advantage and benefit by the publishing of it, that I may return some small tribute of thanks for those many grave jndicions, and learned Debates, those many gracions and heavenly exercises, that sweet

The Epistle Dedicatory.

and most delightful society, whereof I have been made a partaker by sitting amongst you; which trulie have made my life, amidst many great los-
ses and greater infirmities, more chearfull to me,
then even mine own judgement in such sad and
calamitous times could otherwise willingly
have allowed it to be. Yet it will be a farther
acceſſion unto this content, if you shall be plea-
ſed to accept of this poor part of my labours, first
preached in your hearing, and now submitted
to your view: from him, whose hearts desire and
prayer is, That the Lord (whose you are, and
whom you serve) would prosper all your labors
for the good of his Church, and make you happy
Instruments of healing the breaches, reconciling
the Differences, preventing the Confusions, and
advancing the Peace of his Sion.

Your most humbe servant
in the Lord,

E. R.



SELF-DENIAL.

Opened and applyed in a Sermon before the
Reverend Assembly of DIVINES.

MATTH. 16. 24.

Then said Jesus unto his Disciples, If any man will come after me, let him deny himself, and take up his Croſſe, and follow me.



E may observe of CHRIST, that usually when there appeared in him any evidences of humane frailtie, lest his servants should thereat bee offended and stumble, hee was pleased at the same time to give some notable demonstration of his divine power: hee was born weak and poor, as other Infants, but attended on by * a multitude of glorious Angels, proclaiming him to the Shepherds, and by a speciall * Starre, leading the wise men to worship him.

He

* Luke 2.13.14

* Matb. 2.2.

Self-Denial.

a Mat. 14. 11.

Vid. Athanas.

Inscriptas pa-

rabol. qu. 22.

Et Ihd. pelus.

lib. 1. epist. 1. 5.

b Mat. 21. 19 :

c 2 Cor. 13. 4.

d Mat. 27. 51,

54.

e Col. 2. 15.

Vid. Parker. de-

descens. l. 4.

f 2 Pet. 7. 6.

g Oior oī roīs

spieubdētiv

ecceatēs dāri-

Ser. x. iāmū-

unīoxortes d̄ti

āv̄p̄n̄oī eīst.

Arian Epist.

lib. 3. cap. 24.

g 2 Sam. 11.

h 2 K. R. 20.

He was hungry, and Tempted by Satan as other men ; but by his divine power *hee vanquished* the enemy, and was ministred unto by Angels. He was deceived in the Fig-tree, which he went to for fruit, and found none. and so shewed the infirmity of an humane ignorance ; but withall immediately did *b* manifest his divine power in drying it up from the roots. *c* He was crucified (as the Apostle telleth us) *in weaknesse* ; and yet withall he did even then manifest himself *The Lord of glory*, by *d* rending the Rocks, opening the Graves, darkning the Sun, converting the Thief and the Centurion, and so triumphing over principalities and powers.

On the other side, we may observe when holy men in Scripture *t* have been in any notable manner honoured by God, he hath been pleased so to order it, that some intercurrent providence or other should fall out to humble them, lest they should be too highly exalted in their owne thoughts. It was so with *e David*: After his Kingdom settled, and great victories over enemies obtained, steps in a great sinne, which humbled and afflicted him all his life after. So with *h Hezekiah*, after he had been raised up by *a* great deliverance from a potent enemy, and a sentence of death, he falls into a sin of pride and vain-glory, upon which the Lord revealed unto him his purpose of leading his people and children into captivity, and giving up his Treasures into the hands of the King of Babylon; which caused him to humble himself for the pride of his heart.

So

Self-Denial.

3

So with ¹ Paul, hee was caught up to the third Heavens, and heard unspeakable words, and saw visions of the Lord; but withall there was given him a thorn in the flesh, the messenger of Satan to buffet him; lest he should be exalted above measure through the abundance of the revelations. And so it was with Peter here in this Chapter, Hee made a glorious confession of Christ the Messiah, *Thou art Christ the Son of the living God*; and Christ highly honoured him for it; *And I also say unto thee*, saith Christ, *Thou art Peter, and upon this Rock I will build my Church*: Which ^{*} though we are to understand principally of the Rock which he had confessed, as the Learned expound it; yet there is something of ^{*} speciall honour therein bestowed upon Peter. We read in Scripture of a two-fold foundation of the Church; A personall foundation, which is but one; for other foundation can no man lay, then that is laid, which is Christ Jesus, *1 Cor. 3.11.* And a Doctrinall Foundation; for the Church is said to be built upon the Foundation of the Prophets and Apostles, *Ephes. 2.20.* and so we read of Twelve foundations in the new Jerusalem, *R&v.21.14.* Now amongst these, as Peter had the precedence in faith, to make the first confession of Christ to be the Messiah; so he had the Honour to be the first of those twelve Foundations, who should first of all plant the Gospel, and gather a Church unto Christ after his Resurrection, as wee finde he did, *Act 2.* In which respect haply it is, that the *Gospel of the Circumcision* is said to have been committed unto Peter, *Gal. 2.7, 8.* because

i 2 Cor. 12.7.

verse 16.

verse 18.

* Aug. bryson.
Hilarius. Vid.
Dr. Reynolds
Conference
with H. cap.
2. Describ.
* Cameracion.
2. pag. 50, 60.
in quarto.

Self-Denial.

cause the Gospel was by Christ's appointment to be first of all preached to the Jews, who were God's first-born, *Acts 3. 26.* and *13. 46.* *Exod. 4. 22.*

Now from this time of Peter's Confession, Christ (to take of all mistakes touching his Kingdome) began to acquaint his disciples with his Sufferings: whereat Peter is presently offended, and taketh upon him to advise his Master, and rebuke him, *Be it far from thee, this shall not be unto thee.* Hereupon Christ sharply reprehends him: It is not now, Thou art Peter; but, Thou art Satan, a Tempter, an Adversary to the works of Christ's mediation (for so much the word elsewhere implies, *Numb. 22. 22.* *2 Sam. 19. 22.*) not now a stone for building, but a stone of offence; *Thou savour-est not the things of God, but the things which are of men:* that is, Thou hast a carnal and corrupt judgment of me, and of my Kingdom, conceiving of it according to the common apprehensions and expectations of men, and not according to the counsell and will of God.

In this Reprehension there is 1. A personal correction, *viz. 22.* 2. Doctrinal Instruction; teaching his Disciples and the people, That all they who would (as Peter had done) own him for the Messiah and King of the Church, must not promise themselves great things under him in the world, but must resolve to walk in the steps which he would tread out before them, *viz.* To deny themselves as he did, *Math. 26. 42.* and to bear a Cross, as he also did, *John 19. 17.* and so to follow him. And to take of all prejudice and scandal,

he

he assures them, That whatever their fears and suspicions might be of so hard a service, yet thus to deny themselves was the onely way to save themselves, *verse 25, 26.* and thus to bear a Cross the onely way to a Crown and glorious reward, *ver. 27.* which, lest it should seem an empty promise without evidence and assurance, hee undertakes to confirme shortly after by an ocular and sensible demonstration, *verse 28.* which we may understand either of his glorious transfiguration the week after, *Math. 27. 1, 2.* or of his glorious Ascension in their sight, *Act. 1. 9.* or of his pouring forth the *Holy Spirit* upon them in fiery Tongues, *Act. 2. 2, 3.* or of his more full manifestation of his Kingdome and Glory unto his servant *John* by the ministery of the Angels, in his glorious *Revelation*, *Apoc. 1. 1.* Unto all which (though the context seem to relate principally unto the first) may that promise of our Saviour be understood to refer.

The words then are a *Character of a Disciple of Christ*; He is one who must *deny himself*, and that not in some more easie matters; but thorowly, and in all things, so far as suffering, and suffering to the uttermost, *Pain, Death, Shame*, for those three things are contained in the *Crosse*; and all this, first, *willingly*; he must take up his *Cross*, it must be an act of election, not of compulsion. Secondly, *Obediently*, to do it with this resolution, of following *Christ*; both his Command and example; as a *Lord*, because hee requires it; as a *Leader*, because he goes before us in it.

I have singled out the Argument of *Self-Denial*, to speak of, in this reverend and grave Audience, as being very suitable to the state, not onely of Christians alwayes, but more particularly of these present times wherein we live, and of those special busynesses wherewith wee are intrusted: wherein, having in two or three words considered what is meant by *Denyng*, and what by *a mans self*, I shall briefly dispatch the Doctrinall part according to those premises.

For the first, the Original word *ἀπρόσδεω* is emphatical, as Chrysostome notes, and signifieth not simply *negare*, but *pernegare*, or *prositus negare*, totally, utterly to deny, not at all to spare or regard, *ταναν απνον ονταν*, or *νόσον*, as Theophylact and Suidas: it importeth a perfect or universal Denial. It is rendred by Beza, *Abdicet seipsum*, which is as much as to reject and cast off, as a man doth a graceless son, whom he will not own any more for his, which is the same thing in a Family with that which the Law calls *Ignominiosam missio* in an Army.

For the second, *Man* is taken most ordinarily three wayes in Scripture, either in respect to his *Creation*, or to his *Traduction*, or to his *Renewation*; the *Natural man*, the *Old man*, and the *New man*; and so consequently by a *mans selfe*, I understand; first, a *mans sinfull Selfe*; (to put that branch in the first place for our method of proceeding) which the Apostle calls the *Old man*, *Ephr. 4. 22.* The *Earthly Adam*, *1 Cor. 15. 47, 48.* The *Body of Death*, *Rom. 7. 24.* The *carnal*

*Vid. Suid. in
voce
τὸν ἀπνον @.*

*Leg. 2. D. de
lis qui noscuntur
infamia.*

carnal minde, Rom, 8.7. Our Earthly members, Col 3.5. in which sense to Deny a mans Self, is in the Apostles phrase, to deny ungodlinessse and worldly lusts, Tit. 2.12.

Secondly, A mans Natural Self: and that 1. in regard of Being and substance , and so it imports our life , which is the continuance and preservation of Being: And the Faculties and Powers of Nature, our Understanding, Will, Appetites, Senses, Feshly Members. 2. In regard of Well-being , or the outward Ornaments and Comforts of life , which may all be reduced unto three Heads ; 1. Externall Relations, as between Husband and Wife, Parent and childe, Brother and Brother, Friend and Friend, &c. c. 2. Special Gifts and endowments, as Learning, Wisdome, Power, or any other abilities of minde or body. 3. Common Ends, which naturally men pursue and seeke after , and are all by the Apostle comprised under three Heads, of Profit, Pleasure , and Honour ; the Lusts of the eyes , the Lusts of the flesh, and the pride of life, Job. 2.16. Houses, Lands , Lordships, great Possessions : Fleshy, Worldly, Natural, Unnatural, Artificial delights : Liberty, Praise, Favour, Applause, preferment: any thing from which a man doth draw any kind of content or satisfaction in order to himself.

Thirdly, a Mans Morall , Vertuous , Renowned Self ; for as Lusts are the Members of the Old man, so Graces are the Members of the New man; and as the first Adam begets us after his image , Gen. 5.3. so the second Adam regenerates us after his

Self-Denial.

his Image, Col. 3. 10. 1 Cor. 15. 49. Rom. 8. 29
From the one we receive Lust for lust, and from
the other Grace for Grace.

Now these things being thus premised, according unto this threefold *Self*, there are three branches of this duty of *Self-Denial*: For some things are to be denied simply and absolutely; some things conditionally and upon supposition; and some things comparatively and in certaine respects.

I. *Absolutely* and simply, so a man is to Deny his *Sinfull Self*, and that two wayes; first, *Generally*, as it importeth the whole Body of Corruption and Concupiscence, which we are to mortifie and subdue, to crucifie and revenge the Blood of Christ against it, *Colos. 3. 5. Rom. 8. 13.* whereunto is required a formal and perpetual endeavour by actual exercise of Grace, because things *Natural* (as Lust is) though they be never so much altered and abated for the time, will yet *exeſe*, return and reduce themselves to their originall state and strength again, if they bee not still kept under. As a stone will fall down to its natural place by its owne inclination, as soone as the impressed force which carried it upward is worn out; and Water will reduce its selfe unto its naturall coldnesse, if Fire bee not constantly kept under it. Neither may wee expect, that because Grace belongs unto our renewed nature, therefore it should with the same Naturall Facility suppress Lust, as Lust without the workings of Grace would return to its naturall Vigour and Force again:

again: For there is this remarkable difference between Lust and Grace, That the Workings of Lust are totally *ab intus*, as to the Root of them, and require not any Foreign Force or Activity to concurre with them, or to set them on motion; and therefore though weakned, they are still offering to returne to their strength again. But the workings of Grace, though partly *ab intus*, when vitall principles and Spirituall habits are infused, doe yet require an actuall concurrence, co-operation, and assistance of the Spirit of Christ immediately as from him; For it is *hee who worketh in us for his will and to Doe*: As there is an aptnesse in a weapon to cut in a Wheele, to move; yet that cutteth not, this moveth not, without a further Vitall Faculty applying it to these uses. And therefore though there bee no need of labour for Lust to recover strength (because it is naturally apt to returne thereunto of it selfe) yet there is neede of much diligence, and earnest waiting upon Christ by Faith and Prayer, for the continued supplies of his Spirit, whereby the Graces which are in us may be kept on work in the constant mortifying and subduing of our Lusts, because the habits of Grace infused doe not worke alone of themselves without such supplies. Secondly, Specially, in regard of thele Personall Corruptions which wee in our particula[re] are more notably carried unto, which David calls the keeping of himselfe from his owne iniquity, Psalm 18. 23. for though naturall Corruption, where ever it is, bee a Seminary of all sinne, yet in particular persons

*Illustrat. cooperante
cooperamus.
Aug. de Nas &
grat. c. 31.
Non tantum ut
arbor sit bona,
sed ut facias +
fructus bonos,
eadem gratia
necessaria est
ut ad uetus
de Grat. Ebri.
st. lib. 1. cap. 19.
Velle & cur-
rere meum est,
sed ipsum me-
um sine Dei
semper auxilio
non erit meum
Hieron. som. 2.
epist. 197.*

sions it usually putteth it selfe forth more notably in some particular sinnes. As the sap of the Earth is the *Fomes* and Matter of all kinde of Fruits ; yet in one Ground it sorts better with Wheat , in another with Barley ; in this Tree it becomes a Grape , in another an Olive : so originall sinne in one man runnes most into Avarice, in another into Sensuality , in a third into Pride and Vain-glory, and the like. We reade of Nationall sinnes , the lying and lasinesse of the *Cretians*, Tit. 1. 12. the curiosity and inquisitiveness of the *Athenians*, Act 17. 21. the pride and cruelty of the *Babylonians*, Isai. 47. the robbery of the *Sabeans* and *Caldeans*, Job 1. 15, 17. And wee read of Personall sinnes, the stubbornnesse of *Pharaoh*, the gainsaying of *Corah*, the envy of *Saul*, the churlishnesse of *Nabal*, the ambition of *Absalom*, the intemperance of *Felix*, the sorcery of *Simon Magus*, &c. Thus particular persons have their more proper sinnes , whereby they have most of all dishonoured God, withstood his Spirit, neglected and resisted his Grace, and defiled their owne Consciences ; and therefore in Conversation , though Repentance, as an Hound, drives the whole Herd of sinne before it , yet the dart of the Word sticks most in this sinne , which is thereby singled out for a more particular derestation.

II. Conditionally , and upon supposition of Gods special Call , and in that sente wee are to Deny our Natural Selfe , which we are the rather to doe ; first, because God calls no man to deny his

his whole selfe, and wholly to all purposes , at any time or in any case. Hee allows us, yea, he requires us to seek the good of our soules, to seek any thing without the which wee cannot bee happy, to promote by all means our owne salvation, to seek our selves out of our selves, in Christ and in his Righteousnesse. Secondly, because he never calls us unto any either morote and cruell, or superstitious *Selfe-Denial*, such as is that of the covetous Worldling , who when hee wanteth nothing that hee desires , wanteth power and an heart to eat thereof , and bereaveth himselfe of good , though the thing which God gives, he gives them unto us to enjoy, *Eccles. 4. 8. and 6.2.* *I Tim. 6. 17.* or as that of Baals Priests , and the Sect of the *Flagellantes*, who cut and whip'd themselves in their frantick devotions , as Saire the Casuist telleth us of *Francis* and *Benedict*, two Founders of the Regular Devotions or Superstition in the Church of *Rome*, that they were wont to cast themselves naked into the Snow , and amongst Thornes to vex their Bodies. A notable Relation of which kinde of *Selfe-Deniall* (I know not whether more nastie or Superstitious) a Learned and Grave Divine of ours hath largely collected out of *Climacus* and *Lewes of Granada*, in the fourth Part of his Christian Warfare.

But wee are then called by God to Deny our selves, our Reason, Wisdome, Parts, Learning, Ease, Wealth, Lands, Houses, Honour, Favour, Credit, Applause, Father, Mother, Wife, Children, Life, what-

Vid. Hospitium
de Orig. Mo-
nach. l. 6. c. 30.
et de jessis lib.
2. cap. 30. Cle-
vis Reg. Sacerd.
l. 3. cap. 51ff. 3.

Dowmham patr.
4. lib. 1. cap. 4.
Sect. 4.

Self-Denial.

whatsoever is dearest unto us, whensoever it stands in *Opposition* unto , or in *Competition* with Christ, his Glory, Kingdome, or Command. In which sense we are to deny our selves *Always*, and *præparatione animæ*: And *Actually*, whensoever any thing deare unto us is inconsistent with the Conscience of our duty to God. And thus (to instance onely in our own profession) Paul regardeth neither Liberty, nor Life, in comparison of the Gospell of Grace , and of the Name of the Lord Jesus *Acts 20. 24. Acts 21. 13.* Nor *Micahiah* his safety or reputation in *Ahab's Court*, *1 Reg. 22.14.* Nor *Levi* his Father or Mother, or Brethren, or Children in the Zeal of Gods Honour, *Deut. 33. 9.* Nor *Ezekiel* his deare Wife, the delight of his eyes, when God tooke her away with a stroke, and forbad him to mourne for her, *Ezek. 24. 16, 17, 18.* Nor *Matthew* his receipt of Custome , *Luke 5. 27.* Nor *James* and *John* their Nets, their Ships , their Father when they were called to follow Christ, *Math. 4.21, 22.*

In this case things are to be denied two manner of wayes: First , as *Temptations* and *Snares* , when they are either *Baits* to draw us into sinne , or are themselves the *Fruits* and *Wages* of sinne. When they are *Baits* unto sinne ; If thy Brother (saith the Lord) the Sonne of thy Mother , or the Sonne of thy Daughter , or the Wife of thy bofme , or thy friend which is as thine owne soule , entice thee secretly , saying , Let us goe and ferfe other odds , which thou hast not knowne ; thou ; nor thy Fathers , &c .

Thou

Thou shalt not consent unto him, nor hearken unto him, neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceale him: But thou shalt surely kill him, thine hand shall be first against him to put him to death, &c. Deut. 13. 6, 9. Though an Idoll be made of Silver and Gold, yet being an Idoll, it must be thrown away with detestation like a monstrous Cloth, *Isai. 30. 22.* If *Simon Magus* offered money for the Gifts of the Spirit, the Apostle doth abhor so abominable a Negotiation, *Acts 8.20.* Even the Brasen Serpent when it becomes a snare by the abuse of men, is no longer preserved as a Monument of mercy, but broken in pieces as *Nebuchstan*, a piece of brasse, *2 Kings 16. 4.* When they are themselves the Fruites and wages of sinne: so *Zacheus* denies himselfe in all his unjust gaine, which he had gotten by Sycophancy and defraudation, and when Christ offers to come into his house, will not suffer *Mammon* to shut the doore against him; *Luke 19. 8.* Restitution, as it is almost necessary, so it is one of the hardest parts of Selfe-Denial, when a covetous heart must be forced to vomit up all its sweet morsels againe. Unjust Gaine is like a barbed Arrow, it kills if it stay within the body, and it teares, and pulls the flesh away with it if it be drawn out; as the Fox in the Fable, which hasing crept in at a narrow hole to feede on a Prey, and being filled was grown too bigg to make an escape at the same passage, was constrained for saving his life to empty and starve himself again, that he might go out by the same way that he came in.

C

II. As

Forte per angua-
stiam tenuis vul-
pecula rimau.
Respirat in cu-
meram frumen-
ti, &c. Hor. epi-
li. 7. :

II. As *Oblation* and *Sacrifices*, whensoever Christ calls us to Dedicate them unto him : when *Abraham* was called from his Country into a Land of sojourning, which he knew not : when *Daniel* was called from a Kings Court to a Den of *Lions* : when *Moses* from the honours of *Egypt* to the afflictions of Gods people : When the Disciples from their nets and their Ships to follow Christ, and wait upon a persecuted Ministry : when *Paul* from an *Adiue* to a *Passive* persecution, immediately they consulted not with flesh and blood, but willingly left their owne comforts to obey Gods commands. In Conversion, the uses, the property of all we have is altered ; all our Vessels, all our Merchandise must be superscribed with a new title *Holiness to the Lord*, *Isai. 23. 18. Zeph. 14. 20, 21.* Then mens chief care will be to honour the Lord with their substance, *Prov. 3. 9.* to bring their Sons, their Silver, their Gold to the name of the Lord, the holy one of *Israel*, *Isai. 60. 9.* All we are, or have, we have it on this condition, to use it, to leave it, to lay it out, to lay it down, unto the honour of our Master, from whose bounty we received it.

III. Comparatively, and in some respect so we are to deny our *Renewed Selfe*, our very Virtues and Graces. In the nature and notion of *Duties*, so we are bound to seek, to pray for, to practice, to improve, to treasure up, and exceedingly to value them : but in relation unto *Righteousnesse*, in the donation of a *Covenant* of Life and Salvation, and in comparison of Christ, so we must esteem all things lesse for the excellency of the knowledge of Christ Jesus our Lord,

Lord, Phil. 3. 8, 9, 10. It is a dangerous thing to hang the weight of a Soul upon any thing which hath any mixture of weakness, imperfection, or corruption in it, as the purest and best of all our Duties have. *Vane iam laudabilis vita hominum, si remota misericordia discutias eam.* It is a dangerous thing to teach, that Faith, or any other Evangelical virtue, as it is a Work done by us, doth justify, or succeed in the place of legal obedience unto the purpose of life. There is nothing to be called our righteousness, but *Febovat zjdkenu,* Jer. 23. 6. Faith justifies as the window may be said to enlighten, because it alone is apt (which no other part of the structure is) to convey and transmit that light which ariseth out of, and belongeth unto another body, and not unto it; therefore it doth not justify *Habitually*, as a thing fixed in us; but *Instrumentally*, as that which receives and lets in the righteousness of Christ, shining through it upon us; as the Cup feeds by the Wine which it conveys; as the looking-glass maketh the wall to glister, by reflecting the beam of the Sun from it self upon it.

The sum of all in one word, is this: we all profess our selves to be *Disciples of Christ*, and Candidates of glory and immortality by him, and wee have all promised to follow him whithersoever hee leads us. Now whosoever will be in truth, what he is in promise and profession, must learn this Fundamentall duty, to *deny himselfe*, willingly and obediently to forsake all *sin*, to subdue all general concupiscence, with his own proper and *Personal* corruptions, absolutely, without any limitation or exception. To

*Qui doces in
opera confidere,
is negat meri-
tum Christi suf-
ficeret. Ferus in
Act. 15. August.*

Self-Denial.

cast away and forsake, *awyses*, in preparation of heart; and *actually*, whensoever Christ calls thereunto, whatsoeuer is near or dear unto him; whensoever it becomes either a snare to Conscience, as a *bait* unto, or *fruite* of sinne: or a sacrifice unto God, as a matter of duty: to undervalue and disesteem the best of all his *graces* in respect of the righteousness of Christ, and *in order to justification* in the sight of God: looking on every thing, being, well being, outward enjoyments, inward abilities, Virtues, graces, as matters of no rate or estimation when Christ and the Conscience of duty standeth in competition with them.

I have done with the Doctrinal part of this point, & am sorry to have so long detain'd a learned Auditory with things so fully knowne unto them before. I now proceed to Application.

It is said when Christ preached this Doctrine, that he called the people unto him with his Disciples, Mar. 8. 34. My Exhortation proportionably unto you and my self shall be double. One as we are the people of Christ, the other as we are his Disciples, and Ministers.

As the people of Christ, let us be exhorted,

I. To take heed of that sin which is formally opposite unto *Selfe-denial*, as a sin most pernicious and obstructive to salvation, which is the sinne of *Selfe-love*, or *selfe-estimation*; a most comprehensive and seminal lust, which lies at the roote of every other sinne: for unto the formality of every sinne belongeth an inordinate conversion of a creature unto himselfe, and therefore it is set by the

Apostle

Apostle as Commander in chief in the head of a whole Regiment of sins, 2 Tim. 3. 1, 5. It branches it self into two great sins, *Selfe-seeking*, as an end, and *Selfe-depending*, as a means unto that end, (for he that worketh for himself, will work from himself too.)

Self-seeking, when men neither regard the Will and Call of God, nor the need and good of man, but are wholly taken up in serving their owne wills and desires, *Seeking their owne things, and not the things of Jesus Christ*, Phil. 2. 21. Like the Prophets *empty Vine*, bringing fruit only to themselves, Hos. 10. 1. Obeying their owne Wills against Gods, Jer. 18. 12. 44. 17. giving ear to the temptation of their own lusts, James 1. 14. making their own eyes Judges of right and wrong, Judges 17. 6. whence arise proud reasonings and contendings against the Truth; falsenesse of heart in Gods Covenant; falling off from his Service; leaning upon our own Wildome; with many distempered and froward passions which usually attend upon a will wedded unto it selfe. Now this kinde of Selfe-love our Saviour here telleth us is indeed the greatest Self-hearted that can be. *Whosoever will save his life shall lose it, and whosoever will lose his life for my sake, shall finde it.* v. 25. Our love and our life should still go together, for all things are loved in order to life. That onely may be the terminus of our love, which is the fountain of our life. If any man have his life from himself, that mans love may rest in himself. Now the Apostle will tell us that *Christ is our life*, Col. 3. 4. Gal.

Nemo Deo dis
placet, nisi qui
sibi places Ber.
de miser. Hom.
Qui esse vult
sibi non tibi, ni.
bit esse incipit
inter omnia,
Idem. Scr. 10.
in Canticis.

Θύεται Θεός
νέαντες Χριστού
ζων. Ὁ εἷς
πάσις εἰσενεγός.
Ignat. epist. ad
Rom.

Gal. 2.20. (for the life we have without him, is but *gradus ad mortem*) and therefore hee must bee our love too (as *Ignatius* called him.) His end, his will, his wisdom must be ours. As all Rivers run into the Sea, and doe not stay within themselves, and so are kept from being harmfull. If the Sun should keep its light, the Clouds their raine, the Earth its sap unto themselves, what use were there of them, or benefit by them? God hath made all things in such a sweet subordination, that each one serving that which is above it self, inanimate animate, and both man, and man God; all the services of all the creatures shoulde finally meet and run into God, who alone is worthy of all service and obedience.

Self-depending is, when we put confidence (for *Spiritual ends*, which respect righteousness and salvation in our *Graces*, expecting pardon of sinne, favour with God, and finall happiness from our own duties; as the Jews did, *Rom. 10. 3.* And when for other *Civil* and *publick ends* wee put confidence in Men, Counsels, Horses, Treasures, in an *Arm of flesh*, rising and sinking, confiding and drooping or desponding, according as second causes doe ebbe or flow: a sinne which in these times we are two much guilty of, and whereby God being so greatly provoked, might justly leave us to our selves, that when wee finde our selves *fatherless*, we might be driven more closely to finde *mercy in him*. It is a sinne very injurious to the Love, Power, Wisdome, Mercy, Truth of God, upon which Attributes of his vnt confidence

dence should cast Anchor; For all these are *immutable*, always the same, ever equally neere unto us, tender of us, ready to engage themselves for us: And therefore there should not bee such changes, such risings and fallings in our dependance upon him. But we weak men are like a Ship at Anchor; though the Anchor be fastened unto a sure Rock, which moveth not, yet the Ship notwithstanding is subject still to roffings and unquietnesse, when Windes and Waves beat upon it: So though our Anchor and confidence have a sure and stedfast ground to keep it unmoyeable; yet according to the different Aspect of second Causes, our hearts are too apt to waver and change; one while to say with *David*, *I shall never be moved*; and presently, upon the turne of things, to be faint and troubled again. Therefore we should pray and labour for a more stable and composed frame of heart: Say not one while, The enemy is strong, now we shall be devoured: say not another time, The enemy is weak, now we shall prevail, and have an end of trouble. But let us learne to *sacrifice the Lord God of Hosts himself in our hearts*, let him be our feare, and let him be our hope: when he humbleth us, let us fear, and yet still trust in him, because if we repent and return, hee will lift us up; (for it is all one with him to helpe, whether with many, or them that have no power.) And when he exalteth us, let us rejoice, and yet still tremble; because if we be proude, and provoke him, he lifteth us up in anger, that hee may make our ruine and fall the greater, as the Psalmist

Self-Denial.

Psalmit speaks, *Thou hast lifted me up, and cast mee down.*

2.

Let us be the more earnestly exhorted unto the practise of this duty, by how much the more necessary it is, and fundamental unto salvation: for which purpose let us learne and put in use these few brief, but excellent Rules. 1. To exalt the Word and *Counsel* of God in our *judgements*. In matters of Faith, Worship, and Obedience, let us fetch our light from him, and not *leane on our own wisdome*, nor *bee wise in our owne eyes*, Pro. 23. 4. *Ifai.* 5. 21. nor suffer natural and carnal reasonings to elude and shift off any Divine truth, whereby lust should bee restrained, and conscience guided. 2. To exalt the *Authority* of God in our *wills*, to say as *Paul* did, *Lord what wilt thou have me to doe?* This is the great point upon which all duty hangs. The principal point in difference between God and sinners is, whose Will shall stand, his or theirs. *Cesset voluntas propria, non erit infernus*, said *Bernard* truly: Conquer Will, and you conquer Hell. 3. To exalt the *Honour* of God in all our *Aimes*. Let us bee willing that it goe well or ill with our selves, according as the one or the other doth most make for Gods glory, and for the advancing of his Name, to say as *David*, *if I shall finde favour in the eyes of the Lord, bee will bring me again, and shew me his habitation: But if he thus say, I haue no delight in thee, behold here am I, let him doe to mee as seemeth good unto him*, 2 Sam. 15. 25, 26. To say with *Job*, Cap. 1. 21. as well when he taketh away

Serm. 3. de
Resurr. et.

as when he giveth, *Blessed be his Name.* To say with Paul, *Let Christ be magnified in my body, whether it bee by Life or by Death,* Phil. 1.20. It is fitter that hee should have his Honour, then that we should have our ease. It may be our prayer, that he would glorifie himself in our deliverance; but it must be our choice, rather not to be delivered, then that he should not be glorified. If thou wilt (Lord) be glorified by our deliverance, we shall admire and magnifie thy mercy; But if thou wilt be glorified by our destruction, we must needs adore thy dominion over us, and acknowledge thy righteous judgement in proceeding against us. Lastly, To set up the love of Christ and his Church uppermost in our hearts: this love will constraine us, and make us willing to be offered up in the publick service: to say with Jonah, *Cast me into the Sea,* so the tempest may bee stilled: to say with Esther, *If I perish, I perish:* to say with Paul, *I will very gladly spend and bee spent, though the more abundantly I love, the lesse I be loved:* and, *we are gladd when we are weake, and you are strong.* This publick Love will cry down all private interest, and make us say to our selves as Elisha to Gehazi, *Is this a time to receive money, and to receive garments, and Olive-yards, and Vine-yards, and sheep, and Oxen, and Menservants, and Maid-servants?* 2 Kin. 5. 16. and as Feremy to Baruch, *The Lord is breaking down, and plucking up, and seekest thou great things for thy selfe, seek them not,* Jer. 45.4,5. Certainly, that man cannot without great repentance and restitution expect mercy from Christ, who, so he may promote his owne private and sordid ends,

quocunque modo, and make a prey and Merchandise of the calamity of his Brethren, and the times; cares not how he defraud, spoile, devour, suck from the publick into his owne Cisterne, regards not which way the Church, or the State fall, back or edge, sink or swim, so he may sleep in a whole skinne, and secure his own stake, and fish in troubled waters, and with the unjust Seward, write down fifty for an hundred; and like a Fly, suck fatness and nourishment unto himself out of the wounds and sores, out of the blood and tears, out of the ruines and calamities of other men. Surely, if ever Gods hands were clapped at any dishonest gains; if ever the flying roll did seize upon the houses of perjurious robbers, to consume the Timber and the Stones thereof: if ever the curse of Gehazi did attend upon ill gotten treasures; if ever Salt and Brimstone were spread upon lands purchased with iniquity: if ever fire did devour the habitations of injustice: if ever a wo did hunt those who increase that which is not their own, and build with blood: if ever the stone did cry out of the wall, and the beam out of the Timber answer it: if ever the furrows of the field did complain, and call for thistles instead of wheat, and cockle instead of barley: such men as these must expect that the wrath of God will mingle gall and bitterness with such wages of iniquity, they are sure never to enjoy them in their lives, with comfort, nor to leave them at their deaths in peace, nor to transmit them to their posterity without a canker and curse. *The robbery of the wicked shall destroy them, Propt. 34, 7.*

Now

Now then for the quickning of us to this necessary duty, there are two notable encouragements in the Text. 1. It enableth us to take up our cross, meekly, willingly, obediently to accept, and bear whatsoever affliction God shall lay upon us. The less we value our selves, the better able shall we be to digest any troubles that befall us. We are not moved at the breaking of an Earthen or Wodden Vessel: but if a Diamond or rich Jewel be defaced, it doth greatly affect us: the more vile we are in our own eys, the more unmoved we shall be when any bruize or breach is made upon us. Who am I, that I should fret against God, or envill at the ways of his providence? that I should think my self wise enough to teach, or great enough to swell against the will of my Master? why should the servant esteem his back too delicate to bear the burden, or his hands too tender to do the work which his Master was pleased to bear, and to do before him? Did Christ bear a cross to save me? and shall not I doe the same to serve him? did he bear ~~it~~, the heaviest that ever lay on the shoulders of a man? and shall not I bear ~~mine~~, which he by his hand made so light and easie? Surely, if we could have spiritual apprehensions of things as they are in the eyes of God, Angels, and good men, shame would be esteemed a matter of honour and glorying; when it is for Christ. The Apostle went away from the presence of the Council rejoicing, *Act 5. 41.* *Act 22. 12.* *Act 22. 13.* *Act 22. 14.* *Act 22. 15.* *Act 22. 16.* *Act 22. 17.* *Act 22. 18.* *Act 22. 19.* *Act 22. 20.* *Act 22. 21.* *Act 22. 22.* *Act 22. 23.* *Act 22. 24.* *Act 22. 25.* *Act 22. 26.* *Act 22. 27.* *Act 22. 28.* *Act 22. 29.* *Act 22. 30.* *Act 22. 31.* *Act 22. 32.* *Act 22. 33.* *Act 22. 34.* *Act 22. 35.* *Act 22. 36.* *Act 22. 37.* *Act 22. 38.* *Act 22. 39.* *Act 22. 40.* *Act 22. 41.* *Act 22. 42.* *Act 22. 43.* *Act 22. 44.* *Act 22. 45.* *Act 22. 46.* *Act 22. 47.* *Act 22. 48.* *Act 22. 49.* *Act 22. 50.* *Act 22. 51.* *Act 22. 52.* *Act 22. 53.* *Act 22. 54.* *Act 22. 55.* *Act 22. 56.* *Act 22. 57.* *Act 22. 58.* *Act 22. 59.* *Act 22. 60.* *Act 22. 61.* *Act 22. 62.* *Act 22. 63.* *Act 22. 64.* *Act 22. 65.* *Act 22. 66.* *Act 22. 67.* *Act 22. 68.* *Act 22. 69.* *Act 22. 70.* *Act 22. 71.* *Act 22. 72.* *Act 22. 73.* *Act 22. 74.* *Act 22. 75.* *Act 22. 76.* *Act 22. 77.* *Act 22. 78.* *Act 22. 79.* *Act 22. 80.* *Act 22. 81.* *Act 22. 82.* *Act 22. 83.* *Act 22. 84.* *Act 22. 85.* *Act 22. 86.* *Act 22. 87.* *Act 22. 88.* *Act 22. 89.* *Act 22. 90.* *Act 22. 91.* *Act 22. 92.* *Act 22. 93.* *Act 22. 94.* *Act 22. 95.* *Act 22. 96.* *Act 22. 97.* *Act 22. 98.* *Act 22. 99.* *Act 22. 100.* *Act 22. 101.* *Act 22. 102.* *Act 22. 103.* *Act 22. 104.* *Act 22. 105.* *Act 22. 106.* *Act 22. 107.* *Act 22. 108.* *Act 22. 109.* *Act 22. 110.* *Act 22. 111.* *Act 22. 112.* *Act 22. 113.* *Act 22. 114.* *Act 22. 115.* *Act 22. 116.* *Act 22. 117.* *Act 22. 118.* *Act 22. 119.* *Act 22. 120.* *Act 22. 121.* *Act 22. 122.* *Act 22. 123.* *Act 22. 124.* *Act 22. 125.* *Act 22. 126.* *Act 22. 127.* *Act 22. 128.* *Act 22. 129.* *Act 22. 130.* *Act 22. 131.* *Act 22. 132.* *Act 22. 133.* *Act 22. 134.* *Act 22. 135.* *Act 22. 136.* *Act 22. 137.* *Act 22. 138.* *Act 22. 139.* *Act 22. 140.* *Act 22. 141.* *Act 22. 142.* *Act 22. 143.* *Act 22. 144.* *Act 22. 145.* *Act 22. 146.* *Act 22. 147.* *Act 22. 148.* *Act 22. 149.* *Act 22. 150.* *Act 22. 151.* *Act 22. 152.* *Act 22. 153.* *Act 22. 154.* *Act 22. 155.* *Act 22. 156.* *Act 22. 157.* *Act 22. 158.* *Act 22. 159.* *Act 22. 160.* *Act 22. 161.* *Act 22. 162.* *Act 22. 163.* *Act 22. 164.* *Act 22. 165.* *Act 22. 166.* *Act 22. 167.* *Act 22. 168.* *Act 22. 169.* *Act 22. 170.* *Act 22. 171.* *Act 22. 172.* *Act 22. 173.* *Act 22. 174.* *Act 22. 175.* *Act 22. 176.* *Act 22. 177.* *Act 22. 178.* *Act 22. 179.* *Act 22. 180.* *Act 22. 181.* *Act 22. 182.* *Act 22. 183.* *Act 22. 184.* *Act 22. 185.* *Act 22. 186.* *Act 22. 187.* *Act 22. 188.* *Act 22. 189.* *Act 22. 190.* *Act 22. 191.* *Act 22. 192.* *Act 22. 193.* *Act 22. 194.* *Act 22. 195.* *Act 22. 196.* *Act 22. 197.* *Act 22. 198.* *Act 22. 199.* *Act 22. 200.* *Act 22. 201.* *Act 22. 202.* *Act 22. 203.* *Act 22. 204.* *Act 22. 205.* *Act 22. 206.* *Act 22. 207.* *Act 22. 208.* *Act 22. 209.* *Act 22. 210.* *Act 22. 211.* *Act 22. 212.* *Act 22. 213.* *Act 22. 214.* *Act 22. 215.* *Act 22. 216.* *Act 22. 217.* *Act 22. 218.* *Act 22. 219.* *Act 22. 220.* *Act 22. 221.* *Act 22. 222.* *Act 22. 223.* *Act 22. 224.* *Act 22. 225.* *Act 22. 226.* *Act 22. 227.* *Act 22. 228.* *Act 22. 229.* *Act 22. 230.* *Act 22. 231.* *Act 22. 232.* *Act 22. 233.* *Act 22. 234.* *Act 22. 235.* *Act 22. 236.* *Act 22. 237.* *Act 22. 238.* *Act 22. 239.* *Act 22. 240.* *Act 22. 241.* *Act 22. 242.* *Act 22. 243.* *Act 22. 244.* *Act 22. 245.* *Act 22. 246.* *Act 22. 247.* *Act 22. 248.* *Act 22. 249.* *Act 22. 250.* *Act 22. 251.* *Act 22. 252.* *Act 22. 253.* *Act 22. 254.* *Act 22. 255.* *Act 22. 256.* *Act 22. 257.* *Act 22. 258.* *Act 22. 259.* *Act 22. 260.* *Act 22. 261.* *Act 22. 262.* *Act 22. 263.* *Act 22. 264.* *Act 22. 265.* *Act 22. 266.* *Act 22. 267.* *Act 22. 268.* *Act 22. 269.* *Act 22. 270.* *Act 22. 271.* *Act 22. 272.* *Act 22. 273.* *Act 22. 274.* *Act 22. 275.* *Act 22. 276.* *Act 22. 277.* *Act 22. 278.* *Act 22. 279.* *Act 22. 280.* *Act 22. 281.* *Act 22. 282.* *Act 22. 283.* *Act 22. 284.* *Act 22. 285.* *Act 22. 286.* *Act 22. 287.* *Act 22. 288.* *Act 22. 289.* *Act 22. 290.* *Act 22. 291.* *Act 22. 292.* *Act 22. 293.* *Act 22. 294.* *Act 22. 295.* *Act 22. 296.* *Act 22. 297.* *Act 22. 298.* *Act 22. 299.* *Act 22. 300.* *Act 22. 301.* *Act 22. 302.* *Act 22. 303.* *Act 22. 304.* *Act 22. 305.* *Act 22. 306.* *Act 22. 307.* *Act 22. 308.* *Act 22. 309.* *Act 22. 310.* *Act 22. 311.* *Act 22. 312.* *Act 22. 313.* *Act 22. 314.* *Act 22. 315.* *Act 22. 316.* *Act 22. 317.* *Act 22. 318.* *Act 22. 319.* *Act 22. 320.* *Act 22. 321.* *Act 22. 322.* *Act 22. 323.* *Act 22. 324.* *Act 22. 325.* *Act 22. 326.* *Act 22. 327.* *Act 22. 328.* *Act 22. 329.* *Act 22. 330.* *Act 22. 331.* *Act 22. 332.* *Act 22. 333.* *Act 22. 334.* *Act 22. 335.* *Act 22. 336.* *Act 22. 337.* *Act 22. 338.* *Act 22. 339.* *Act 22. 340.* *Act 22. 341.* *Act 22. 342.* *Act 22. 343.* *Act 22. 344.* *Act 22. 345.* *Act 22. 346.* *Act 22. 347.* *Act 22. 348.* *Act 22. 349.* *Act 22. 350.* *Act 22. 351.* *Act 22. 352.* *Act 22. 353.* *Act 22. 354.* *Act 22. 355.* *Act 22. 356.* *Act 22. 357.* *Act 22. 358.* *Act 22. 359.* *Act 22. 360.* *Act 22. 361.* *Act 22. 362.* *Act 22. 363.* *Act 22. 364.* *Act 22. 365.* *Act 22. 366.* *Act 22. 367.* *Act 22. 368.* *Act 22. 369.* *Act 22. 370.* *Act 22. 371.* *Act 22. 372.* *Act 22. 373.* *Act 22. 374.* *Act 22. 375.* *Act 22. 376.* *Act 22. 377.* *Act 22. 378.* *Act 22. 379.* *Act 22. 380.* *Act 22. 381.* *Act 22. 382.* *Act 22. 383.* *Act 22. 384.* *Act 22. 385.* *Act 22. 386.* *Act 22. 387.* *Act 22. 388.* *Act 22. 389.* *Act 22. 390.* *Act 22. 391.* *Act 22. 392.* *Act 22. 393.* *Act 22. 394.* *Act 22. 395.* *Act 22. 396.* *Act 22. 397.* *Act 22. 398.* *Act 22. 399.* *Act 22. 400.* *Act 22. 401.* *Act 22. 402.* *Act 22. 403.* *Act 22. 404.* *Act 22. 405.* *Act 22. 406.* *Act 22. 407.* *Act 22. 408.* *Act 22. 409.* *Act 22. 410.* *Act 22. 411.* *Act 22. 412.* *Act 22. 413.* *Act 22. 414.* *Act 22. 415.* *Act 22. 416.* *Act 22. 417.* *Act 22. 418.* *Act 22. 419.* *Act 22. 420.* *Act 22. 421.* *Act 22. 422.* *Act 22. 423.* *Act 22. 424.* *Act 22. 425.* *Act 22. 426.* *Act 22. 427.* *Act 22. 428.* *Act 22. 429.* *Act 22. 430.* *Act 22. 431.* *Act 22. 432.* *Act 22. 433.* *Act 22. 434.* *Act 22. 435.* *Act 22. 436.* *Act 22. 437.* *Act 22. 438.* *Act 22. 439.* *Act 22. 440.* *Act 22. 441.* *Act 22. 442.* *Act 22. 443.* *Act 22. 444.* *Act 22. 445.* *Act 22. 446.* *Act 22. 447.* *Act 22. 448.* *Act 22. 449.* *Act 22. 450.* *Act 22. 451.* *Act 22. 452.* *Act 22. 453.* *Act 22. 454.* *Act 22. 455.* *Act 22. 456.* *Act 22. 457.* *Act 22. 458.* *Act 22. 459.* *Act 22. 460.* *Act 22. 461.* *Act 22. 462.* *Act 22. 463.* *Act 22. 464.* *Act 22. 465.* *Act 22. 466.* *Act 22. 467.* *Act 22. 468.* *Act 22. 469.* *Act 22. 470.* *Act 22. 471.* *Act 22. 472.* *Act 22. 473.* *Act 22. 474.* *Act 22. 475.* *Act 22. 476.* *Act 22. 477.* *Act 22. 478.* *Act 22. 479.* *Act 22. 480.* *Act 22. 481.* *Act 22. 482.* *Act 22. 483.* *Act 22. 484.* *Act 22. 485.* *Act 22. 486.* *Act 22. 487.* *Act 22. 488.* *Act 22. 489.* *Act 22. 490.* *Act 22. 491.* *Act 22. 492.* *Act 22. 493.* *Act 22. 494.* *Act 22. 495.* *Act 22. 496.* *Act 22. 497.* *Act 22. 498.* *Act 22. 499.* *Act 22. 500.* *Act 22. 501.* *Act 22. 502.* *Act 22. 503.* *Act 22. 504.* *Act 22. 505.* *Act 22. 506.* *Act 22. 507.* *Act 22. 508.* *Act 22. 509.* *Act 22. 510.* *Act 22. 511.* *Act 22. 512.* *Act 22. 513.* *Act 22. 514.* *Act 22. 515.* *Act 22. 516.* *Act 22. 517.* *Act 22. 518.* *Act 22. 519.* *Act 22. 520.* *Act 22. 521.* *Act 22. 522.* *Act 22. 523.* *Act 22. 524.* *Act 22. 525.* *Act 22. 526.* *Act 22. 527.* *Act 22. 528.* *Act 22. 529.* *Act 22. 530.* *Act 22. 531.* *Act 22. 532.* *Act 22. 533.* *Act 22. 534.* *Act 22. 535.* *Act 22. 536.* *Act 22. 537.* *Act 22. 538.* *Act 22. 539.* *Act 22. 540.* *Act 22. 541.* *Act 22. 542.* *Act 22. 543.* *Act 22. 544.* *Act 22. 545.* *Act 22. 546.* *Act 22. 547.* *Act 22. 548.* *Act 22. 549.* *Act 22. 550.* *Act 22. 551.* *Act 22. 552.* *Act 22. 553.* *Act 22. 554.* *Act 22. 555.* *Act 22. 556.* *Act 22. 557.* *Act 22. 558.* *Act 22. 559.* *Act 22. 560.* *Act 22. 561.* *Act 22. 562.* *Act 22. 563.* *Act 22. 564.* *Act 22. 565.* *Act 22. 566.* *Act 22. 567.* *Act 22. 568.* *Act 22. 569.* *Act 22. 570.* *Act 22. 571.* *Act 22. 572.* *Act 22. 573.* *Act 22. 574.* *Act 22. 575.* *Act 22. 576.* *Act 22. 577.* *Act 22. 578.* *Act 22. 579.* *Act 22. 580.* *Act 22. 581.* *Act 22. 582.* *Act 22. 583.* *Act 22. 584.* *Act 22. 585.* *Act 22. 586.* *Act 22. 587.* *Act 22. 588.* *Act 22. 589.* *Act 22. 590.* *Act 22. 591.* *Act 22. 592.* *Act 22. 593.* *Act 22. 594.* *Act 22. 595.* *Act 22. 596.* *Act 22. 597.* *Act 22. 598.* *Act 22. 599.* *Act 22. 600.* *Act 22. 601.* *Act 22. 602.* *Act 22. 603.* *Act 22. 604.* *Act 22. 605.* *Act 22. 606.* *Act 22. 607.* *Act 22. 608.* *Act 22. 609.* *Act 22. 610.* *Act 22. 611.* *Act 22. 612.* *Act 22. 613.* *Act 22. 614.* *Act 22. 615.* *Act 22. 616.* *Act 22. 617.* *Act 22. 618.* *Act 22. 619.* *Act 22. 620.* *Act 22. 621.* *Act 22. 622.* *Act 22. 623.* *Act 22. 624.* *Act 22. 625.* *Act 22. 626.* *Act 22. 627.* *Act 22. 628.* *Act 22. 629.* *Act 22. 630.* *Act 22. 631.* *Act 22. 632.* *Act 22. 633.* *Act 22. 634.* *Act 22. 635.* *Act 22. 636.* *Act 22. 637.* *Act 22. 638.* *Act 22. 639.* *Act 22. 640.* *Act 22. 641.* *Act 22. 642.* *Act 22. 643.* *Act 22. 644.* *Act 22. 645.* *Act 22. 646.* *Act 22. 647.* *Act 22. 648.* *Act 22. 649.* *Act 22. 650.* *Act 22. 651.* *Act 22. 652.* *Act 22. 653.* *Act 22. 654.* *Act 22. 655.* *Act 22. 656.* *Act 22. 657.* *Act 22. 658.* *Act 22. 659.* *Act 22. 660.* *Act 22. 661.* *Act 22. 662.* *Act 22. 663.* *Act 22. 664.* *Act 22. 665.* *Act 22. 666.* *Act 22. 667.* *Act 22. 668.* *Act 22. 669.* *Act 22. 670.* *Act 22. 671.* *Act 22. 672.* *Act 22. 673.* *Act 22. 674.* *Act 22. 675.* *Act 22. 676.* *Act 22. 677.* *Act 22. 678.* *Act 22. 679.* *Act 22. 680.* *Act 22. 681.* *Act 22. 682.* *Act 22. 683.* *Act 22. 684.* *Act 22. 685.* *Act 22. 686.* *Act 22. 687.* *Act 22. 688.* *Act 22. 689.* *Act 22. 690.* *Act 22. 691.* *Act 22. 692.* *Act 22. 693.* *Act 22. 694.* *Act 22. 695.* *Act 22. 696.* *Act 22. 697.* *Act 22. 698.* *Act 22. 699.* *Act 22. 700.* *Act 22. 701.* *Act 22. 702.* *Act 22. 703.* *Act 22. 704.* *Act 22. 705.* *Act 22. 706.* *Act 22. 707.* *Act 22. 708.* *Act 22. 709.* *Act 22. 710.* *Act 22. 711.* *Act 22. 712.* *Act 22. 713.* *Act 22. 714.* *Act 22. 715.* *Act 22. 716.* *Act 22. 717.* *Act 22. 718.* *Act 22. 719.* *Act 22. 720.* *Act 22. 721.* *Act 22. 722.* *Act 22. 723.* *Act 22. 724.* *Act 22. 725.* *Act 22. 726.* *Act 22. 727.* *Act 22. 728.* *Act 22. 729.* *Act 22. 730.* *Act 22. 731.* *Act 22. 732.* *Act 22. 733.* *Act 22. 734.* *Act 22. 735.* *Act 22. 736.* *Act 22. 737.* *Act 22. 738.* *Act 22. 739.* *Act 22. 740.* *Act 22. 741.* *Act 22. 742.* *Act 22. 743.* *Act 22. 744.* *Act 22. 745.* *Act 22. 746.* *Act 22. 747.* *Act 22. 748.* *Act 22. 749.* *Act 22. 750.* *Act 22. 751.* *Act 22. 752.* *Act 22. 753.* *Act 22. 754.* *Act 22. 755.* *Act 22. 756.* *Act 22. 757.* *Act 22. 758.* *Act 22. 759.* *Act 22. 760.* *Act 22. 761.* *Act 22. 762.* *Act 22. 763.* *Act 22. 764.* *Act 22. 765.* *Act 22. 766.* *Act 22. 767.* *Act 22. 768.* *Act 22. 769.* *Act 22. 770.* *Act 22. 771.* *Act 22. 772.* *Act 22. 773.* *Act 22. 774.* *Act 22. 775.* *Act 22. 776.* *Act 22. 777.* *Act 22. 778.* *Act 22. 779.* *Act 22. 780.* *Act 22. 781.* *Act 22. 782.* *Act 22. 783.* *Act 22. 784.* *Act 22. 785.* *Act 22. 786.* *Act 22. 787.* *Act 22. 788.* *Act 22. 789.* *Act 22. 790.* *Act 22. 791.* *Act 22. 792.* *Act 22. 793.* *Act 22. 794.* *Act 22. 795.* *Act 22. 796.* *Act 22. 797.* *Act 22. 798.* *Act 22. 799.* *Act 22. 800.* *Act 22. 801.* *Act 22. 802.* *Act 22. 803.* *Act 22. 804.* *Act 22. 805.* *Act 22. 806.* *Act 22. 807.* *Act 22. 808.* *Act 22. 809.* *Act 22. 810.* *Act 22. 811.* *Act 22. 812.* *Act 22. 813.* *Act 22. 814.* *Act 22. 815.* *Act 22. 816.* *Act*

Self-Denial.

2. It enableth us to follow Christ in all duties of obedience. When I can say, *not my will, I shall quickly say, Thy will be done;* I shall follow him as a Lord. No so necessary a qualification to service, as *Self-denial*: Christ himself, though by the dignity of his person he were free, yet being in the form of a servant, did not seek, nor doe his own will, but the will of him that sent him, *Joh. 5.30. & 6.38.* I shall follow him as an example: for what he commands us to do, to the doing thereof he encourageth us by his own example, *Joh. 13. 15.* Legal obedience is in *wearing and doing*; but Evangelical obedience for the most part is in *hearing and imitating*, *1 Pet. 2.21.* For this end we were predestinated, unto this we were called, that we might be conformed unto him, *hear him in all things whatsoever he shall say, Acts 3. 22.* and follow him wheresoever he shall go, *Rev. 14.4.* To give up our selves in all things unto his wisdom to counsel, and unto his will to command us, and in no service of his to confer with flesh or blood. This is the highest and noblest disposition of a childe of God, and that wherein he most resembleth Christ, to exclude and prescind all *self-respects* in every thing wherein his Master is to be served and glorified. *Self-seeking* ever proceeds from *lowness of minde*. The more truly and spiritually noble any man is, the more publick spirited for Gods honour, and the good of Church and State. Look among the creatures, and you will ever finde, that those who live only to and for themselves, are either *base* or *wilde, mean, or tyrannicall Worms, Caterpillars, Weezles, Mist, Rats, live and eat only for themselves,*

selves ; this is their baseness. Lions, Wolves, Leopards, Tigers, prey and ravine only for themselves ; they plough not your land, carry nor your burdens, submit not to your commands ; this is their wildness. But the noblest creatures, as Sun, Moon, Stars, have Spheres of activity, wherein they work for the publick good, and the more large the Sphere, the more noble their nature. God hath planted a kinde of *natural self-denial* in all creatures. Light things will move downward, and heavy things will move upward, to preserve the compages of nature from a rupture. And he hath planted a kinde of *Moral Self-denial* in very Heathen men, whereby they preferre the publick safety and interest above themselves. As Pompey answered the man who would have diswaded him from going upon a publick, but dangerous Expedition, *Necessest ut eam, non ut vivam.* But we are never enough out of our selves, till Christ have taken the spoils of us, and divided all that is in us unto himselfe and his Church ; and enabled us, when Satan calls upon Wit, to be wanton or scurrilous : upon Reason, to be proud and heretickall : upon will, to bee stubborn and froward : upon Passion, to bee disorderly and violent : upon Power, to bee insolent and injurious : upon Wisdome, to be cunning and crooked : upon Learning, to be flatulent and weary : upon Wealth, to be luxurious : upon Greatnes of minde, to bee ambitious ; or the like : to answer, I am neither yours, nor mine own ; I am bought with a price, and his I am who so dearly bought me. He denied himselfe to purchase me,

me, I will deny my self to serve him : I will not be so unwise as to lose my soule by being unthankfull for the saving of it ; or to forfeit Christ by serving his enemy and so ruine my self. I have done with the exhortation which respects us as the *People of Christ* : And come in the last place to the other which concerns us as his *Disciples* and *Ministers*.

It consisteth of two branches. 1. That we would pray for, 2. That we would practice this excellent duty. For motives unto both which let us seriously consider,

1. That nothing in the world is more dangerous to the publick welfare of States or Churches, than private *Self-seeking*. One false Tooth or Notch in a Wheele will spoile the motion of an exquisite Instrument. One string in a Lute which hath a private tune of its owne, dissonant and unharmonious to all the rest, will corrupt the whole Musick : one self-seeker who would be baited with a wedge of gold, and a Babylonish garment, had almost brought mischief upon the Camp of *Israel*. Private interest will ever obstruct publick duties ; What shall I doe for the hundred Talents ? will be a strong objection against a necessary resolution. It was private interest made *Phe-rash* oppresse *Israel*, that they might not grow too strong and potent a people, Exod. 1. 10. It was Private interest made *Jeroboam* set up the Calves at *Dan* and *Bethel*, least unity of worship should reduce the ten Tribes to the house of *David* again, 1 Kings 12. 26, 27, 28. It was private interest made

the

the *Jewes* crucifie the Lord of glory, *If mee let this man alone, the Romans will come and destroy our place and Nation, John 11.48.* for indeed there was a publick fame and expectation of a great Prince to arise out of *Judea*, who was to rule over all the world, which the *Romans* blindly believe was made good, when *Vespasian*, who had been the *Prefectus* of that Province, came to the Empire.) It was private interest made *Demetrius* and the Crafts-men cry up *Diana*, and cry down the *Gospel*, *A.D. 19. 24, 27.* As little Ditches joyned to the sides of a great River, will draw it away from its own Channell, or as a *Wen*, or some other unnatural excrescency will suck away unto it self nourishment from the whole body.

2. On the other hand, That *self-denial* is an admirable preparation unto great services : the more low and useless we are in our own eyes, the fitter we are to be employed by God, who poureth the oyl of his grace *in vas a contrita*, into broken Vessels. When God offered *Moses* to destroy *Israel*, and make of him a great nation, he hath no heart to such a preferment, his Magistrate affection to the people of God swallow'd up his family affection, and all regard to all Domestical interests, *Exo. 3.2. 10, 11.* So *Iosbua* his successor divided the land of *Canaan* amongst the *Tribes*, and had no portion allotted for himself till the publick was served, and that by the care of the people, *Iol. 19. 48* when the people of God were afflicted in *Nehemias* time, he was so far from adding thereunto by any act of oppression or violence, that he remitted much of his own

Prætrebusrat
orientis toti: ve-
tus et coustantis
Opinio esse in
sa is, ut ex tem-
pore Judæi
profecti rerum
possidentur.
Suet. in *Vespa-*
fiano, cap. 4.

Self-Denial.

own right, and refused to eat the bread of the Gouvernour,
Neh. 5. 14. Solomon prays not for riches, revenge, or
any matter of private advantage, but for a publick
grace, the spirit of wisdom for government, *I Kin. 3.
9.* He had the heart of a Governor before, and that
taught him to pray for the head of a Governor too.
How low was David in his own eys, when God took
him to feed his people? *Who am I? what is my Fathers
house, that thou hast brought me hitherto?* *2 Sam. 7. 28.*
How doth Moses even to a sinful modesty, under-rate
himself, when he is to be employed in a great ser-
vice? *Who am I, that I should go to Pharaoh? I am not
eloquent, I am of a slow speech, and a slow tongue,* *Exo. 3.
11. & 4. 10.* It is true, there was in this declining of
his, something of self hid in his heart, to wit, the fear
of enemies, which God took notice of, when he tells
him, *The men are dead which sought thy life,* *ch. 4. 19.* yet
I doubt not, but Moses did truly conceive of his unfit-
ness for that service, as he spake. So Isaiah, a great
Prophet, *Wo is me, I am undone, for I am a man of un-
clean lips,* *Isa. 6. 5.* So Paul, *I was a blasphemer, a per-
secuter, injurious;* and yet I obtained mercy, the mercy
of pardon, the mercy of employment; mercy to be
a Saint, mercy to be an Apostle. *Greatest of sinners, less
then the least of Saints;* and yet that Apostle, *la-
boured more abundantly then all the rest,* *I Cor. 15. 10.*
Before we use great Timber in buildings, we lay it
out in the wind and Sun, to draw out all its own na-
tural moisture: before we use Brick, we fetch out the
softness of the clay, which it hath of it self, and har-
den it in a furnace, that it may be fit for service: we
cannot make Lime and Mortar of Stones, so long as
they

they retain their natural hardness, till by the heat of fire they be made dissolvable, and so fit to temper: So the Lord humbleth and draweth our self-thoughts, self-sap, self-indispositions, any thing which might cause shrinking or warping, before he intrusts his Servants with great employments. High buildings have deep foundations, tall Cedars deep roots, *quantum vertice, tantum radice:* Richest Treasure is drawn out of the lowest Mines: God layes the Foundation of great Works in despised and selfe-despising Instruments, in a day of small things, as it were, in a grain of Mustard seed, that he may have the greater honour. What a high dignity was it to the Virgin Mary, to be the Mother of God? She will tell us what foundation God laid in her for this dignity: *He had respect to the low estate of his Handmaid,* Luke 1.48. What graces doth Christ honour to be the Keyes of eternall life but *Self-denying Graces?* Faith and Repentance. By the one whereof we are taught to go out of our selves, by the other to abhor our selves.

3. Consider again, that there are no conditions of life which are not exceeding subject unto the temptations of selfe-seeking. Some men gain by the publick troubles; if differences should be composed, and a happy end put to these calamities, their offices, commands, advantages, employments would expire; they must then shrink back into their wonted lower condition again. Others gaine by the crimes of men, by their sensuality, luxury, prodigality, excesse, malice, contentions;

some

*Quod superest
iterum Cina-
mum Tansor crisi.
Martiis.*

Self-Denial.

*Criminibus de-
bent bortos, pra-
toria, mensas,
Juvenal.*

some by one sinne, others by another. If there should be a too strict Reformation, and Animadversion over the Exorbitances of men, there would much less water drive their Mill; and as *John Baptist*, so in this respect, might they say of Christ, *If he increase, we must decrease*. We in our profession have our temptations too: If so much duty be required, so much preaching, humiliation, thanksgiving, admonition, superintendency; so frequent returns and vicissitudes of service doe attend our office, we must then shake hands for ever with all our outward ease and quiet, and resolve never more to have the power and possession of our selves. We might instance endlessly in things of this nature, from the Throne to the Plow.

Now then it much behooveth us who are the *Lords remembrancers*, to pray earnestly unto him for a large Spirit of *Selfe-denial* upon all in publick service, both others and our selves, That God would preserve us all from this dangerous temptation, That hee would take out of us all our own sap and lusts, whatever would make us warp, and shrink, and crack, and be unserviceable to the state, the Church, the Community wherunto we belong. She who was to marry an *Israelite*, being her selfe an Alien, was to be shaven and pared, and taken as it were from her own former shape, before she became an *Israelite*. The Daughter of *Pharaoh* is no fit Wife for *Solomon*, till she forget her own people and her Fathers House, *Psalme 45. 10. Rabab, Ba-
bylon,*

bylon, Tyre, Ethiopia, Philistia, must renounce their natural and Gentilian Honours, and drive their Genealogy from Zion, before they can be usefull unto the service and glory of God. *All my springs* (saith hee, speaking of Zion) *are in thee,* Psalm 87. A man who works all for, and out of himselfe, is like a standing lake, which harbours Toads and Vermine; of very little use, of no pare use at all; but they who deny themselves, and work for God, and from God, are like the streams of a Spring; their sweetnes, and purenes running out of the Springs and Fountains of Zion, make them fit for their Masters use, and prepared into every good work.

Let us therefore, I say, pray for *all* who are in publick employmēt, That God would give them publick spirits.

For the Kings Majesty, That God would fill his heart with this excellent grace, and with the love of the common welfare above all other respects or Interests, That he may bewail his poore people, as David did, *what have these sheep done, that it is a difference of mine they should suffer such bitter things?* That God would mercifully preserve him from joyning with the Enemies of pure Religion (*&c* the endangering thereof) for the promoting of such ends, as those Enemies of God, even according to the priciple and practices of their Religion, are much more likely in the conclusion to betray and destroy, then promote or preserve.

For the Parliament, That God would double upon

Self-Denial.

upon them the Spirit of Self-Denial; that as they have denied themselves, their Ease, Pleasures, estates, and have indefatigably wrastled with Mountainous difficulties to vindicate publick Liberty and Reformation: so God would keepe it alwayes in the imaginations and Resolutions of their hearts, to seek the wealth of the people; and as Mordecai did, *To speak peace unto them, and to their seed, Esther 10. 3.* That God would cause them still to speak comfortably unto the Levites, who teach the good knowledge of the Lord; and to command them to carry forth all filthiness out of the holy place, as good Hezekiah did, *2 Chron. 29. 5. and 30. 22.* That no jealousies may ever break asunder, but that Piety and Wisdom may most sweetly kny together; the Civill and the Ecclesiastical Dispensations in things pertaining to God and his House; *blue ink* *to* *the* *Lord* *where* *and* *when* *and* *how* *to* *do* *it*.

For the Armies: That God would pour out upon them the noble spirit of Self-denial, and carry them by his power and blessing with unweared resolutions to the services they are intrusted withall. *That nothing but the alone desires of an happy and well-grounded peace may put spirits and vigor into the sword of War.*

For our selves, That we may in all matters of duty and service deny ourselves. It is a singular mercy of Christ unto us, so to order the busyness of his Church, as that the reverence of the persons and function of his Ministers should bee as it were complicated and linked up together with his own honour, according as he hath said, *He that*

beareth you, heareth mee ; and he that despiseth you, despiseth mee ; whosoever entertaine honourable thoughts of Christ by our Ministry, cannot but therewithall reverence us, and esteem the fere of those beautifull, who discover such glad Tydings unto them. And it is but a counterfeit and Hypocriticall pretence of Zeal for Piety, which is accompanied with any low thoughts, or contemptuous undervaluing of the Ministers of the Gospel. The Galatians received Paul as an Angel of God, yea, as Christ himselfe, and would have plucked out their own eyes to have given them unto him : But though Christ hath joyned these things together, yet it is our duty in all our aimes and desires to abstact and prescind our Masters interest from our own rewards, to seeke Christs honor alone, and to leave unto him the care of ours.

I dare not think or suspect, that in any of our humble Advices and Petitions to the honourable Houses of Parliament, we have at all pursued any private interest of our own, but only that service which we are perswaded Christ hath entrusted his Ministers withall, which I am fully assured have been the only scope we have aimed at : yet because some are jealous with a jealousy of Suspition, that it is so ; Let us our selves also be jealous with a jealousy of fear and Caution, that it may not be so : and let us pray for humble and self-denying hearts, that God would enable us to passe through evill report, and through good report ; and would furnish us with such spiritual meekness

Self-Denial.

34

meeknes and wisdome, as that we may be able to make it manifest to the Consciences of all, even of Enemies themselves, that as we preach not our selves but Christ Jesus the Lord, so we seeke not our selves or our owne things, but the things of Jesus Christ; nor affect Dominion over the people of God, but would only be helpers of their joy, and furtherers of their salvation; and servants unto them for Jesus sake.

I have done with the first part of my Exhortation, to stir us up in behalfe of our selves and others, to pray unto God to bestow this excellent Grace upon all who are intituled in publick services, unto which (had I sooner thought of it) I would have subjoined a like Exhortation unto every one of us in our Ministry, to presse and urge the practice of this Duty upon our people, especially when we preach before those who are called unto publick trusts, and in whose hands the managing of great and common affairs is deposited. For certainly self-seekers can never serve the publick with fidelity.

I now proceed unto my last part of my Application, viz. An Exhortation unto us our selves to practice this heavenly duty, wherein I can but offer a skeleton, and some naked lineamens of what might have been more fully enlarged. I shall branch this Exhortation likewise into two parts: One concerning our general Ministry, the other concerning our particular Relation unto the service of this Assemblie.

For the forme; (I shall need say nothing of the third

third way of self-denial; there being none, I presume, either here or in our Ministry, who so value their own graces as to seek righteousness from them, or to hang salvation upon them.) Of the two former, let me crave leave to offer a word or two.

First, That we would study to *deny our selves* in those more peculiar and speciall failings which we are subject unto as Ministers of the Gospele: many particulars might be singled out, I shall name but two at this time, namely *Affection of New lights* in Doctrine, and of *New senses* and *Expositions* of Scripture.

For the former, there are in this age of Liberty (for usually such men do *Captare Tempora impensa-
ta & inquieta*, as Petrus *Arodium* a learned Civilian calleth us) very many itching and wanton wits, men of an *Abenian temper*, who spend all their time in nothing else but to hear and to tell some *New The-
ology*, who flie after too high notions, and abstruse, Metaphysicall, unheard of fancies; not contenting themselves with the wholesome form of sound words, and the general harmony of Orthodox Doctrine; who direct all the studies and navigations of their mindes unto *Theologia incognita*, to practice new experiments, and to make new discoveries. For mine own part, I never liked *Projectors* in any kind, they usually delude others, and undo themselves: But above all, a Projector in Learning is one of the most unhappy: and of all learning, none more dangerous then a *Projector in Theology*; the likeliest piece of Timber of any other, out of which

which to shape first a Sceptick, and after that an Heretick, and at last an Atheist; such were the Ancient Hereticks of old, *Valentinus*, *Basilides*, *Montanus*, *Marcus*, and the rest, who as *Eusebius* telletus, were wont to amuse the people with strange words, and unintelligible expressions, the better to draw them first into admiration, and by that into belief; and such were in our later age of the Church, *Eustathius Socinus*, and *Conradus Vorstius*, and divers others, whose corrupt and bold Doctrines, have spread like a Gangrene, and miserably infested the Churches of Christ in other Countreys. And many such are likely enough to arise and multiply in these Kingdoms (heretofore famous for unity in Doctrine) if the Fancies of *New Light*, and *Liberty of Conscience* (falsely so called) should go on and preuaile: one sad example whereof we have already in the prodigious and most execrable blasphemies of a *Socinian* Heretick, to say nothing of any other distempers.

I do not doubt, but when the Prophecies of Scripture, touching the affairs of the Church which are yet future (of which I believe there are many) shall be fulfilled, there will by that means bee much more light in understanding such predictions, then it is possible yet to have of them while they are unfulfilled (for the accomplishment of Prophecies are the best and surest expositions of them.) But in things *Doctrinal*, and *Evangelical*, in matters of Faith, Duty, and Godlinesse (which, I am sure, ought to be the heads

Ἐβραϊκὰ ὄντα
μετὰ τοις λόγοις τὸ
μαίδον κατα-
πλήσας τὸ
τελείωμα.
Lib. 4. Hist. Eccl. cap. 10.

heads of our preaching) to cry up *New Lights*, and to amuze the people with Metaphyfical fancies, and Chymicall extractions, as if they were deep and heavenly mysteries, and in the meane time to neglect the preaching of duty, and the savory and saving principles of Repentance and new Obedience, is the next way to introduce Scepticism into the Church, and a farre readier meanes to make men question the truth of all that they learned before, then ever to attain any certain knowledge of the things which are newly taught them. In this therefore let ministeriall prudence and zeale for the souls of our hearers, and for the peace of the Church, teach us to *deny all pride and wantonnesse of wit*, which would offer to attempt and transport us into *bj-mayes*, and make us busie our selves in finding out a Northwest passage (if I may so speake) unto heaven, but let us content our selves with the *words of truth and sobernesse*, with the wholesome form of sound words, that we may be *workmen who need not be ashamed*; rightly *druiding the word of truth*; and making manifest the will of God to the Consciences of our hearers by *Demonstrations of the spirit and of power*, that they being *convinced*, and the *secretes of their hearts discovered*, may fall down and worship God, and acknowledge that God is in us of a truth.

2. Let us learn to *deny our selves* in the *affectionation of new senses and meanings of Scripture*, in indulging a liberty to our own wits and fancies, to pick exceptions at the pious and solid expositions

Vide Runchlin.
de arte Cabali-
stica.

Aug. de unitate
Eccles. cap. 16.

Nunquam ve-
recundiores esse
debeamus quam
cum de Deo a-
gitur. Sen. Nas.
qu. lib. 7. ex Ar-
istotele.

sitions of other Learned men. We know how affectation of Allegories, and forced allusions in *Origen* and some other Ancients, and affectation of *Cabalismes* in many Rabbinicall Doctors, hath pitifully wrested and abused the holy Text; which is no small sinne in the Apostle Peters judgement, 2 Pet. 3. 16. *Dic ubi cubas in meridie*, you know what a wilde and proud sense the Donatists put upon that place to maintain their African Schisme. But as *Fuvenal* said of Children, *Maxima debetur pueris reverentia*, I may say in another sense of the holy Scriptures, that we owe much reverence and veneration unto them, and we may not without much modesty, and gravity, and godly fear, set our selves to the expounding of them. I do not deny (it were injurious to the gifts and graces of Gods Spirit, bestowed differently upon them, so to doe) but that we may deliver our own private conceptions upon any part of Scripture, though unobserved by others before us (that may be revealed to another which sitteth by, which a former had not discovered;) But I dislike the affectation of finding something new, and strange in every thing we read, though plaine, easie, and by others literally and clearly expounded; a coming with prejudice unto the labours of our brethren, and willingness to finde faults and defects in what they have done before us. Whencesover therefore we judge it needfull to interpose any opinion or sense of our owne, let us First, do it with humility and submission, with reservation of Honour and reverence unto others

others from whom we differ; not a Magisterially or tribunitially, with an *upixa* as if we speak rather Oracles than Opinions. Secondly let us in this case take heed of departing, *vel tamquam* *perguum* from the *analogy of faith*, and that *knowledge which is according unto godliness*, into diverticules of fancy, or criticall curiosity; but let us resolve ever to judge those expositions best and soundest, which are most Orthodox, practicall, heavenly, and most tending unto the furtherance of duty and godliness.

Secondly, for the second branch of *self-denial*, let us learn in the service of Christ's Church to deny our naturall selves, to spend and be spent; and like burning Lights be contented to wear out, and be consumed in our Masters service. There are many things will call upon us for the performance of this duty.

1. The prejudices and jealousies which men are apt to conceive against us. Some look upon us as if we did drive a design, and affect a domination, and sought great things for our selves. Very many likewise have an evil eye upon the outward condition and prosperity of the Ministers, they are apt to obstruct us, and very ready to lay plots, and subscribe Petitions against us in the matter of our maintenance. Meaneing, counte diet, narrow of habavit, every way *magis extra supplex* judged good enough; and much fitter for us. In these and the like cases it becomes us, and it is our duty to maintain and vindicate. *Fuerit Ministrum et deservit dñe p[ro]p[ri]etatem*.

*a Non ita pro
nostra sensus
dimicemus, ut e.
am velimus scri-
pturnam esse
quae non est
&c. Aug. de
Genad. iii. l. 1.
c. 18. bld patif-
fimum eligamus
quod cum fide
fide concordat.
ibid. c. 21. &c. l.
33. qu. 64.
Hic exposizio-
num adulterio
ubi doctrina
dierius. Tert.
tul. de præcip-
&c. 38.
Kard. nov. in
XVI. Nov. day
xviii. Clem.
alex. Strom. 1. 6*

Self-Denial.

we cannot without unworthy cowardize betray the rights which belong to our places. The Apostle Paul doth magnifie his Office, and so in our degree and proportion must we ; and he will plead for *double honour* in behalf of those who labour in the Word and Doctrine, and so may we. Only because these are things which concerne our own order, and so we may by prejudice be mis-judged in the discharge of such duties as these ; as if we did seek and serve our selves : Let us do it with such tenderness, as that we may stop the mouths of those who watch for occasion against us ; and by our humility, meeknes, innocency, wisdom, contempt of the world, and all the pleasures and vanities thereof, using it as if we used it not, without vanity, without lewdity, without excesse, by our bounty and charite, and ministering to the necessities of the Saints, and making all our substance appear to have written on it, *Holiness to the Lord*, we may put to silence the ignorance of foolish, and the calumnies of envious men.

24. The weaknesses of Divyrs men, who are but babes in knowledge, men of low and narrow capacities, will likewise call upon us to deny ourselves in our parts and learning ; though we could set forth a feast of strong meats, of wine, of fatted things ; yet we must defend and provide milk, and *cibum pauperium* for such as these ; and with the Apostolic, be all things to all men, that by all means we may save some. In some Seas and winds, the main saille may be hoisted up ; in others, the less you spread, the swifter you move. Paul had strong argu-

Mark 4.33.
Job 16.12,
Heb 5.11.14.
1 Cor. 9.23.

Self-Denial.

arguments when he disputed with the Philosophers at *Athens*; and easie, low Exhortations when he instructed the servants and children at *Ephesus*.

3. The pride, frowardness, and humours of men will many times mind us of this duty. Usual-ly men will expect to be pleased and flattered, when indeed they ought to be reproved by us. Our relations unto them, our dependencies upon them, will tempt us to forbear unwelcome truths, lest we forfeit our reputation with them, our supplies from them. In this case we must resolve to deny our relations, our dependencies, to prefer the Truth of God, and the Conscience of duty before the favours of men. *Though the more we love, the less we be loved.* Cowardize in a Minister is baser then in a Soldier; by how much our warfare is more honourable. A faithfull re-proof will get more love and honour at the last, then a sinfull and fawning dissimulation. Though Paul reproved the dissimulation of Peter, yet Peter praiseth the wisdom of Paul. *Pessimum ini-
mitiorum genus Laudantes.* A man can have no worse enemy in the world then a flattering and fawning Minister, that dares not dealt plainly with his Conscience. We are in much more danger to to wrong the souls of men by our oyle, then by our salt, by our praises, then by our reproofs.

Lastly, the sad condition of the Church of God in these times of distraction and distresses doth mainly call upon us for this duty of self-denial, that we would set our selves more to seek the

1 King. 22. 13,

14.

Gen. 1. 17, 18.

Exod. 2. 6.

Amos 7. 12,

14, 15.

Mark 6. 18.

Acts 4. 19, 20.

21.

2 Cor. 12. 15.

Gal. 4. 16.

Self-Denial.

the welfare of the whole, and the closing up of the sad breaches that are amongst us, then how to adyance our own ends, or to advantage our selves. And in this case there are two things we should learn to deny.

1. Our own *Interest* in comparison of the common safety. Let it never enter into the desires of any of us to wish, or be contented that the troubles continue, that the breaches and differences be kept still open till parties be balanced, till wee can by time work out more probable measures to adyance our owne interests. Oh that such a thing as sides and parties should be ever thought on amongst Brethren, when Churches and Kingdoms are in a flame! You remember the story in Plutarch, of Themistocles and Aristides, two great Commanders, who though there were private differences between themselves, yet being at any time joyned in Commission upon publick service, either military or civil, for the good of their Countrey, they were wont to leave their enmities at the gates of the City, and go on with amity and accord upon the common affairs. It is an excellent example, and worthy the imitation of Christians.

2. Our private judgements and opinions, so far forth as not to widen the wounds and enteace the divisions of a bleeding Church, by an unseasonable venting and contending for them, they being not in themselves matters of faith and moral duty, but matters meerly problematical, and of private perswasion, wherein godly men may be diffe-

πόλει πν Θε-
μετακέκαι τον
Αριστίδην ε-
πινομήν, ὃν
ἡ δύναται τον
εὐθεαν θεωρί-
σαι μεταξύ
διαφόρων απο-
βαίνειν συγχρ-
ηματικάς εἶναι
τέττανταν α-
ναρραγεῖσας
τον Πλούταρχον
in li. de preecep-
tis. gerend.

differently minded, without breach of love, or hazard of salvation. I have long had this opinion, that a divided Ministry in this Kingdom of Conformists and Non-conformists was fomented by an Episcopall interest; that some being zealous on the one side, and others on the other, they might never want matter for their power, having objects both for their frowns and for their favours to work upon. Whence peradventure it was, that when former Ceremonies grew more generally to be digested, the practice of others, and more offensive, began to be introduced, to discriminate Ministers still, and by that means to be the *fomes* of Episcopall power. As men put Vipers and flesh into vessels of Wine, that by feeding on them it may be preserved from weakening it self. But what, or whence should the cause now be, that we must still have a divided Ministry? That they who were formerly united in suffering, should like *Petrus Alexandrinus* and *Meletius*, (as we find the story in *Epiphanius*) divide a sunder upon lesser differences, and make secessions one from another; whose interest is hereby promoted? Who are they that are most pleased by these divisions? Are any more likely to make advantage by the divisions of brethren, than they who are enemies unto them both?

For the Lords sake let us lay it to heart, and the more we see the Common enemy gratified by it, and glorying in it, the more let us be grieved for it, and ashamed of it, and on all hands endeavour to take off the edge of prejudice and bitterness.

*Epiphanius lib. i.
Heres. 68.*

Self-Denial.

44

nesse. When sheep push and run heads against one another, it is a foretoken of ill weather. It were worth not only our fasting and praying, but our studying, our sweating, our bleeding, our dying, to recover peace to the Church, and unity amongst Brethren again. Why should not the world say of us now, as they were wont to say of Christians heretofore, *Vide ut se diligent?* Surely, biting, devouring, censuring, counter-working, spending the edge of prejudice, policies, and passion against one another, well it may be through humane weakness amongst good men, but I am sure it is the thorn and prickle, it is not the rose add but one word more unto this point, and so conclude it; and it is this, That no man ought to prejudice a publick and generall Right by any private apprehensions of his own, though they may seem to have a presence of humility and self-deniall in them. No single person by any dis-claimer of his, may undertake to extinguish a common property. In copartnery or fellowship, the rule of the civil Law grounded upon clear reason is this, *Non id quod privatim interest unius ex sociis servari solet sed quod sociitati expedit.* No persons private interest, but the common advantage of the society is to be attended. And again, *In re communii nemo jure quicquam facit altero invitio.* Therefore the Apostle, when upon great and weighty reasons he declined in his own particular to receive maintenances from the Churches of Achaia, he yet withhold writes a whole Chapter to vindicate

Leg. 65 Sect. 5
D. pra. Socia.

L. 28. D. Com-
muni dividenda.
Cor. 9.

vindicate and assert the just claime of the Ministers of the Gospel unto maintenance, lest he should by a private act of *self-denial* (necessary *hic & nunc* for himself to exercise) prejudice the common and perpetual interest of all the ministers of the Gospel. Surely ; If I had a singular opinion in matters not of faith or necessity to salvation , different from the opinion of all others, and had confidence enough to value it, and wit enough to plead for it, and wisdome enough to manage it unto plausible correspondencies , and forehead enough to undervalue the judgement of all other godly men concerning it : I hope either modesty or piety woulde constraine me to learn of the Apostle to have such *a perswasion to my self*, and not by an unseasonable obtruding of it, to offend my brethren, and to trouble the Church of God.

I have but three short words more of Exhortation unto us, with respect to our service in this reverend Assembly, and then I shall conclude; and they are , that with respect hereunto we would learn to *Deny our selves*.

First, In our own *private affairs*, times , occasions ; that we would not suffer these any way to retard , or obstruct the publick service. The eyes of friends are upon us, expecting our haste : the eyes of enemies upbraiding and deriding our slownesse : the eyes of other Churches abroad , looking on us as healers, and repairers of breaches in these times of trouble and division, and longing to see the fruits of our labours. Let

these considerations move us not to be weary or faint in our minds, but to do our uttermost to discover truth, and to recover peace unto these torn and afflicted Churches.

Secondly, In our *Speeches* and debates : Some men have excellent abilities of copious and fluent speaking, a felicity which I so much the more honour and admire where-ever I finde it, by how much the greater mine own inability is of ludden digesting or uttering mine owne conceptions. Yet considering the necessity of hastning the work which we have before us, I humbly conceive it were fitter to speak a *Aristotle*, then *Cicero*; concise arguments, then copious Orations : *In eonon est cunctandi locum, quod non potest laudari nisi per actum.*

Lastly, in matters of *difference*, if at any time such shall occurre, let us chiefly study to deny our selves. *Passions* are seldom friends unto serious affairs, having much of mist and darknesse in them. The more heavily the mind is, the more calme and serene, and the lesse turbid; *b Inferiora fulminant*. It is *c Homers* commendation of the Eloquence of *Ulysses*, that it was a shoure of snow, which falls soft, but sookes deep; whereas violent and hasty rain runs off the ground before it can enter into it. *Jonah* slept, Christ slept, while the ship was under a tempest. I love not Allegories, yet give me leave to make this allusion from it : Our propheticall, our Christian temper is too much asleep when we are troubled and distempered with passion.

*a Ut Menelaus
ταῦτα μὴν
ἀλλα περὶ τὰ
λυγάς ἵστε εἰ
πολυμήθεον.*

*Iliad. y.
Tacit.*

*b Senec. Lucan.
c Kai ἔτεστιν
φάδοι τοι εἰσ-
νότα γένεται
πίνοι. Iliad. y.*

*Summaris ag-
gressus ut in U-
lyssē facundiam
magnitudinem
illī runxit, cui
orationem nivis
bus bibernis &
copiā verborum
arque imetus
pacem tribuit.
Quintil. Orat.
Iustis. Lib. 12.
cap. 10.*

I conclude all in the words of the Apostle, *Look not every man on his own things, but on the things of others.* Let the same mind be in you which was also in Christ Jesu, who being in the form of God, thought it no robbery to be equal with God, and yet he humbled himself, and emptied himself, and made himself of no reputation, and took upon him the form of a servant : And being Lord of all, became obedient ; and Lord of Life, obedient unto Death ; and the Lord of Glory, obedient to the death of the Crosse. If our Lord and Master did so deeply deny himself to save and redeem his Church : Let it not be grievous unto us to deny our selves to serve and to edifie the Church.

F I N I S.

242-D

74



Joy in the Lord:

Opened in a Sermon preached at
PAULS, May 6.

PHIL. 4. 4.

Rejoice in the Lord alway, and again I say, rejoice.

DHere is nothing which the hearts of Believers doe either more willingly hear, or more difficultly observe, then those precepts which invite them unto joy and gladness, they being on the one hand so suitable to the natural desires, and yet with all on the other so *diffarant* to the miserable condition of sinfull man. Had our Apostle called on the blessed Angels to *rejoyce*, who have neither sinne, nor sorrow, nor fear, nor sufferings, nor enemies to annoy them, it might have seemed far more congruous: But what is it less then a Paradox to perswade poor creatures, loaded with guilt, defiled with corruption, cloathed with infirmities

Joy in the Lord.

Job 5.7.

Rev. 7.17.

2Cor. 11.23.27

mities, assaulted with temptations, hated, persecuted, afflicted by Satan and the world, compassed about with dangers and sorrows, born to trouble, as the sparks fly upward, that notwithstanding all this, they may rejoice, and rejoice alway? But we have a double corrective to all these doubts in the Text, one in the Object, another in the Preacher of this Joy. The object of it is *Christ the Lord*, as appears by the same thing twice before mentioned, cap. 3.13. The Lord that pardoneth our guilt, subdueth our lusts, healeth our infirmities, rebuketh our temptations, vanquisheth our enemies, sweetneth our sufferings, heightneth our consolations above our afflictions, and at last trippeth all tears from our eyes. Here is matter of great joy, may we be satisfied in the truth of it: And for that we have the word of an Apostle, who gave assurance of it by Divine Revelation, and by personal experience. He who next to the Lord himself, was of all his servants a man of sorrow, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in perils, in deaths, in weariness, in watchings, in hunger, in thirst, in cold, in nakedness, beaten with rods, stoned with stones, shipwrackt at sea, beset at Land; he who in the prison, the ironer prison, the stocks (a kind of cage of prisons one within another) did yet ^brejoice and sing Psalms unto God, Acts 16. 24, 25. He it is, who from the Lord calleth upon Believers to rejoice alway. Instead then of a Paradox, you have here a Paradise, a Tree of Life, as joy is called, Prov. 13.12. And the servants of God may securely notwithstanding their sorrow for

^a Malam maxime vocabant
Antiqui. vid.
Dionis. Gestib-
fredi notar in
Digest. Tit. De-
positum vel contra
L.7.

^b Nibil Crux
sensit in aervo
cum animus in
Calo est. Terra.
et. Martyr.

for sin, their sense of sufferings, their certainty of temptations, their conflicts with enemies, their sympathy with brethren, may yet I say securely *rejoice*, and *rejoice alway*, they have the Lord to warrant it, they have his Apostle to witness it. Let worldlings delight in *sensual pleasures*, Let *false Apostles* delight in *carnal worship*, and *ceremonial priviledges*; but you my brethren have another kinde of object to fix your joyes upon; *Rejoice in the Lord, and again rejoice, and rejoice alway*; and that upon the word and credit of an Apostle, *I say it, and I say it again.*

There are many particulars couched in the words;

1. The *Subject* of them, *spiritual joy*, or an holy exultation of the soul in the Lord, as the most beloved, desired supreme good, wrought in it by the spirit of grace, rendring Christ by faith, *present unto it*; whereby it is not only supported under all afflictions but enabled to glory in them, and to triumph over them.
2. The difficulty of this joy intimated, in that Believers are so often invited unto it.
3. The *sureness* and the *greatness* of it, noted in the doubling of the words.
4. The *stability* and *perpetuity* of it, they may *rejoyce alway* in the midst of their forest fears or distresses.
5. The *object* of it, a glorious and replenishing object, *Christ the Lord.*
6. The *Apostolical attestation* given unto it, *Again I say, rejoice*; I speak it by *Commission* from the mouth of Christ, requiring it; I speak it by the *experience* of mine own heart, enjoying in it the midst of all my sufferings: So that you have both a *mandatum* and a *probatum* for it; *Rejoice in the Lord*.

Joy in the Lord.

Lord always ; and again I say rejoice. But because I love not to mince and crumble the bread of life into too many particulars, I shall therefore comprise all in this one Proposition (which I shall make the subject of my present service.

That the Lord Jesus is the great, sure, and perpetual joy of his own people.

By accident unto wicked and impenitent sinners, he is a stumbling block, as wholsom meat is offensive to sick stomacks, and the light of the Sun unto dis-tempered eyes ; but unto those that believe, he is altogether lovely, pretious and desirable , Abraham rejoiced to see his day , Job. 8. 56. Mary rejoiced more that he was her Saviour, then her son, Luke 1.37. Simeon embraced him with a Nunc dimittis, Luke 2.28. Matthew made a great Feast to receive him, Luke 5.29. Zacheus entertained him at his house joyfully , Luke 19. 6. The Eunuch as soon as he knew him , went on his way rejoicing, Acts 8. 39. The Jailor, who even now was ready to have killed himself; when Christ was preached unto him, rejoiced and believed, Acts 16. 34. Christ is the author of our joy ; he calleth it his joy, Job. 15. 11. It is the work and fruit of his spirit, Gal. 5.22. and he is the obiect of our joy, it is fixed and terminated on him, as on the most commensurable matter thereof, Phil. 3.3.

There are many things belonging unto the obiect of a full and compleat joy. 1. It must be good in it self, and unto us. 2. That good must have several qualifications to heighten it to that pitch and

Vid. Iren. l. 4.
cap. 15.
Aug Tract. 10.
in Joannem
Beator perci-
piendo fidem
Christi quam
concepido
Carnem. Idem.
Te. 6. de sanctis
virgin. cap. 3.

Joy in the Lord.

5

and proportion which the joy of the heart may fix on.

1. It must be a *Good present*,^a in the view and possession of him whom it delighteth: *Good absent* is the object of *desire*, *good present*, of *delight*. It is true,^b a man may rejoice at some good that is *past*, as that he did at such a time escape a danger, or receive a benefit; but then the *memory* makes it as it were *present*, and the fruit of that past good is some way or other still remaining. Also a man may rejoice in *a good to come*, as *Abraham rejoiced to see Christ's day*, *John. 8. 56.* and believers *rejoice in the hope of Glory*, *Rom. 5. 2.* but then *faith gives a kinde of substance to the things so hoped for*, *Heb. 11. 1.* and the *virtue and benefit of them is in being*, though they themselves be but yet in *hope*, and so in regard of *efficacy*, Christ was a Lamb slain from the beginning of the world, though not *actually slain* before the fulness of time: So still the most proper ground of delight is *fruition*, which presupposeth the *presence* of the thing enjoyed.

2. It must be *good precious* which hath some special value belonging unto it. We read of the *joy of harvest*, *Isa. 9. 3.* because men that reap the *precious things of the earth*, as they are called, *Deut. 33. 14, 16. Fam. 5. 7.* It was not an ordinary thing, but a *treasure*, a *pearl of great price*, which made the Merchant-man sell all that he had to buy it, *Mat. 13. 44, 46.*

3. It must be a *full good*, sufficient and thoroughly proportionable to all the desires and exigencies of him that is delighted with it: Bring the *richest pearl*

- ^a Aquila. 1. 2.
qu. 31. art. 1.
Aristos. Rhetor
L. 1 c. 11.
^b Aporius Mo-
ratlib. 3. c. 10.
qu. 10.
*Habes praeferit
doloris Secura
Recordatio de-
lectacionem.*
*Cicer. ep. 1 s.
ep. 12.*

τὸ τέλειον Ἀ-
γαστού αὐταρ-
χες εἶναι λοιποί.
*Aristos. Eib c.
lib. 1. c. 5. vid.
Rhetor. L. 1 c. 6.*

Joy in the Lord.

pearl to man under some sore fit of gout or stone, he cries, groans, sweats, is in pain still : The object; though good, though pretious, yet is not suitable to his present condition ; in that case he takes more pleasure in an anodine medicine, then in a rich Jewel: It would be little good news to such a man, to tell him that his kidnies or his bladder were full of pearls, or diamonds, because there they would not be his treasure, but his torment.

4. It must be a *Pure good*, without any dregs or dross to abate the sweetnes of it : All earthly delights are *bitter-sweets*, wine tainted by the vessel, which brings a loathing along with it, the best corn hath its chaff, the richest wine its lees, the sweetest oyle its dregs, the Sun its self its spots; no thing of meer creatures can cause an unmixed joy, free from all tang and tincture of the vessel, from whence it proceeds : And any one defect may corrupt all the content which the rest ministreth as a *dead fly will spoile the whole pot of oyntment*.

5. It must be *rare, wonderful, glorious?* the *commonness* even of good things, takes from the *loveliness* of them. If diamonds were as plentifull as pebles, or gold as iron, they would be as little esteemed ; if there were but one balsom or drug in the world that would cure any mortal disease, a man would value the monopoly of that above the richest Jewel. Because the Pool of *Bethesda* had a rare healing vertue, multitudes of impotent, blinde, halt, withered, were waiting continually for the moving of it, *John 5. 2, 3.*

6. It

Ex joia 2. v. 23.
ouropis ira.
xhnow iuvai.
*Crates apud
Lacritium.*

Eccles. 10. 1.
a Bonum in foli.
sum plus emi.
tar. *Cassiod. vii.*
riar. 1. 8. c. 20.
Quæstissime
dapes non gustu
sed difficultati-
bus affimantur.
miracula
avium longin-
qui maris pif-
ces alieni tem-
poris pomrasifi-
vanius, Hy-
berna Rye
Mamertinus in
Pasugyr.

6. It must be various, like the holy anointing oyle, compounded of many principal spices, Exod. 30. 23, 25. in rich hangings, in choice gardens, in great feasts, in select libraries, variety is that which greatly delighteth the spectators: were a table filled with one & the same dish, or a study with the same book, or a garden with the same flowre, it would wholly take away from the delight of it. And this variety is then much more delightful, when each particular good doth answer some particular defect, or desire in him that enjoyeth it; when it is as a rich Storehouse, as the Shop of the Apothecary, or as a Physick-Garden, wherein a man may in any distemper fix on some thing proper to help him.

7. It must be a prevalent and Sovereign good, a most efficacious catholicon against evils. Victory even in trifles, where no evil is to be removed, as in bowling or shooting, is that which makes the pleasure in those games; much more delightful must that needs be, which can help a man to overcome all the evils and enemies that assault him? no joy to the joy of a triumph when men divide the spoils. In this case Jephosaphat and his people came to Jerusalem with Psalteries, Harps, and Trumpets, to the house of God, rejoicing over their enemies, 2 Chro. 20. 25, 28.

8. It must be a perpetual good, commensurate in duration to the soul that is to be satisfied with it; they are but poor and lying delights, which like Jordan, empty all their sweetness into a stinking and sulphurous lake. True comfort is a growing thing, which never bends to a declination: That man will finde

τὸν τοιούτον
τύπον, Πλα-
τανὸς σέν-
τρος αργυ-
ρετοῦ μετα-
βολῆς. Arist.
Problemas. scil.
1. g. 1.
—δε τὸ διάτη-
σμα αναγκή τοῦ
διατέλεσθαι.
αρχέρη γέ-
γένεται πολλόν.
Marc. Anton.
lib. 6. scil. 46.
Vid. Gassier.
annos.

τὸν νίκαν ἑδύ.
Aristot. 7 Rbc.
lib. 1. cap. 11.

Perpetuum in-
præstio gaudium
in triumpho.
Aug. Confess.
lib. 8. cap. 3.

Verum Gaudi-
um non definit,
nec in contraria
verius. Sex. Et.
cp. 59.

Joy in the Lord.

finde little pleasure in his expedition, whose *voyage* is for a year, and his *virtual* but for a day, who sets out for *eternity* with the pleasures and contents of nothing but mortality. Such as are natural, sensual, secular, sinful joyes. As the sheep feeds on the grass, and then the owner feeds on him, so poor sinners feed awhile on dead comforts, and then death at last feeds on them, *Psal. 49. 14.*

Lastly, That which crowns and consummates all, is, it must be *our own proper good*; all the rest without this, signifie nothing unto us. A begger feels not the joy of another mans wealth, nor a cripple of another mans strength; the prisoner that is leading to death, hath no comfort in the pardon which is brought to another malefactor. As every man must *live by his own faith*, so every man must have his *joying in himself, and not in another, Gal. 6. 4.*

Now then let us consider the Apostle and High-Priest of our profession, Christ Jesu, and we shall finde him alone in every one of these particulars, to be a most adequate object of the joy and delight of all his people.

1. - He is a Good ever more present with them; *I am with you alway, Mat. 28. 20.* though *bodily absent*, and that for the expediency and comfort of his servants, *John 16. 7.* yet in his *Ordinances*, and by his *Spirit* ever amongst them; *You shall see me (faith he to his Disciples) because I go to my Father, John 16. 16.* whereby is not only intimated his purpose of appearing unto them before his ascension, but with all the full manifestation of himself unto them, when he was gon, by sending the *holy spirit, per cuius*

cujuſ vicariam vim, his bodily absence should be abundantly compensated. By that spirit his people are joyned unto him, as the feet below to the head above, 1 Cor. 6.17. by that spirit in the Gospel he Preacheſt peace unto them, Ephes. 2. 17. and is evidently fet forth before them, Gal. 3. 1. by that spirit he dwelleth in them, Eph. 3. 17. manifests himself unto them, makes his abode with them, John 14. 20. 23. Rev. 3. 20. walks in the midſt of them, as in his house and Temple, 2 Cor. 6. 16. is more present with them then any good thing they have besides. Some things are preſent with us, in our eye, in our poſſeſſion, yet ſtill without us, as Goods, or Friends; ſome things more intimate, but yet ſeparable from us, as health, strength, our ſoul it ſelf; but Christ is not only with us, but in uſ, Col. 1. 27. not only in uſ, but inseparably abiding with uſ, Rom. 8. 38, 39. As in the Hypostatical union there is an inseparable conjunction of the manhood to the Godhead in one person: ſo in the mystical union, there is an inseparable conjunction of the members to the head in one Church or body.

2. He is not an ordinary common good; which if a man want, he may compensate by ſome other thing; but a Treasure and Pearl of highest price, in whom are unſearched riches, Ephes. 3. 8. Hidden treasures, Col. 2. 3. in comparison of whom, all other things are loſs and dung, Phil. 3. 7, 8. most precious in the eyes of his people, 1 Pet. 2. 7. precious in his own immediate excellencies, the chiefest of ten thousand, Cant. 5. 10-16 precious in the respects he bears towards uſ; in the sweet and intimate relati-

Vicarius Domini
ui Spiritus.
Terul. de Ve-
land. Virg. cap.
1. & de pre-
ſcripts. cap. 13.

Eph. 5. 23.
2. 22.

*Heb. 2. 17, 12,
13.
Isa. 9. 6.
Job. 15. 4.
Heb. 7. 21. 8. 6.
1 Job. 2. 1, 2.*

*2 Tim. 1. 1.
Col. 3. 3.*

ons of an Husband, an Head, a Saviour, a Brother, a Father, a Friend, a Surety, a Mediator, a Propitiation, an Advocate, *Pretious* in the great things he hath done for us, in the rich supplies of grace and peace he doth bestow upon us, in the high dignity whereunto he advanceth us. *John 1. 12. 1. Job. 3. 1. Rom. 8. 15. 16.* in the great promises he makes unto us, *2 Pet. 1. 2, 3, 4.* in the glorious hope which he sets before us, and blessed mansions which he prepareth for us, *Col. 1. 27. John 14. 2.* in the light of his countenance shining on us, in the fruits of his spirit wrought in us, in the present life of faith, in the hidden life of glory, in the great price he paid for us, in the great care which he takes of us, in the effusions and manifestations of the love of God unto us: In the Seals, Pledges, Testimonies, first-fruits of our eternal inheritance, which he is pleased by his spirit to shed forth upon us, in the free and open way which he hath made for us unto the Throne of grace; in these, and many other the like, is the Lord Christ more honorable and precious in the eyes of his people, than a thousand worlds could be without him.

3. He is not only a most present, and a most precious good, but full and sufficient for his people; *He ascended on high that he might fill all things, Eph. 4. 10.* that he might powre forth such abundance of spirit on his Church, as might answer all the conditions whereunto they may be reduced: Righteousness enough to cover all their sins, plenty enough to supply all their wants, grace enough to subdue all their lusts, wisdom enough to resolve all their doubts, power enough to vanquish all their enemies,

mies, virtue enough to cure all their diseases, fulness enough to save them, and that to the uttermost, all other good things below, and without him, have a finite and limited benignity. Some can cloath, but cannot feed; others can nourish, but they cannot heal; others can enrich, but they cannot secure; others adorn, but cannot advance; all do serve, but none do satisfie: They are like a beggers coat made up of many pieces, not all enough either to beautifie or defend; but there is in Christ something proportionable to all the wants and desires of his people. He is Bread, wine, milk, living-water to feed them, John. 6. 51. 7. 37. he is a garment of righteousness to cover and adorn them, Rom. 13. 14. a Physician to heal them, Mat. 9. 12. a Counsellor to advise them, Isa. 9. 6. a Captain to defend them, Heb. 2. 10. a Prince to rule, a Prophet to teach, a Priest to make attonement for them, an Husband to protect, a Father to provide, a Brother to relieve, a Foundation to support, a Root to quicken, an Head to guide, a Treasure to enrich, a Sun to enlighten, a Fountain to cleanse. As the one Ocean hath more waters then all the Rivers in the world, and one Sun more light then all the Luminaries in heaven; so one Christ is more All to a poor soul, then if it had the All of the whole world a thousand times over.

4. He is a most pure good without any mixture of dross, or bitterness to abate or corrupt the excellency of it; A Lamb without spot and blemish, 1 Pet. 1. 19. He did no sin, no guile was found in his mouth, 1 Pet. 2. 22. Holy, harmless, undefiled, Heb. 7. 26. Never any believer found any thing in him, for the

Omnis mibi es-
pi qua Deus
meus non est,
Egestas est.
Aug Confess.
lib. 13. cap. 8.
Non alio, Bono
Bonus est, sed
deorum omnis
Boni —

— Non Bonus
animus, aut
Bonus angelus,
sed Bonus Bo-
num Aug. de
Trinit. lib. 8.
cap. 3.

Joy in the Lord.

Euseb. Histor.
l. 4. c. 14.

Melch. Adam.
pg. 138.
Vid Cypri. de
Nativitate
Christi. l. c. 6,
7, 8, 9.

which to repent of making choice of him ; as holy Polycarp said ; I have served him these eighty six years, and he never did me any hurt ; even the severest things of Christ are matter of joy unto his servants : If he make them sorrowful , their sorrow is turned into joy, John 16. 20. his very yoke is easie, his burden light, his Commandments not grievous , nay his very crois and afflictions, matter of choice, of joy, of gloriation, of triumph, Heb. 11. 25, 26. Acts 5. 41. Rom. 5. 3. Rom. 8. 37. It was an heretical speech of Luther, Malo ego cum Christo ruere quam cum Cesare stare ; I had rather fall with Christ, then stand with Cesar. And if his sufferings are so sweet, O then how glorious are his consolations ?

5. He is the rarest good in the world ; his whole name is wonderful, Isa. 9. 6. his whole dispensation mysterious, 1 Tim. 3. 16. the invisible God manifested, a Son born of a Virgin , the Law-giver made under the Law, the Lord of Glory , who thought it no robbery to be equal with God, humbled, emptied , in the form of a servant, reckoned amongst transgressors, without form or comeliness, rejected, despised, put to shame, a man of sorrows , a dead man raised by his own power, and advanced to the Throne of God ; these, and all the particulars, Christ crucified , are things so profound and unsearchable, that the very Angels desire to look into them with wonder and astonishment, 1 Pet. 1. 12. The best and most excellent things God hath made single, one Sun in the Firmament , one Tree of life in Paradise, one heart, one head in the body : So to us there is but one Lord Jesus Christ , by whom are

Joy in the Lord.

13

are all things, and we by him. He the alone living,
elect, precious, chief corner stone, no other name under
heaven given amongst men whereby we must be saved,
Act 4.11,12.

6. As a rare good, so full of exquisite and copious
variety, wisdom, righteousness, sanctification, re-
demption. It pleased the Father, that in him all ful-
ness should dwell, *Col.1.19.* In him he hath made
known unto Principalities and Powers, the mani-
fold wisdom of God, *Eph.3.10.* As the curious
Ephod in the Law was made of Gold, blue, purple,
scarlet, and fine twined linnen; and the breast-plate
set with twelve curious precious stones: So Christ,
the substance of those types, was filled with the spi-
rit of wisdom, understanding, counsel, might, knowl-
edge, and the fear of God, *Isa.11.2.* and that a-
bove measure; *John 3.34.* That there might be e-
nough in him to answer all the desires and delights
of his people: Wisdom to teach; righteousness
to justify, grace to renew, power to defend, peace
to comfort, life to quicken, glory to save them; se-
ven eyes upon one stone.

7. He is a most prevailing and victorious good,
stronger then the strong man, *Luke 11.22.* casting out,
& judging the Prince of the world, *Job 12.24.16.11.*
abolishing death, *2 Tim 1.10.* taking away sin, destroy-
ing the works of the Devil, *1 John 3.3.* and overcom-
ing the world and the lusts therof, *John 16.33.*
treading all his Churches enemies under his feet,
1 Cor.15.15. triumphing openly over them in his
cross before God and Angels, *Col.2.15.* ascending
upon high, and leading captivity captive, *Eph.4.8.*

I. By

Joy in the Lord.

1. By a way of *wisdom* catching Satan by the hook of his divine power, hidden under the infirmities of his human nature.

2. By a way of *Judgement*, condemning him for shedding the innocent blood of the Son of God.

3. By way of *power* vanquishing him, and casting him out of the possession which he had purchast

8. He is a *perpetual and durable good*: Death hath no more dominion over him, Rom. 6. 9. He ever lives to make intercession, Heb. 7. 25. there is an *Oath*, an *Amen* upon the perpetuity of the life and Priesthood of Christ, Psal. 110. 4. Rev. 1. 18. Behold, I am alive for evermore, Amen: And he lives not only for ever in his person, but he is for ever the life, portion, and blessedness of his people. Because he lives, they live, John 14. 19. they shall appear with him, they shall be like unto him: As he is set on his Fathers Throne, so shall they sit on his Throne, never to be degraded.

Lastly, He is the *proper good* of his own people: He hath not only given himself unto God for them, as their *Sacrifice*, but he hath given himself likewise unto them, as their *portion*. He is theirs, and they his, Cant. 6. 3. They his, by a dear purchase, and he theirs by a sweet communion: They are said to have him, John 5. 12. as a man hath his most peculiar possession; his name is *The Lord our righteousness*, Jer. 23. 6. he is made unto us of God, wisdom, and righteousness, and sanctification, and redemption, 1 Cor. 1. 30. he is more ours then we are our own, we have and possess infinitely more in him then in our selves; defective in our selves, compleat

Vit. Aug. de
Trinit. lib. 13.
cap. 13, 14, 15.

pleat in him ; weak in our selves , strong in him ; dead in our selves , alive in him ; miserable in our selves , blessed in him ; mutable in our selves , established in him . Thus we see there is nothing necessary to the compleating of an object of joy , which is not fully to be found in Christ .

Unto these grounds of joy drawn from the nature of delectable objects , I shall add a few more mentioned by the Prophet Zachary , Chap . 9. 9, 10. drawn from the Royal Office of Christ ; Rejoice greatly O daughter of Sion , shout O daughter of Jerusalem , behold thy king cometh unto thee , he is just , and having salvation , lowly , and riding upon an ass , &c .

1. He is a King , thy King , the promised Messiah , in whom all blessings were to be made good unto Israel . They had been servants under strange Lords , Nehem . 9. 36, 37. and so had we : The Prince and God of this world had the first possession of us , Ephes . 2. 2. But they were to have a King of their owne from among their brethren , Deut . 17. 15. Their Governor was to proceed from the midst of them , Jer . 30. 21. And this must needs be matter of great joy ; That whereas oppressors did pass through them before , v. 8. the King now promised them should be a near kinsman , should not be ashamed to call them brethren , Heb . 2. 11. The shout of a King should be amongst them , who should have the strength of an Unicorn , able to break the bones of his enemies , Numb . 23. 21, 22.

2. His approach , He cometh : When Solomon , a type of Christ , was made King , they did eat and drink .

Vid. Joseph.
Antiquit. lib. 7
cap. 11.
Turneb. Adver-
sa. lib. 24.
cap. 45.

drink with great gladness before the Lord, 1 Chron. 29. 2. At such solemn Inaugurations, the Trumpets sound, the people shout, the Conduits runne Wine, honours are dispenced, gifts distributed, prisons opened, offenders pardoned, Acts of grace published, nothing suffered to eclipse the beauty of such a festivity. Thus it was at the coming of Christ: Wise men of the East bring presents unto him, rejoicing with exceeding great joy, Mat. 2. 10, 11. The glory of God shines on that day, and an heavenly Host proclaim the joy, Luke 2. 9, 14. John Baptist leapeth in the womb, Mary rejoiceth in God her Saviour, Zachary glorifieth God for the horn of salvation in the house of David; Simeon and Hanna bless the Lord for the glory of Israel: And after when he came to Jerusalem, the whole multitude spread garments, strewed branches, cried before him and behind him, Hosanna to the son of David, Hosanna in the highest, Matt. 21. 9. And the Psalmist Prophecyng long before of it, said, This is the day which the Lord hath made, we will rejoice and be glad in it, Psal. 118. 24.

3. His Character: 1. He is just. And this is the great joy of his people, Isa. 9. 3, 7. especially being such a King as is not only just himself, but maketh others just likewise: In the Lord shall all the seed of Israel be justified, and shall glory, Isa. 45. 25. Sin pardoned, guilt covered, death vanquished, conscience pacified, God reconciled, must needs be a glorious ground of joy and peace unto believers, Rom. 5. 1, 2. Luke 10. 20.

But a Prince may be just himself, and yet not able to

to deliver his people from the injustice of enemies that are stronger then he, as *Iehosbaphat* said, *We have no might against this great company*, 2 Chron. 20. 12. Therefore 2. Our King here hath salvation, is able to save himself and his people from their enemies, and that to the uttermost, *Heb. 7. 25*. It was his Name, his Office, the end why he was sent, why he was exalted to be a Prince and a Saviour, *Acts 5. 31*. 1 *Iohn 4. 14*. And this surely matter of great joy. It is an Angelical Argument, *I bring you tidings of great joy which shall be to all people; for unto you is born this day in the City of David a Saviour, which is Christ the Lord*, *Luke 2. 10, 11*.

But Princes possibly, the more powerful and victorious they are, may be likewise the more stately; it is not altogether unusual with men where they do much good, to be supercilious and haughty towards those to whom they do it: but loe here, 3. A Prince great in honor, righteous in peace, valiant in war; and yet humble and lowly still: So lowly, as to minister to his own servants, & to wash their feet, *John 13. 14*. as to be an example of meekness unto them, *Mat. 11. 29*. The meanest of his people have access unto him, may present their wants before him; nay he staies not for them, he comes to seek, as well as to save, calls on us, stands and knocks at our dores, *waits that bee may bee gracious*; bears with us in our failings, expects us in our delaies, forgives our wandrings, praises us to be reconciled to God, *Luke 19. 10*. *Isa. 13. 18*. *Revel. 3. 20*. Now there is nothing more rejoiceth the hearts of a people, then the mildnesse, gentlenesse, and clemency of

D

their

Vid. Ciceronis
ad Q. frarem:
Epistolam. &
Seu. de Clemenc-
tia.

Joy in the Lord.

their Prince, when his heart is not haughty, nor his eyes lofty, as David said of himself, *Psal. 131. 1.* when he is as a servant to his people, and speaketh good words unto them, as the old men advised Rehoboam, *1 Reg. 12. 7.*

^a Tantum relum, tam diuturnum tam longe latèque dispersum—*Cn.*
Pompeius extremā bieme apparuit, in cuncto vere suscepit, Media et assise confecit. *Ct.*
p. olegem militis.

But a Prince may have a righteous heart, a valiant hand, a meek temper, and yet do the less good by a natural slowness and indisposition to action^b, there is nothing more acceptable to the people, and necessary for the Prince, than vigour and dispatch in works of justice and prowess. Therefore, 4. Our King is here set forth riding: He did always go about doing good, made it his meat and drink to doe his Fathers work: and here, when it seemed most reasonable for him to have drawn back and spared himself, when he was to be crucified, he shews his chearfulness in that service, by riding to Jerusalem about it, which we read not that he did upon any other occasion: He did earnestly desire that Passeover, he did severely rebuke Peter when hee dissuaded him from that work, he did express his singular readiness to become a sacrifice; Lo! I come, I delight to do thy will O God; yea thy Law is within mine heart, *Psal 40. 7. 8.* And though in his agony he did earnestly desire that the cup might passe from him, yet those groans of his nature under it, did greatly set forth the submission and willingnesse of his love to undergo it. Now this is a further ground of great joy to a people, when all other Princely endowments in their Sovereign, are vigorously acted and improved for their safety and protection

rection; when they see him deny himself in his own ease and safery, that he may be ever doing good to them. We see what an high value the people set on David, *Thou art worth ten thousand of me;* and this the occasion; *I will surely goe forth with you my self,* 2 Sam. 18. 2, 3.

But a Prince may have all the endowments requisite to render him amiable in the oys of his people, just and meek to them, valiant and active against their enemies, and yet fail of success in his undertakings, and they consequently have the joy of his Government much abated; for, *The Race is not alwaies to the swift, nor the Battell to the strong.* But it is otherwile with our King here. Therefore it is added, 5. *He cuts the Chariot and the horse, and the battel-bow,* he speaks peace to his people, he extends his Dominion from Sea to Sea, from the River to the ends of the earth; he rides on in his Majesty prosperously, the people fall under him, Psal. 45. 4, 5. *He goes forth conquering, and to conquer,* Revel. 6. 2. He takes from the strong man all his armour, and divides the spoile, Luke 11. 22. Isaia 23. 22. he never fails of full and final victory, *reigns till all enemies are put under his feet,* 1 Cor. 15. 24, 25. And this is the Crown of his peoples joy; That they have not only a just, a valiant, an humble, an able, but a prosperous and successfull Prince, making his people rejoice in the spoils of their enemies, breaking the yoke of their burden, the staff of their shoulder, the rod of their oppressor, extending peace to them like a River, and the glory of the Gentiles like a flowing stream, causing them so put their feet on

*a. Amplissimum
rum virorum
confilia ex even-
tu, non ex or-
luntate aperte-
que probari so-
lent. Cic. ep. ad
Att. cum lib. 9.
ep. 10. H: quicquid
fortunae nullar-
is a praecleris,
atque exinde
super eum om-
nes dicimus
Plautus.*

Joy in the Lord.

the netts of their adversaries. Thus, many ways are the people of Christ encouraged to rejoice in him.

This is then setveth, i. To reprove the sin and folly of all those who seek for joy out of the broken Circles of the Creatures, which can hold none ; and leave that living fountain out of which it naturally floweth. Some seek it in secular wealth and greatness, others in sensual pleasures, feasting, gaming, luxury, excesse ; some in Titles of Honour, others in variety of knowledge, some in stately Structures, magnificent retinue, goodly provisions ; others in low, sordid, and brutish lusts. Unto all whom we may say as the Angel unto the women, *Luke 24. 5.* *why seek ye the living among the dead ?* or as *Samuel did unto Saul,* *Set not thy minde upon the Asses,* there are nobler things to fix thy desires upon. *Solomon* had more variety this way, and more wisdom to improve it, then any how have ; and he made it his businesse critically and curiously to examine all the creatures, and to finde out all the good which was under the Sun. And the product and result of all his enquiries, amounted at last to a total made up all of Cyphers of mere wind and emptiness, *Vanity of vanities, vanity of vanities, all is vanity :* So he begins his book : and to shew that he was not mistaken, so he concludes it, *Eccles. 1. & 12.* Every particular vanity alone, and all in a mass and collection, vanity together, enough to vex the soul, enough to weary it, but never enough to fill it, or to suffice it : Many of them sinfull delights, poisoned cordialls, killing, cursing, damning joyes ; dropping as an

an honey-comb, smooth as oyle, but going down to death, and taking hold of Hell, Prov. 5. 35. All of them empty delights, in their matter and expectation earthly; in their acquisition painful, in their fruition nauseous and cloying, in their duration dying and perishing; in their operation hardning, effeminating, leavening, puffing up, estranging the heart from God; in their consequences seconded with anxiety, solicitude, fear, sorrow, despair, disappointment, in their measure shorter then that a man can stretch himself on, narrower then that a man can wrap himself in; every way defective and disproportional to the vast and spacious capacity of the soul, as unable to fill that, as the light of a candle to give day to the world. What ever delights men take pleasure in leaving Christ out; are but as the wine of a condemned man; as the feast of him who sat under a naked sword, hanging over him by a slender thread; as Adams forbidden fruit seconded by a flaming sword, as Belshazzars dainties with an hand-writing against the wall, In the midst of all such joy, the heart is sorrowful, and the end of that mirth is beaziness, Prov. 14. 12. Like a flame of stubble, or a flash of Gun-powder, *Claro strepitu, largò fulgore, cito incremento: sed enim materia leví, caducò incendio, nullis reliquis.* A sodain and flaming blaze which endeth in smoak and stink. The triumphing of the wicked is short, and the joy of the hypocrite is but for a moment, Job 20. 5. Like the Roman *Saturnalia*, wherein the servants feasted for two or three dayes, and then returned to their low condition again,

Ap. i. Apologi.

 Macrob. Satir.
1.1 c.7.10.
Athenaeus.1.14.
c. 17.

2. This

2. This discovereth the great sin and folly of those who take offence at Christ ; and when others entertain him with Hosanna and acclamations, are displeased at him, as the Scribes. Mat. 21. 15. and with the young man in the Gospel, go away sorrowful from him, Mark 10. 22. Our Saviour pronounceth them blessed, who are not offended with him, Mat. 11. 6. thereby intimating the misery of those who stumbling at him, as a rock of offence, are thereupon disobedient unto his word. Christ doth not give any just cause of offence unto any ; but there are many things belonging unto Christ, which the proud and corrupt heart of men do turn into matter of grief and offence unto themselves.

1. Some are offended at his Person, in whom the Godhead and Manhood are united, as the Jews, Joh. 1. 9 33. and the Samosatenians, Photinians, and Neophotinians since, who though the Lord in his Word call him the Mighty God. Isa. 9. 6. tell us that the word was God. John 1. 1. God blessed for ever, Rom. 9. 5. Equal with God, Phil. 2. 6. The true God, 1 John 5. 20. The Great God. Tit. 2. 13. a God whose Throne is for ever and ever, Heb. 1. 8. The Lord who in the beginning laid the foundations of the earth, ver. 10. Jehovah our righteousness., Jer. 23. 6. yet will not endure to have him any more then a meer man, without any personal or reality subsistence, till he was born into the world of the Virgin Mary. It would be tedious to trouble you with the manifold offence which ancient and modern Hereticks have taken at the Person, Nature and Hypostatical union in Christ. The Sabellians acknowledging three names

names of Father, Son and Holy Ghost, but onley one Hypostasis. The ^b *Arians* affirming him to have been of *like essence* with the Father, but not *co-essential*, nor *coeternal*, but a meer creature. The ^c *Manichees* denying the *truth* of his humane nature. The ^d *Apollinarians* the *integrity* of it. The ^e *Valentineans* and *Mariionites*, the *original* of it from the blessed Virgin. The *Nestorians* affirming a plurality of persons, as well as of natures. The ^f *Euthychians*, a confusion of natures in one person. So mightily hath Satan bestirred himself by many and quite contrary instruments to plunder the Church (if it had been possible) of the Lord their *righ:eousness*.

2. Others are offended at his *Cross*, both *Jews* and *Greeks*, *1 Cor. 1. 23*. Those pitching in their expectations upon a glorious Prince, who should free them from the Roman yoke, could not endure to be so disappointed, a in the stead thereof to haue a crucified man, one in the form of a Servant to be their *Messiah*; and therefore whosoever rule over them, he shall not, *Luke 19. 4*. These judging it a foolish thing to expect life from a dead man, glory and *blessedness* from one who did not keep himself from *shame* and *curse*, hearing doctrines wholly dissonant and inconsistent with the principles they had been prepossessed withal; did thereupon refuse to submit to Christ; who notwithstanding, to them which are called, was the power of God, and the wisdom of God; had more power then that which the Jews required, more wisdom then that which the Greeks sought after. The *Cross* of Christ, like-
wise

^b *Socratis, lib. 1. c. 1.*
^c *Ephiphan. l. 1. 10. 2.*

^d *Greg. Naz. orat. 46.*
^e *Tertul. de Caro Christi. c. 1*
^f *Vid. Aug. Pbi.*
^g *Ephiphan. de Heretibus.*

wise to be taken up by his Disciples and followers, is matter of offence unto many others, called *the offence of the cross*, Gal. 5.11. When they hear that they must suffer with him, if they will reign with him; that through many tribulations they must enter into the Kingdom of God; that affliction is an appendix to the Gospel, and finde the truth of it by experience (persecution arising because of the word) then presently they are offended, Matth. 13. 21.

3. Others are offended at the *Free-grace* of Christ, cannot endure to be shut out from all share and causalty towards their own salvation. Thus the Jews not willing to seek righteousness by faith in Christ, but as it were by the works of the Law, stumbled at that stumbling stone, Rom, 9. 32. 33. Men would fain owe some of the thank for their salvation to themselves, to their own will, their own work, then consenting to Christ, their not resisting of him, their co-operating with him, their works of condignity and congruity disposing them towards him; they like not to hear of discriminating grace.

*Fideles Scipios
discernunt ab
in fidilibus.
Grevinchov.
dissertat. &c
elect. & fide
pravisa. p. 226.*

Vid. Aut. ep. 46. *De spiritu
& littera cap.
34. de prae despi-
nac. c. 2. s. 8. De
Grat Christi l
1.c. 24. Con-
tra duas Epist.
Palag 1.e. 9. 20
& 1. 4. c. 6. De
Grat & lib.
Arb. c. 22. Ue.
Corr. 31. &
Grat. c. 14.*

But when men have used all the Arts and Arguments they can to have the efficacy of divine grace unto conversion, within the power or reach of their own will; yet still this will be Scripture, That it is God that worketh in us to will and to doee of his own good pleasure, Phil. 2. 13. That it is God who maketh us to differ, 1 Cor. 4. 7. that he hath mercy on whom he will have mercy, Rom. 9. 15. that his grace is his own, to dispose of as he will, Mat. 20. 5. 1 Cor. 12. 21. That the purpose of God according to election shall stand; not

of

of works, but of him that calleth, Rom. 9.11. That by grace we are saved through faith, and that no: of our selves. Ep. 2.8. That it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy, Rom. 9.16. That Gods divine power gives us things pertaining to life and godliness. 2 Pet. 1.3. That there is an exceeding greatness of his power, towards those that believe the working of the might of his power. Eph. 1.19. That the Lords people are willing in the day of his power, Psal. 110.3. So then our willingness is the work of his power, the efficacy of his power is not suspended upon our will; we will, because he effectually works; he doth not work effectually, and with success, because he will.

4. Others are offended at the Doctrine of Christ, they are not able to endure the things that are spoken by him.

1. Some at the sublimity of it, as being above the disquisition of Reason, the Philosophers mocked at the Doctrine of the Resurrection, A.D. 17.32. Julian scorned Christians, as yielding up their souls captive to a blind belief; pride of Reason disdaining to admit any thing beyond its own comprehension, hath been the cause of that offence which many have taken at Evangelical Doctrine, The Deity of Christ, and the Holy Spirit, the Hypostatical union, traduction of sinne, imputation of righteousness, &c. It hath been noted by learned men, that the Eastern Nations by reason of the pride and curiosity of their wits, have been most troubled with horrid and prodigious heresies. And it hath been regularis *Hæc licet omnia temeritas*, the

Greg. Naz.
Orat. 3.
A. g. de Civ.
Act. 10.2.29.
Cor. 1.13.4.16.

Hooker. I. 5. f. 3.
Aug. Epist. 36.

constant presumption of heretical spirits, to oppose sound believers, as unskilful and illiterate persons, with the name and pretence of *Reason*.

2. Some at the simplicity of it: The doctrine of the Cross was esteemed *foolishness* by the Grandees of the world, partly because delivered without the enticing words of mans wisdom, 1 Cor. 2.4. partly because the things were such as pride and lust judged unreasonable to stoop to. Christian doctrine is above reason natural, against reason sinfull.

3. Some at the *Sanctity* and severity of it. When it teacheth self-denials, pulling out the right eye, cutting off the right hand, taking up a cross, following Christ without the Camp, hating and forsaking all for him, walking in the narrow way, having our conversations and affections in heaven, mortifying our lusts, loving our enemies, wrestling against Principalities and powers, praying always, abstaining from all appearance of evil, exercising our selves in a good conscience toward God and men, living without rebuke, in the midst of a crooked generation, walking circumplexly, setting the Lord alway before us, chusing the reproaches of Christ, rather then the pleasures of sin, or honours of the world. When sensual and earthly minded men are held close by such Doctrines as these, they conclude with the men of Capernaum, *This is an hard saying, who can bear it?* John 6.60.

4. Now the greatness of this sin appears by the other dangerous sins that are folded in it; for it plainly implyeth,

v. *Unthankfulness for Christ, and undervaluing*
merit

1 Cor. 1.18.
Act. 17.18.

Mat. 16.24.
and 5.29,30.
Heb. 13.13.
Luke 14.26,27.
Mat. 7.13,14.
Phil. 3.20.
Col. 3.1,5.
Mat. 5.44.
Ephe. 6.12,13.
2 Thes. 5.12.
Act. 24.16.
Phil. 2.15.
Ephe. 5.15.
Psal. 6.8.
Heb. 11.25,26.

of him? for did we apprehend him (as in truth he is) exceeding precious, no such slender prejudices would cause us to take offence at him. There is nothing in him which is not lovely to believers; those very things at which wicked men stumble, are to them amiable. As that *Odeon* which is deadly to a *Vulcan*, is comfortable to a *Dove*; as the same water of *jealousie*, in case of an innocent woman, did cause to conceive, which, in case of guile, did cause the belly to swell; and the thigh to throb. *Num. 27. 28.*

Nyssenius Curs.
H. mil. 3.

2. It noteth *dove of sin*, and *Senseless self* under it; for were men truly affected with the danger of that, they would not be offended at the bisomets of the medicine that removes it. Had the young mans affections been looser from his possessions, they would have cleaved closer unto Christ. * An adulterous heart doth many times take more pleasure in an unhandsome harlot, than in a beautiful wife. Unbelief in Christ ever proceeds from the predominancy of some other love. *John 12. 42, 43.*

* οὐδὲν καλόν
λίθροις λέγοντες
ἐν τραγοῖς ἀ-
σθενεῖς πατη-
μούσις, Euphrat.
and Stobaeum.
Serm. 61.

3. It noteth slight apprehensions of the wrath to come. The more the heart is possessed with the terror of wrath, the more it will leave the sanctuary which protecteth from it. No condemned man is offended at his pardon, by what hand soever it be brought unto him.

4. It noteth *Handcuffe* and *constraine* within; nothing shuts out the voice of Christ so but pride of heart, which will not submit to the law of faith. *Heb. 3. 7. Rom. 10. 3.*

5. It notes an *unquietness of soul*, which can-

not relish the things of God. As a bitter palliate tastes every thing bitter, so an impure heart knows not how to judge of things that are spiritually discerned, *1 Cor. 3. 14. Heb. 5. 13.* makes even an impure Scripture, an impure Christ, an impure Religion. And this is indeed a right dangerous condition; for where Christ is not for the rising, he is for the fall of men; where his sweet favour is not reviving, it is deadly: that sickness, of all other, is most incurable, which rejecteth Cordials: no state so desperate, as that which thrusteth away salvation from it, *Acts 13. 46.*

3. We should therefore be exhorted unto this so comfortable a duty, to stir up in our hearts that joy in Christ which the inestimable benefit of our high calling requireth of us. It is a comely thing for the righteous to rejoice, *Psalm. 33. 1.* Shall wicked men glory in that which is their shame, and shall not the righteous rejoice in him who is their salvation? Shall he rejoice over us to doe us good, *Jer. 32. 41.* and rest in his love to us, *Zeph 3. 17.* And shall not we rejoice in him who is the chiefest of ten thousand? Are not all the objects of joy, which are scattered amongst the creatures, heaped up, and everlastinglly treasured in him alone? Do we delight in wealth (as many will say, who will shew us any good) behold here unsearchable riches, *Ephes. 3. 8. Durable riches, Prov. 8. 18.* without bounds, without bottom, without end. Do we delight in pleasure? Behold here rivers of pleasure that never dry, pleasures for evermore that never vanish, *Psalm 36. 8. and 16. 1.* Do we delight in beauty? He

He is fairer than the children of men, Psalm 45. 2.
In sweet Odours? All his Garments smell of Myrrh,
Aloes, and Cassia; he is perfumed with all the Spices
of the Merchant, Psalm 45.8. Cant. 3.6. In Musick
or elegant Orations? His mouth is most sweet, alto-
gether lovely, grace is poured into his lips, Cant. 5.
16. In plentiful provision? behold here a feast of fat-
ted things, Isa. 25.6. living water, John 4.10. Bread
of life, meat indeed, John 6. 51, 55. a Banqueting-
house, with flagons, apples, fruits, Cant. 2,3,5,7,17.
In stately buildings? Here is an Ivory Palace, whose
beams are Cedar, whose galleries are Cypress, Psa. 45.8.
Cant. 1. 16. In profound learning? Here is know-
ledge that passeth knowledge, ~~superior & ynderous~~
Phil. 3. 8. the excellency of knowledge, knowledge
that is life, John 17.3. In honor and dignity? Here
is the Lord of Glory, honourable in himself, Phil. 3.9.
an honour to his people, 1 Pet. 2.7. making them all
Kings and Priests to God, Rev. 1. 5. In safety and
security? This man is our Peace, when the Assyrian
is in the Land, Mic. 5.5. He will cast out our enemies,
he will undo those that afflict us, Zeph. 3.15,19. In
him the fulness of all delectable things; and that
which makes all the more delightful, it is bonum pa-
rabile, though so superlatively precious, yet not to
be purchased at a dear rate, set before us, offered
unto us, without money, without price, Isaiah 55. 2.
a gift, a free gift, a gift of grace, a gift of righte-
ousness, Rom. 5.15,18. Well might the Psalmist
bid us rejoice, and exceedingly rejoice, Psalm 68. 3.
Well might the Prophet bid us sing, and shout, and
rejoice, and be glad with all the heart, Zeph. 3.14.
Well!

Joy in the Lord.

Well might the Apostle call it, a joy unspeakable, and full of glory, 1 Pet. 1. 8. since the Lord Jesus is not only the joy of saints, Luke 19. 37, 38. but of blessed Angels, Luke 2. 13, yea of God himself. He is called the Lord's delight, Prov. 8. 39. Surely then Gods people cannot but be fully agreed upon it to Rejoyce in him.

And how in him?

1. In his person and immediate excellencies, those glorious treasures of wisdom & grace where-with he is replenished, a spectacle of Angelical adoration, 1 Pet. 1. 12. Heb. 1. 6.

2. In his mediation, the great things he hath done, the great benefits he hath procured for us. God forbid (saith the Apostle) that I should glory, save in the Cross of our Lord Jesus Christ, Gal. 6. 14.

3. In our knowledge of him, and communion with him in all those benefits; a knowledge in comparison of which, the Apostle esteemed all other things as loss and dung, Phil. 3. 8.

4. In all the means which he hath appointed to bring men to this knowledge of him, and communion with him. In his Ordinances, which are his voice speaking from Heaven unto us, according to our estimation wherof, he accounteth himself regarded by us, Luke 14. 16. In his Ministers, to whom he hath committed the word of reconciliation, whom his people have received as Angels of God, Gal. 4. 14s 15; unto whom what respect, or disrespect is shewed, Christ looketh on as done unto himself, Mat. 10. 40, 41. And here I cannot but follow the example of our Apostle towards these

Philippians,

Philippians, Chap. 4.v.10--14--19. & with joy and thankfulness make mention of the zeale and Christian care of this Honourable City, both to provide a learned and faithful Ministry, and having such to speak comfortably unto them, as Hezekiah did, and to encourage them in the service of the Lord: And this your work of faith, and Labour of love, is the more acceptable, in that it hath flourished in these loose times, wherein many unstable and seduced souls have been misled, by the prophanie impulsions of such as bear evil will to the prosperity of our Sion, to load the Ministers of Christ, as the Jews did their Lord before them, with execrations and reproaches. This your zeal hath been famous in all places at home, and I perswade my self in all Churches of Christ abroad; and I doubt not but it will be a rejoicing and a crown unto you at the appearing of the Lord. And truly your Honour standeth not so much in your spacious City, in your goodly Structures, in your great River, in your numerous ships, in your wise Senate, in your full Treasures, in your waste Trade, in your ancient Name (for you have been a most famous Emporium upon record, for above fifteen hundred years) all these are but thin and empty Elogies unto that one, Ezek.44.35. *The name of the City shall be Felicitas Shamah,, the Lord is there.* That is, this will be your honour, if you be a Cittie of truth, the mountain of the Lord of hosts, the holy Mountain, Zach. 8. 3. The Gospel is the riches of a Nation, Rom. 11.12. obedience and wisdom the renown of a people, Deut. 4. 6. Go on therefore thus to rejoice in Christ,

Londinum—
Copiæ negotia-
torum & com-
meatu maximis
Celebre, Tacis,
annal. lib. 14.

Christ, by honoring his Ordinances, by strengthening the hands, and comforting the hearts of his Ministers in his service, and the Lord will be with you, and men shall say of you, *The Lord blesseth thee O habitation of justice, and mountains of holiness, Jer. 31.22.*

5. Rejoyce we in that work whereunto by these he calls us; as it was his joy to do his Fathers work, so it is the joy of believers to do his work, *2 Cor. 1.12.* they live not, they die not unto themselves, but unto him, *Rom. 14.7,8.*

6. In the graces he supplies us withall for the performance of that work: Thus we read of the joy of Faith, *Phil. 1.25.* non only in regard of the good things it assureth unto us, but of the efficacy which it hath in us, enabling us to work by love.

7. In the light of his countenance shining on us, which is much better then life it self, *Psal. 63. 3.* We may all say unto him, as he said unto his Father, *Acts 2. 28. Thou shalt make me full of joy with thy countenance.*

8. In the hope of his glory: The spirit of adoption is even now a glorious thing, *John 1. 2.* But it doth not yet appear what we shall be, onely this he hath assured us of, That we shall be like unto him, shall see him as he is, shall appear with him in glory, shall sit upon his throne, and be ever with him, *1 John 3.1,* *2. Col. 3.4.* And this blessed hope, secured by the witness of the spirit(who is the seal and earnest of our eternal inheritance) filleth the hearts of believers with joy unspeakable and full of glory; while they look not on the things that are seen, but on the things that are not seen.

9. In

9. In the fellowship of his sufferings, which though to *Sense* they be matter of *Sorrow*, yet unto *Faith* are they matter of *Joy*. When Gods servants consider, that unto these sufferings they were appointed, 2 Thes. 3. 3. That Christ owns them as his, Col. 1. 4. That they work for them a far more exceeding and eternal weight of glory, 2 Cor. 4. 17. That thereby the Spirit of Glory resteth on them, and that God himself is glorified in them: 1 Pet. 4. 14. In these respects they not only rejoice, but triumph as more then conquerors in all their afflictions, Acts 5. 41. Rom. 8. 37. Fam. 1. 2.

Thus are Believers to rejoice in Christ: And that, 1. Greatly, again and again. Other delights may please the sensies, tickle the fancy; gratifie the reason; but there is no joy that can fill all the heart, but the joy of the Lord, Zach. 3. 14.

2. Always: Rejoyce ever more, 1 Thes. 5. 16. all other joys have their periods and vacations, they flow and ebb, they blossom and wither: In a fit of sickness, in a pang of conscience, under a sentence of death, they are all as the white of an egg, without any flavor. But no condition is imaginable, wherein a conscientiable believer hath not a foundation of joy in Christ: This Tree of life hath fruit on it for every manerh, Rev. 21. 2. The Comforter he send and abides with us for ever, Job. 14. 16. The joy he gives, none can take away, Joh. 16. 22. Though Gods people have many causes of sorrow in themselves, strong corruptions, hard harts, little strength, weak graces, many temptations; yet in Christ they have still matter of rejoicing; in the constancy of

his love, in the abundance of his pardoning mercy, in the fulness of his Spirit, in the sufficiency of his grace, in the fidelity of his promise, in the validity of his purchase, in the vigilancy of his eye, in the readiness of his help, in the perpetuity of his intercession; we disparage so good a Lord, discredit his service, disquiet our selves, discourage others, grieve his spirit, expose his ways to prejudice & reproach, weaken our hands in his service, and our hearts in love, when we pine and languish under groundless perplexity, and waste that time which should be spent in his work, about our怠慢ies of his favor.

3. With trembling and holy reverence, *Reserve et verum gaudium*, without levity, without wantonness, without presumption, without arrogance, *Phil. 2. 11.* So rejoice in him, as withall to fear to offend him, to work out our own salvation with fear and trembling; even for this very reason, because he is so gracious as to give us both, to will and to do of his own good pleasure, *Phil. 2. 12, 13.*

4. With improvement of this joy: 1. *Lauda* thankfulness for Christ, and any thing of Christ in our selves, having tasted that the Lord is gracious, let us ever be speaking good of his name, though our measures are not so great as some other mens, yet we may not esteem any thing of salvation small or little; it will grow unto perfection.

2. *Unto more cheerful service, the more we triumph in his victory, the more we shall abound in his work, 1 Cor. 15. 57, 58.* The joy of the Lord is our strength, *Nebim. 8. 18.* *Rejoice to thy rest, O my soul; there is David's joy, I will walk before the Lord;* there

In eudem bo-
minem non iuto
Convegire
Gaudium &
festinum. Paca-
tus in Tempore.

there is the work of that joy, *Psal. 316. 8, 9.* None are more fruitfull in his service, then they who are most joyfull in his favor.

3. Unto consolation against any other evils, though we have not the wealth, health, gifts, imployments, honors that others have; yet if Christ have given us himself, his blood to redeem us, his Spirit to quicken us, his grace to renew us, his peace to comfort us; Should such consolations seem small unto us? *Iob. 15. 11.* What wants are there which the joy of the Lord doth not compensate? What sufferings are there which the joy of the Lord doth not swallow up? would we exchange Christ if we might have all the world without him; and shall we be displeased if we haue not all the world with him? Nay haue we not in him all other things more eminently, sweetly, purely, richly to enjoy, then in all the creatures besides? *Fidelium tam mundus divitiarum est.* Doth thy journey to Heaven displease thee, because the way haply is deep and stony? admit it were a Carpit-way, like *Salisbury Plain*, haply there thou wouldest loiter more; haply there thou wouldest be more assaultered, whereas in a deeper way thou art more carefull of thy self, and more secure against thine enemies.

Lastly, unto a zealous proclamation of others to come in and be partakers of the same joy. In times of festivity, men use to call their neighbours under their Vines and Fig-trees, *Zach. 3. 10.* The Lord Jesus is the *host* of his servants, *1 Cor. 5. 7, 8.* unto him therefore we should invite one another, as Andrew did Simon, and Philip Nathanael, *John 1. 42, 45.*

Joy in the Lord.

Non se capis exaudantis laetitia magnitudo sed desig- nata pectorum latibus, foris prominat. Nec pauca erit.

Joy is of all affections the most communicative, it leaps out into the eyes, the feet, the tongue, stays not in one private bosom, but as it is able, sheds it self abroad into the bosoms of many others. It was not enough for David to express his own joy by dancing before the Ark; but he deals amongst all the people, cakes of bread, pieces of flesh, flagons of wine, that the whole multitude of Israel might rejoice in the Ark of God as well as he, 2 Sam. 6. 14. 29. I will shut up all with removing two obstacles which seem to stand in the way of this joy.

1. If I must alway rejoice how then, or when, shall I sorrow for sin? I answer, These two doe sweetly consist. As the Passover was a Feast, yet eaten with bitter herbs, so Christ our Passover may be feasted upon with a bitter sense of our own sins. As in the Spring many a sweet flower falls, and yet the Sun shines all the while: So there may be sweet flowers of Godly sorrow, and the Sun of righteousness still shine on the soul. None do more mourn for offending Christ, then those who do most rejoice in the fruition of him.

2. But what shall we say of wounded and afflicted consciences, lying under the buffets of Satan, under divine desertions, sinking under temptation, and wrestling with the sense and fear of wrath, can these rejoice at all, much less always? It is true, when God hides his face, none can behold him, in such a shipwreck neither Sun nor Stars will appear. But yet 1. There is the matter and foundation of true joy, the seed of comfort, Light is sown for the righteous, and joy for the upright in heart, Psalm 97.11.

2. These

3. There ~~are~~ ~~are~~ many times preparations for more joy, as the sorrow of a travailing woman, John 16.20. black roots bear beautiful flowers: The Whale that swallowed *Jonah*, carried him to the shore. Dark colours make way to an overlaying of gold. The more a stone is wounded by the hand of the engraver, the more beauty is superinduced upon it. Many times where the Lord intends most comfort, he doth usher it in with more sorrow; as the Angel first *lamed* *Iacob*, and then blessed him.

3. This very estate is far more elegible then the pleasures of sin, and therefore hath more delight in it. If you should ask an holy man in this case, you see how severely Christ deals with you. Will you not rather give over serving him, lamenting after him, languishing for want of him; and resume your wonted delights of sin again? What other answer would a good soule give, but as Christ to Peter, Get thee behind me *Sarac*, thou art an offence unto me. Though there be little reason that he should comfort me, yet there is great reason that I should serve him. The wounds of Christ are better then the *bisse* of the world; it is much better being with a frowning father, then with a flattering son. The *worst* estate of a Saint is better then the *best* of a sinner, the bitterest *Physick*, then sweetest *posson*. As in the midst of worldly laughter the heart is sorrowfull, so in the midst of saddest Temptations, the soule still concludes, It is good for me to *dearne nigh* to Christ. Let him deny me, let him delay me, let him desert me, let him destroy me, yes I will love him, and desire him still. As the blackest day is lighter then

Joy in the Lord.

then the brightest night; so the saddest day of a believer is more joyous than the sweetest night of a wicked man.

We have thus considered the Lord Jesus as a present, a precious, a full, a pure, a rare, a various, a glorious, a perennial, a proper good of his people; a Prince adorned with justice, with salvation, with humility, with dispatch, with success, and peace; We have shewed the folly of those who fix their delights upon empty creatures; the danger of those who are offended at the Person, the Cross, the Grace, the Deliverer, the Sublimity, the Simplicity, the Sanctity of the wayes of Christ. We have exhorted his servants to rejoice in his Person, in his Mediation, in their knowledge of him, in the Ordinances and Instruments he hath appointed to bring unto that knowledge, in the service whereto he calls us, in the graces wherewith he supplies us, in the light of his countenance, in the hope of his glory, in the fellowship of his suffering, to rejoice in him fully, to rejoice in him alway, to rejoice with trembling, to improve this joy unto thankfulness for his benefits, unto chearfulness in his service, unto Consolation against all evil, unto the provocation of one another unto the same joy: Now the God of hope fill us with all joy and peace in believing, that we may abound in hope, through the power of the Holy Ghost; that the peace of God which passeth all understanding, may rule in our hearts; that we may rejoice with joy unspeakable and full of glory, receiving the end of our faith, even the salvation of our souls.

And

Joy in the Lord.

39

And the God of peace, who brought again from the dead our Lord Iesus, that great Shepherd of the sheep, through the bloud of the Everlasting Covenant, make us perfect in every good work to doe his will, working in us that which is well-pleasing in his sight, through Iesus Christ; to whom be glory for ever and ever.
Amen.

F I N E S.

ad ius eximia regnorum eis , et quod se habet ad hanc
regnum ut te fructum? inquit iusti , et pater meus misericordia
estam , et amorem , gratitudinem ut te benevoli et regnorum
patrem . Hinc enim eis ut dico hoc regnum tuum ut sit regnum
eponomi , regni tui ut regnorum . Non enim dicitur nisi in
rebus haec resoluta (quod est causa ut regnus regni)

True Gain,
OPENED IN A
SERMON
PREACHED
At *Pauls*, Nov. 9. 1656.

By EDWARD REYNOLDS D.D,



LONDON,
Printed by Tho. Ratcliffe, for George Thomason at the
Rose and Crown in St. Pauls Church-yard. 1659.

ИСКУССТВО

ПРИРОДЫ

И ПРИРОДЫ



СЕВАДОВ

Изобретатель и изучатель природы и ее законов



To the Right Honourable
ROBERT TICHBORN,
Lord Major of the City of *London*,
and the honourable Court of Aldermen.

Right Honourable,

Being invited to preach before you, and the Chief Assembly of this greas City, I thought it would not be an unseasonable Argument to encourage Citizens, (whose labours and employments, have a special aspect unto Gain, (to look after the Works of God, and the interests of their precious Souls, upon the account of that (a) full, and (b) great, and (c) sure reward, which ever attendeth heavenly negotiations. We read in the Scriptures of an (d) unabiding City, and a (e) City which hath foundations; of (f) winged riches, which flee away; and (g) of durable riches which stay by us: Of the Scheme, the Pageant, the (h) fashion of this world, which passeth over, and of a (i) massive, and eternal glory, which never fadeth away: Of comforts which we (k) leave behinde us, and put off when we lie down to sleep, and of a (l) Comforter which abideth with us, and (m) works which follow us, and are transportable into another Countrey. Inasmuch therefore as the Apostle telleth us, that we

a 2 John v. 8.

b Psal. 19. 11

c Prov. 11. 18

d Heb. 13. 14

e Heb. 11. 10

f Prov. 23. 5

g Prov. 8. 18.

h 1 Cor. 7. 31

i 2 Cor. 4. 17

j 1 Pet. 1. 4.

k Psal. 49. 17

l John 14. 16

m Rev. 14. 13

The Epistle Dedicatory.

^s Eph. 2. 19

^s Phil. 3. 20.

^p Eccles. 1. 4

are (n) συμποτῖς, fellow Citizens with the Saints, and that we have (o) πολιτεία, a traffique and negotiation in Heaven, and in as much as when we go from hence, the earth, and all the contents thereof, will (p) stay behinde us, and nothing will go along with the soul into another World, but those graces which did here en-signe it: I have in this glaine Sermon, endeavoured to perswade my selfe and mine hearers, to be wise Merchants for an abiding City, and above all the interests in the world, to look after those two most precious jewels, without which the possession of the whole World would be but specious beggary, our souls, and our Saviour. And because this is a Doctrine, most generally confessed, and yet too too generally neglected: (even good men of tentimes suffering Martha's many things to divert their thoughts from Maries one necessary thing:) I have the more readily obeyed the Order of your honorable Court, in publishing this Sermon: Though there be nothing but the wholsomness of the Doctrine it selfe to commend it to the view of this curious Age: Wherein, if mens fancies be not gratified with the dress, and garnish, as well as their consciences, nourished with the substance of sound Doctrine. If there be not either Elegancy of Steele, or New and Prettie Notions, to commend old Truths to our more quaint and delicate palates, we are apter many times to censure the manner, than to value the matter which is set before us. As it is, I offer it to your favourable receprance, and humbly commend you, and all your weighty affaires, to the special blessing of the Lord.

Your Honours most humble servant

in the work of the Lord,

EDWARD REYNOLDS.



TRUE GAIN.

MATTH. 16. 26.

For what is a man profited if he shall gaine the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?



Our Savior acquainting his Disciples with what things he was to suffer at Jerusalem, and being thereupon rebuked by Peter, doth not only reprove Peter for the carnal apprehensions which he had of his Kingdome, assuring him that he was therein an adversary and an offence unto him, as going about to hinder the great work of mans Redemption, by dissuading him from those sufferings whereby it was to be accomplished; but doth further assure both him and all his Disciples, That they are to be so far from expecting earthly honours and preferments from him, as that they must learne to deny themselves, and in stead of Crowns and Dignities, must be ready to take up a Croffe as he should do, and to follow him without the camp, bearing his reproach. He assures them

True Gain, Opened in a

them that as all the good which he was to work for them, was to be Purchased by his sufferings, and denying of himself, so the way whereby they were to be brought unto the fruition of it was by denying themselves, and being conformable unto him in sufferings. That which was necessary for Christ to do by way of merit to purchase it, was necessary by way of preparation of heart for them to do, to attaine unto it. As He, so we likewise are first to suffer, and then to be glorified; so Christ saith of himself, Luke 24. 26. and so the Apostle saith of his people, Rom. 8. 17.

And because they might be offended at this doctrine, as contrary to those opinions which they had entertain'd of their Messiah (whom they beleev'd him to be) who was in their apprehensions to restore the Kingdome unto Israel Acts 1. 6. and to be King of all the world (whence there arose a general belief, not only amongst Jews, but others, as Tacitus observeth, that out of those Countries should arise a Prince who should rule over all the world, which the Romanes thought to have been verified in Vespasian, who was sometimes Praefectus Judea, (and afterwards Emperor of Rome) therefore our Saviour further sheweth them, that in these reasonings they had indeed too low apprehensions, of him and his Kingdome, for they ought to look upon their Messiah, as a Prince who would deliver them from the great affliction of all evils, and advance them to a condition beyond which a more blessed, could not to be found,

Pluribus persuaderat, antiquis sacerdotum literis conseruari eo ipso tempore fore, ut valeceret oriens profectus; Iudea rerum patirentur.

Quae ambiges Vespasianum & Titium pradixerant. Annal. l. 5.

found. But now admit that he were to be King of all the world , and would advance them proportionably to as great dignity as such a Kingdom could dispense; yet, if after all this they die, and their souls perish and go to hell, what good would such a Kingdom, such a *Messiah* do them ? Is there any thing worth the soul of a man which he would not expend, and part with to save that ? Therefore he would not have them to think that a *worldly domination* was such as he came to purchase for them ; but a glorious and *eternal kingdom*, which at last he would come with his *Angels* to take them into, the first fruits and glimmerings whereof are more worth then all the crowns and diadems of the world, wherof he promiseth quickly after to give them a taste, which accordingly he did the eighth day following in his Transfiguration on the mount.

The Context from *ver. 24.* to the end of the Chapter containeth, 1. An *Assertion*. 2. A *Vindication* thereof. The *Assertion*, That who-soever will come after Christ must *take up his cross*, and *deny himself* v. 24. The *Vindication* from three great *scandals* which this severe doctrine of the *Crosse* was attended withall. 1. *Death* and this taken away , v. 25. *Whosoever will save his life shall lose it, and whosoever wil loose his life for my sake, shall finde it.* The way to attain *life eternal*, is to lay down a *mortal life*, when the glory of Christ and his service calleth us thereunto: 2. Another great *scandal* of the *Cross* is, that it strips us of the *world*, and the

True Gain, Opened in a

comforts and delights thereof, this is removed, v. 26. Admit a man could not onely escape the Cross by forsaking Christ, but exchange him away for all the world, and make himself master of all the comforts which a confluence of all worldly dominions could pour into his bosome, yet if after all this he must die, and lose his soul, and that forever without possibility of recovery, he would in the issue finde it but an unprofitable bargain.

3. The last scandal of the Cross is the *Ignominy*, and *shame* of it. In which respect Christ is said to have taken unto him the *form of a servant*, Phil. 2. 7. (because the death of the Cross was *servile supplicium*, as the Historian calleth it,) and to have despised the shame, Heb. 12. 2, and this is reomoved, v. 27. The Son of man shall come in the glory of his Father with his Angels, and then he shal reward every man according to his works. As he, though he were put to *shame* on the Crossie was yet after exalted unto *glory*, and sat downe on a throne, Hebr. 12. 2. so with the same glory he will reward those that suffer *shame* for him, and their reward shall be according to their works, the measure of there glory answerable to the greatness of their shame and sufferings. Of which, having according to his promise v. 28. given a short, but most ravishing tast unto some of them in his transfiguration, they afterwards esteemed it a great honour, that they were accounted worthy to suffer *shame* for his Name, Ab. 5. 41.

The words of the Text contain the removal of the

Liv. Tacit. vid.
Cesaub. ad Sueton. Aug. c. 67.
& in Baron. Exercit. 16.
c. 77. & Lips. de cruce Appian. de Bell. Civ. L. 3
Sueton. in Galba. c. 9.

the second great scandal, which the Disciples might be apt to take at this doctrine of selfe denial. They hoped, as it may seem, to be great men in the world, and to enjoy the liberties and honours thereof; and now they are told that they must leave all to follow Christ. And least they should be offended, he assures them that if they should do otherwise, and for love of the world should forsake him, 1. They would lose their souls, which is better to them then all the rest of the world: 2. Having lost them, they would finde nothing in all the world, able to redeem and recover them again.

The words are set down by way of Interrogation, intimating a more vehement Negation, *What shall it profit?* That is, It shall not at all profit. It carrieth a kinde of universal concession, and unquestionable truth in it, which no man can deny. Even they themselves who cast away their souls to gaine the world, cannot, themselves being Judges, but confess, that it is an absurd thing to expect profit from any thing when the soul is lost, or to prefer all the world above a mans own eternal happiness. When a thing is exceeding manifest, the Scripture useth to make men themselves, whom it would thereby reprove, the Judges of it. *Judge in your selves,* saith the Apostle, *is it comely that a woman pray unto God uncovered,* 1 Cor. 11. 13. and the Lord in the Prophet, Isa. 5. 3. 4. *O inhabitants of Judah, Judge I pray you, betweene me and my vineyard.* And elsewhere, *Is it not even thus, O ye children of Israel,* saith the Lord,

True Gain, Opened in a

Lord, Amos 2. 11. So the force of the *Interrogation* is such a denial, as the heart of him to whom it is made most needs subscribe unto, as having nothing to alledge against it, And in a plain *Position* it is this, *That man who so gaineth the world, doth cast away his soul, shall finde no profit in such a gain;* it will prove like the gain which the Apostle speaks of, *Act 27. 21.* a gaining of nothing but *losse,* and that an irreparable losse, which can never be recovered. It is dangerous venturing on such an Error, *in quo non licet bis peccare,* in which being once involved, a man can never get out again. Such is the *loss of a soule,* lose it once and it is lost for ever, there can no ransome, no change be made for it, *Ἄγνης ἀπταῖσθαι οὐδείς,* nothing can be put in the other scale to weigh with it: The Civil Law saies, *Ingenus hominis nulla est estimatio,* How much more truly maye we say of the soul, *Immortalis anima nulla est estimatio.* No valuable consideration for a *soul* but the *blood of Christ:* If we forsake him to gain the *world* we shall never finde any thing in the *world* precious enough by the exchange whereof to regaine our *souls.*

The words have many particulars couched in them by way both of *Supposition,* and of *Position.* I shal reduce all unto this one Proposition; As Christ doth allow his servants to be moved by Considerations of *gain* in his service, so he doth withall assure us, That this *gaine* doth not stand in *winning of the world,* but in *saving of the soul.* That the *soul* being infinitely more precious then all

Homer. *Iliad.*
L. 10. Digest.
l. 9. tit. 1. leg. 3.
G. de Reg. juris
l. 106.

all the *world*, therefore the *gaining* of the *world* is nothing but *loss*, where the *loss* of the *soul* is the purchase of that *gain*; inasmuch as the *world* being gained, cannot be kept; and the *soul* being lost, can never be recovered. All men have a *merchandise* and trade to drive in this *world*, whereon doth depend the issue of their profit, or damage; therein their principal wisdome is to balance and poise their *gains and losses* so as that they may thrive and prosper in this their trade; *worldly love* is a great obstruction unto the true *gain* which a wise Christian should pursue. They who for preserving that, do take offence at the crosse of Christ, will suffer damage in their *souls*; the *love of the world* and the *love of the soul* being inconsistent: Since therefore both will not stand together, and of the two, the *soul* is much more precious and excellent then the *world*, therefore a wise Christian should have his trade heavenward for the inriching of his *soul*, rather then downward for the possession of the *world*.

The branches then to be touched are three:

1. The lawfulness of a Christians looking after true *gain*. 2. The inordinateness of *worldly love*, and inconsistency thereof with true Christian *gain*. 3. The preciousness of the *soul* of man, in saving, advancing and inriching whereof, this true *gain* doth consist.

1. Then Christians may be moved in matters of Religion with arguments drawn *sub utili*, from considerations of *profit* or *disprofit*, of such good things as are really, beneficial and advantagious unto

True Gain, Opened in a

*Nec quisquam
tantum à natura-
rali lege desci-
vit & hominem
exuit, ut animi
civis malus sit.*
Seneca. de Be-
net. l. 4. c. 17.

unto us. It is the voice of nature in every man, who will shew us any good? Psal. 4. 6. There is a naturall indigency in us, whereby we are constrained to look abroad for foraign supplies of that good, which we are wholly insufficient to furnish our selves withall. This wicked men look for in ways of sin; there are few men that are wicked gratis, but do promise themselves some benefit by their wickedness. If Esau sell his birthright; if Balaam curse Gods people; if Jeroboam set up Calves; if Ahab sell himself to work wickedness; If Judas betray his Master; it is all upon a contract and bargain, under the intuition of the wages of unrighteousness. *Si violandum jus regnandi causâ violandum.*

Therefore God is pleased, 1 To Dehort men from the wayes of sin by undeceiving them, and discovering the unprofitableness and perniciousnes of those wayes. My people have changed their glory for that which doth not profit, Jer. 2. 11. Why do you spend your money for that which is not bread, and your labour for that which satisfieth not? Isai. 55. 2. what fruit had ye then in those things whereof you are now ashamed? Rom. 6. 21. The voluptuous sinner promiseth himselfe abundance of delight in his stollen waters; let us take our fill of loves, let us solace our selves with loves Prov. 7. 18. but at last when he hath destroyed his name, and gotten a wound, and dishonour, when he hath destroyed his estate, and strangers are filled with his wealth, when he hath destroyed his body, and given his years to the cruel, when he hath destroyed

destroyed his soul, and is gone down to the chambers of death: then tell me whether his perfumes of Mirrh, Aloes, and Cinnamon, be not all turned into gall and wormwood? The worldling promiseth himself much content in his dishonest gain, in fraud, oppression, circumvention; and violence; *Populus mesibilas, et mihi plauda ipse domi.* I shall have a brave vineyard, saies Ahab; I shall have sheep and oxen, saies Gehazi; I shall never want friends, nor contents, money answers to All, O nummi vos estis fratres. But what saies God? *Thou fool, this night shall they take thy soul from thee.* Thy vineyard, O Ahab, shall bring forth grapes of gall: Thy talents, O Gehazi, shall purchase thee and thine heirs a leprosy: Thy wedge of gold, O Achaz, shall cleave thy soul from thy body; Thy thirty pieces of silver, O Judas, shall be the price of thine own bowels, as well as of thy masters blood: Treasures of wickedness shall not profit in the day of wrath. Prov. 10. They that will be rich, drown themselves in destruction and perdition and pierce themselves through with many sorrows; 1. Tim. 6. 9, 10. The ambitious man promises himself much honour and power, when he hath arrived at that greatness whereunto he aspireth, *I will ascend into heaven, I will exalt my throne above the stars of God,* Isai. 14. 15. When I have by plausible compliances gotten the glories of the world, I will then please myself, as Nebuchadnezzar did, with the view and fruition of so gallant a purchase. But what saith the Lord? *Though abundest thy nest among the storkes,*

Omnia servili-
ter pro domina-
tione. Tacit. hist.
1.

True Gain, Opened in a

thence will I bring thee down, Obad. v. 4. Isai. 26.
 5. *Thou art a man and no God, though thou set
 thine heart as the heart of God,* Ezek. 28. 2. O
Nebuchadnezzar, in stead of the majesty of a
Prince, thou shalt have the misery of a beast.
Thy feasting, O Belshazzar, shall be turned into
mourning, thy pride into terrors, thou shalt be drunk
not with wine, but with astonishment, and thy
joynts shall stagger one against another. Thus
do men sell themselves to sin for hopes of gain, and
thus miserably are they cheated in the bargain; the
Devil dealing with them, as some say he doth
with Witches, giving them leaves of trees in the
shape of gold and silver, so that in the conclusion it
appears, that they did indeed sell themselves for
just nothing, Hes. 52. 3.

2. By the same argument God is pleased to vindicate the ways of godliness from the prejudice which wicked men have against them, as if they were unprofitable. What is the Almighty that we should serve him? what profit should we have if we pray unto him, Job 21. 15. Ye have said, *it is vain to serve God, what profit is it that we have kept his Ordinances.* Mal. 3. 14. 5. To take off this Objection, God assures his people, That his wayes do good to those that walk uprightly, Mic. 2. 7. That his people do not seek his face in vain, Isai. 43. 19. That he is not a wilderness unto them, Jer. 2. 3. That godliness is great gain, and profitable unto all things, 1 Tim. 4. 8. and 6. 6. That he who soweth righteousness, shall have a sure reward, Prov. 11. 18. That in keeping of his Com-

commandments, there is great reward, Psal. 19. 11. And he is pleased to animate his servants against the hardship of their Christian warfare, against externall difficulties, and internal faintings, by setting before them exceeding great and precious promises. Having these promises, let us cleanse our selves, and perfect holiness, 2 Cor. 7. 1. Ye have need of patience, that when ye have done the will of God, ye may receive the promise, Heb. 10. 36. Be not weary of wel-doing, in due time ye shall reap, if ye faint not, Gal. 6. 9. When ye are reviled, and persecuted, rejoice and be exceeding glad, for great is your reward, Mat. 5. 11. By this consideration, not only Moses and Paul, Heb. 11. 25. 26. Phil. 3. 4. but the Lord Jesus himself, for the joy which was set before him, endured the Cross, and despised the shame Heb. 12. 2.

Nowhere in is the mercy of God greatly commended unto us, that when he might use no other argument to enforce obedience, then his own sovereign authority over us, is pleased to encourage us by our own benefit. The chief reason of obedience, saith Tertullian, is the authority of the Lord, not the utility of the servant. He made all things for himself, and might have looked no farther than his own glory: we do so with the creatures which serve us, we labour our Oxen, and then we destroy them; first we make them drudge, and then we make them die. But God is pleased to encourage us unto duties by our self-love, commands us to fear him for our own good, Deut 6. 24. sets the blessing of obedience, and the curse of

True Gain, Opened in a

disobedience before our eyes, Deut. vii. 26, 28. The work of Christianity is a difficult work, there are many enemies many temptations, Satan and the world resist us without corruption wrestles and rebels within. But here is the comfort, Gods servants work for a Master that remembers all, who looks to their profit, as well as to his own honour, who keeps a book for our prayers, a bottle for our tears, a register for them that fear him, Mal. 3.16, a memorial of but a cup of cold water, given to a Prophet as a Prophet. This is encouragement indeed unto Gods service: Christ is willing to put it to this issue. Though I have a right and power over you, which Satan hath not, I made you, I bought you, he never had title unto you, either by dominion or purchase, as I have; But I shall wish you to look to your own interest, see which service is most advantagious to your selves, mine or his: If he can make you more precious promises, if he can prefer you unto greater happiness, if he have an immarcescible crown, an eternall kingdome to bestow vpon you, if he have shed any blood, laid down any life, to purchase blessedness for you, I am willing where your gain is greatest, there your trade and service be directed. But if my wages be much better then his, and my love much greater then his, and my right in you, and authority over you much more then his, not onely for love and duty to me, but for your own sakes, limit and confine your negotiations there, where your own advantages will be more abundant, and your own

comforts more durable and glorious.

We see Christ allows us to eye our own profit in his service. In what sense we may, or may not this do, may be briefly thus resolved.

1. We may not respect *profit* or advantage as the *ultimate end* of our obedience. Gods glory being simply the *supream* of Ends in it self, should accordingly be so unto us. Our greatest aim in bringing forth fruit should be, that God may be honoured, Joh 15.8. that whether we live we may live to him, or whether we die, we may die to him, Rom. 14.7, 8.9. All things are of him, and for him, therefore all things must be to him likewise, Rom. 11. 36.

2. We must not respect *profit* and reward as the *onely reason* of our obedience, without which we would not do God any service at all, for this would be a mere *mercenary* and *servile* consideration. The chief *reasons* of obedience are, our *subjection* to Gods authority over us, because he is the Lord; our *faith*, *love*, and *thankfulness* for his *Covenant* of grace, because he is our God. These two are joyned in the Preface to the Decalogue, *I am the Lord thy God*.

3. We may not respect *profit* and *reward*, as the fruit of any *merit* in our services: when we have done all we can, we are but *unprofitable servants* unto God, and therefore he might justly make our services unprofitable to our selves. It is matter of *comfort*, it is not matter of *boasting*; we may rejoice that there is *profit* in serving of God, but we may not *glory* of it as any natural or necessary.

causa nostra, ac
est nostra, nis
or nostra.
Marc. Anno
ianin. l. 4. sc. 23

True Gain, Opened in a

Vita bona nostra
nihil aliud est
quam Dei gratia
et vita a-
eterna qua bona
vita redditur,
Dei gratia est,
& ipsa gratia
datur, quia gra-
tis data est illa
cui datur, &c.
aug. de Grat.
& lib. Arb. c. 8.

cessary consequent of our services, for Grace doth ex-
clude boasting, Eph. 2. 8. and the reward is of grace, and
mercy, not of debt, Rom. 4. 4, 5. and 11. 6. Psal. 26.
12. Exod. 20. 6.

But then we may look on the reward and profit
of obedience. 1: As a secondary end, under the
glory of God; so the Apostle calleth salvation the
end of our faith, 1 Pet. 1. 9. Our love to God
though it be above our love to our selves, yet
doth not exclude it, so our seeking of Gods glory,
though it be above all other ends, yet it doth not
exclude the seeking of our own happiness; yet God
hath been pleased so graciously to twist, and as it
were, interweave, and concorperate these together,
that no man can truly aim at the glory of God,
but he doth eo ipso promote his own salvation;
neither doth any man sincerely seek his own salva-
tion, but the Lord esteemeth himself therein glorified
by him.

2. As a manifestation of Gods bounty, who
when he might require homage of us as our Lord
by the tie of our natural subjection unto him, is
pleased out of free grace to propose further re-
wards, making our services as well matter of pro-
fit to our selves, as of praise and glory unto him?
faith looketh upon God as a rewarder of them that
diligently seek him, Heb. 11. 6. as a God that not
only is good but doth good Psal. 119. 68. as a God
whose power and mercy is herein declared, in that he
rendreth unto every man according to his work, Psa. 62.
11, 12

3. As matter of encouragement to run with
pati-

patience the race that is set before us, to animate us against all the difficulties, dangers, temptations, and variety of disheartnings, which through the subtlety and malice of Satan we are sure to mee with in Gods service. The *Hope* of ensuing glory doth work resolutions in God servants to *purifie themselves*, that so being like unto Christ in holiness, they may thereby be Prepared to be like unto him in glory: *Joh. 3.3.* The *crownes of righteousness* kept up the resolution of the Apostle himself, *to fight the good fight of faith, to run his race, to finish his course, to keep the faith,* *& Tim. 4. 7, 8.* Thus a Christian is allowed by his Lord to do his masters work with some eye and intuicion of his own gain.

But then as the Apostle saith, *If a man strive for masteries, he is not crowned, except he strive lawfully;* So, If a man contend for gain, he shall never overtake it, except he contend lawfully. Our Saviour here hath excluded one way, and that a broad one, where in multitudes weary themselves for this Prize, *What shall it profit a man if he win the whole world?* And secondly, intimateth the true though a more narrow and private way, *viz.* to prosecute the interest of our precious souls. Let us consider them both.

First, worldly love is inconsistent with true christian gain upon many accounts. I. It is *vast* and *insatiable*, like the horseleech which cries, *Give give*, like fire, and the grave, which never says: *it is enough*, *Proue 30.15. 16.* Lust is infinite, there is no end of its labour, *Eccles. 4.8.*

It

True Gain, Opened in a

*Provinciarum
nominibus a-
gros colit, sub
singulis villi-
cis latiores hi-
bet fines quam
quos consules
sortiebantur.
Sen. de ira, l. 1.
c. ult.*

Aristot. Seneca.

*Rusticus ex-
pectat dum de-
fusus amnis, at
ille-labitur, &
labetur.*

It reacheth at all; therefore the Apostle calleth it not only love of the things of the world, but love of the world; *Love not the world, neither the things that are in the world,* 1 John. 2: 15. A covetous heart grasps at the whole world; would fain be master of all, and dwell alone, like a *Wen* in the body, which draws all to it self, let it have never so much, it will still reach after more, adds house to house, and field to field, Isai. 5. 8. keeps not at home, cannot be satisfied, *intargeth, gaithereth, heapeth, increaseth, loadeth it self with thick clay*, Habac. 2. 5, 6. The very Heathen have complained of this endless, and unbounded reach of corrupt desires. *Lustus a libidine, appetitus a libidine, ex libidine orta sine termino sunt.* Lust hath no bound, no measure; like a bladder it swells wider and wider, the more of this empty world is put into it. Like a breach of the sea, which hath now internal bounds to contain it self in, *sternit a-
gross, sternit sata lieta bouique labores.* The Countryman in the Fable would needs stay till the River was run all away, and then go over dry, but the River did run on still. Such are inordinate worldly desires, the deceitful heart promiseth to see them run over and gone, when they are attained unto such a measure; and then they are stronger and wider, more impotent and unruly then before, *modus & modus non habet modum;* for as natural, so sinful motions, the further they proceed, are usually the stronger. Now God, having so ordered the world, as that no man can have it all to himself, it is divided and bounded to several men and nations.

nations *Deut. 32.8.* and man may not remove the *landmarks* which God hath set, nor affect a *Monopoly* where the Lord hath made a *community*, this *insatiable* desire of wordly gain can never be replenished, and so being *unattainable*, the labour which is spent about it must needs be *ungainful*, and disappoint the expectations which were buile thereupon.

2. It is exceeding *disproportionable* to the *spiritual* and *immortal* condition of the heart of man; whatever is in the world is *material*, *carnal*, *mortal*. It can benefit the outward and the natural man, But to look for peace of Conscience, joy in the holy Ghost, inward and durable comfort, in any thing which the world affords, is to seek a treasure in a *cole pit*. If you go to the *creature* to make you happy, the *earth* will tell you that *Blessedness* grows not in the *furrows* of the *field*; the *sea*, that it is not in the *treasures* of the *deep*; *cattle* will say, it is not on our *backs*; *Crowns* will say, it is too precious a *gem* to be found with us, we can *adorn* the *head*, but we cannot *satisfie* the *heart*, *Solomon*, who made a critical inquiry after this point, gives this in as the *ultimate extraction* from the *creatures*, *vanity* of *vanities* all is *vanity*. We have all great experience how loose the *world* hangs about us. Life it self is a *bubble*, and is sudenly gone, but besides that finall separation, God hath a thousand ways to part us from this darling, fire burns it, water drowns it, a sword cuts it off, sicknes takes away the favour of it. A prodigall son, an unfaithfull servant,

True Gain, Opened in a

ill debtor, a suit of law, a world of the like accidents may deprive us of it. Now no man will dote on a false friend, or care for a false title, or set his affection on any thing that is false. Why then should we love a false world? Or set our eyes on that which is not, as the Wise-man speaks, *Prov. 23.5.* Why should we with Martha so much trouble our selves about the world, and leave *Maries unum necessarium* wholly neglected? Like the man in Plutarch who went to the Physicians to cure a sore finger, when in the mean time his lungs were putrified, and he took no care of them.

3. It is exceeding injurious both to God and our selves. 1. To God, It sets up the world in his room, is enmity against him, Jam. 4. 4 is inconsistent with the love of him, 1 Joh. 2. 15, 16. Estrangeith the soul wholly from him, steals away the love of the heart, and ingrosseth it unto it self. As the shadow of the earth makes night in the air, so doth the love of it in the heart, when as Solomon speaks, the world is in it, *Eccles. 3.11.* It goes along with a man, sleeps with him, wakes with him, goes to meat, goes to Church with him, When it flows not in, O how he carks and cares, murmurs and repines, whines and distrusts God? If it abound, how doth he hug and grapshe it, and fill his soul with no other comfort? Talk of spiritual things, faith, hope, love, repentance, new obedience, judgement to come, he is sick of such discourse, puts you off as *Felix did Paul* to another time; but speak of a rich bargain, of a goodly pur-

*Plutarch.
nepti tu dicitur.*

purchase, of a stately manner, of a gallant prize, you leade him in to a paradise, (such a one as it is) he saies with Peter, It is good being here, let us build tabernacles. It choaks the seed of the word in the soul, turns the house of God into a place of merchandise, yea it will cause men to erre from the faith, to know no godliness but gain, to take up religion as it is more or lesse in fashion, and advantagious; as the Samaritans would be Jewes when the Jews prospered, and when they were down, would help to persecute them. It will warp the Conscience, and corrupt the judgment and make Religion it self to serve turns, and to be subordinate to secular interests.

Joseph. Antiq.
L. 12. c. 3. § 7.

2. To a mans self, 1. It is unnatural, for nature hath set a commensurateness between objects and faculties. It is a miserable degrading of a reasonable soul, to grope for happiness on the backs of sheep, on the furrows of the field, to fish for it in ponds, or to hunt for it in parks, or to trade for it in ships, or to think to bring it home on the bunches of Camels. It cost more to redeem a soul, and it must cost more to attain that redemption. Christ the heir of all things, who could have commanded the attendance of all the creatures in the world, was pleased to live in a low condition, that he might make it appear that eternal life hath not the least cognition or dependance on worldly wealth, either in his procuring it for us, or in our deriving it from him. What an unnatural and incongruous thing would it be for Angels to turn worldlings, and reasonable souls have the self-same

True Gain, Opened in a

same blessedness to look after as Angels have.

2. It is unnecessary, for had one man *all the world*, he could have no more out of it himself, than one back, and one belly, and the exigencies of one person did require; whatever is more, he doth *but behold with his eyes*, Eccl. 5.11. God is said to give us *all things richly to enjoy*, 1 Tim. 6. 8,17. He that hath sufficient to answer the *necessity* and *decency* of his *estate*, is therefore said to have *all* because he hath as full a supply, as unto those purposes all the world could make him. *A little which the righteous hath, is better then the riches of many wicked*, Psal. 37.16. Jacob was not so wealthy a man as Esau, yet Jacob said, *I have all*, Esau said, *I have much*. Jacobs little was *all*; Esaus more, was but *much*. Gen. 33.9.

III.

3. It is a disquieting thing. *Disquiets in the possessing*. Riches are compared to thorns, Mat. 13. 21. a man cannot hug them without being pierced by them, 1 Tim 6.10. *Disquiets in the parting*; there is *sorrow and wrath in his sickness*, Eccl. 5.17. What a torment is it to *slay off* the skin of a man alive? Now the soul by *inordinate love* doth cleave closer to the *world*, then the *skin to the flesh*, and therfore is not torn from it without great paine. It is the saddest summons in the world to a rich fool, Thou hast heaped up for many years, but within a few hours the cold armes of death shall grapse thee, and carry thee to Gods tribunal. O what can *riches or multitudes of riches do a man good in that day of wrath?*

wrath ? If a Prince had a stone in his bladder too big to be removed, all the Jewels of his crown could not purchase him a recovery. What then can treasures avail against *worm* gnawing in the Conscience ?

I shall conclude this Point with these Limitations:

1. We may *use* the world, and with diligent labour procure the things which we need, 1 Cor. 4. 1.

2. We may employ our *heads*, as well as our *hands*, for *labour* without *wisdome* to guide it, is but a *weary idleness*.

3. We may receive the things of this world from God in Christ as a fruit of his *gracious Covenant*, 1 Tim. 4. 8.

4. We may lay up and *provide* for our selves, and those that belong unto us so far as the *necessities* of life, and *decency* of our particular state and condition do admit. Christ himself had a *bag* in his family, Job. 13. 29. 1 Tim. 5. 8. But we may not *love*, nor *set our hearts* upon the world : *When riches increase, set not your heart upon them.* The *world* is for the *back* and the *belly*, but *God* onely is for the *heart*. Though we may eye our own *gain*, yet the *gain* of the *world* is not that *gain* which we are chiefly to eye. The *soul* being the most precious thing which a man hath, the saving, and intaching thereof, is the *only true Christian gain*.

First, Take the word *ψυχη* here for *life*, and even so the truth of the Text will hold ; what gain is it

True Gain, Opened in a

it to get the world, and to lose the life, *Is not the life more then meat, and the body then raiment?* Luke 12. 23.

1. All the world cannot hold or lengthen life beyond the period set it by God. Our times are *in his hand*, Psal. 31. 15. the efficacy of all second causes is suspended upon his blessing, man liveth not by bread alone, *but by every word which proceedeth out of the mouth of God*, Mat. 4. 4.

2. Life is necessary to the enjoyment of the world, what good doth light, without an eye to see it? Or musick, without an ear to hear it? what good do dainties, without a mouth to taste them? Or Crowns, without an Head to wear them? Nay, a man may have his life so clog'd with sickness, sorrow, discontent of mind, distress of conscience, that all the world shall not suffice to revive and comfort him.

3. When life is lost, the world is all lost with it, a living porter, is richer than a dead Prince; death translates properties. If a man purchase land to himself for ever, that ever is no longer than his own life, if he will have the purchase extend further, he must put in his heirs with himself.

Secondly, Take the word *soul* for the *soul*, as Luke 12. 19, 20. and then the truth holds much more. For 1. If a man could keepe his *soul* and the *world* together, there is so vast a *dis-proportion* between them, that the one could never replenish the other, 2. If it could satisfie it for a time, yet it would cloy and satiate it at the last; there is *excess* in worldly enjoyments, and all *excess*

excess is nauseous and painful. 3. If they could replenish and not cloy, that there were a commensurateness between them, yet there is not an equality of duration. One generation, saith Solomon, passeth away, and another cometh, but the earth abideth, Eccles. 1.4. If when a man goes away, the earth did go with him, happily the same content which he found in it here, he would find in it elsewhere, but when he goes, and that stayes behinde him, all the content which he had in the fruition, doth vanish in the separation. 4. Being parted the soul must be for ever, as long as God is merciful to save, or just to punish, and what comfort is it, think we in hell, for a man to remember the pleasures of a short life; of which nothing there remains but the worm and the sting. The Poet could say, If the headach did come first, no man would be drunk. If men could feel but a little of hell, before they sin, they would easily by that understand how empty and vanishing the pleasures of lust are, and how easily extinguished in a tormented Conscience, as a drop of wine loseth all its sweetness in a barrel of water. Again, what addition is it to the joyes of heaven, for a man to recount the comforts of a perishing world? What content takes a grave, wealthy learned man, in rememb'ring the joy which in his childhood he was wont to take in his top, and counters? 5. The nature of the soul is spiritual, and must have spiritual objects to converse about. Sensitive faculties may be delighted with material objects: Meir natural reason may gaze.

Alexis apud
Abenam, J. 10

True Gain, Opened in a

gaze with some content upon the beauty, order, contexture, concatenation of natural causes and effects. But the suprem spiritual part of the soul is of a more high and noble extraction, then ultimately to delight it self in any thing but in God from whom it was breathed. It is capable of the knowldg of God, whom to know is perfect wisdome and eternal life. It is capable of the image and grace of God, of righteousness and true holines to beautifie, and renew it: Capable of the peace of God, of the joy of his salvation, of the earnest, the seed, the seal, the witness of his Spirit, of the sense of his love in Christ, which is unspeakable and glorious. Capable of that fulness of joy which is in his presence and of those everlasting pleasures, and rivers of comfort which are at his right hand. Capable of the heavy wrath of God, which is beyond the fear or the fancy of man to comprehend. As the goodness of God exceeds our faith, so the anger of God exceeds our feare.

6. The dignity of the soul appears by the spiritual enemies which war against it: Of whom we may say as the Prophet of the Medes, Isai. 13. 17. that they regard not silver or gold, they fight neither aganist house, nor land, but against the soul only: Satan saies as the King of Sodom unto Abram, Gen. 14. 21. Give me the souls, and take the goods to thy self. 7. By the guard of Angels which God hath appointed to protect it, And convey it to heaven, Luke 16. 22. 8. By the heavenly Manna, the breasts of Consolation

solation the wells of salvation, the bread of life, the feast of marrow, and fatted things, which the Lord in his Word and Ordinances hath provided to see it; one sentence and period whereof is more worth in an hour of Temptation, than rocks of Diamonds, or mountains of Gold.

9. And above all the dignity of the soul appears by the price which was laid downe to redeem it. *We were not redeemed by silver and gold, but by the blood of God,* 1 Pet. 1. 19. If silver and gold could have bought the soul, silver and gold happily might have blessed it, but since no price can purchase it, but the blood of God, no treasure can enrich it, but the fruition of God. *The Lord is the portion of mine inheritance,* Psal. 16.5.

Very many Uses might be made of this most important doctrine: As. 1. To adore the infinite love of God towards the souls of poor sinfull men in finding out of his own unsearchable wisdom, an expedient which neither men nor angels could ever have discovered, for the punishing of the sin, and saving of the soul that sinned.

2. The infinite love of Christ, who so loved us, as to give himself for us, to make his soule an offering for sin, that our souls might not be undone by it. A Son to die for servants, an holy, an onely and beloved Son for rebellious servants, a Judge for malefactors, to come not only to save but to seek, those that sought not, that inquired not after him: as there was never sorrow like his sorrow so there was never love like his love.

True Gain, Opened in a

2. The infinite mercy of God in revealing Christ unto us, bringing life and immortality to light by the Gospel, and waiting upon us, that he may be gracious unto us. If Thales the Philosopher gave thankes that he was born of a Grecian, and not a Barbarian, how much more should we bless God, that we are Christians, and not only Philosophers; that the Lord hath taken care not onely to adorne our soules, but to save them.

4. The infinite sweetnesse of his powerfull and most efficacious grace, in perswading us to give entertainment unto the mercy thus tendred unto us, who of our selves were ready to *believe lying vanities* to forsake our own mercie, and to thrust away salvation from our selves,

5. The great reasonableness and wisdome of true Religion, as being that which promoteth our supreme interest, namely, the happiness of the soul. Wisdome is *μηδινὴν οὐ μαρτυρεῖ*, the knowledge of the most honorable things, and of greatest concerment. *He that winneth souls is wise*, saith Solomon, Prov. 7. 31, 30. how much more he that saveth his own, Prov. 9. 12. 1. Tim. 4. 16. A man may be wise for others, and a fool for himself. Achitophel was a wise man when he counselled Absalom, but a fool when he hanged himself. Judas a wise man for others when he preached Christ, a fool for himself, when he betrayed him; no greater folly in the world then for a man to barter away his soul though it were for the world it self.

*Dig. Lert. in
Thales.*

*Arist. Erist.
lib. 6. c. 7.*

6. We should therefore all be exhorted, 1. Seriously to study the worth of a *soul*, the *spiritualness*, the *immortality* of it, the *image* of God after which it was both created and renewed, the *glory* reserved for it if it stand, the *wrath* prepared for it if it fall. 2. To walk as men that have *souls*, many walk as if they had nothing but *bellies* to fill, and *backs* to cloath, *fancies* to be tickled with vanity, *eyes* and *ears* to look after pleasure, *brains* to entertain empty notions, and *tongues* to utter them, but their *souls* serve them to little other purpose, them as salt to keep their bodies from stinking. Socrates wondred when he observed Statuaries, how carefull they were to make stones like men, and men in the mean time by their carelessness, turning themselves in to very blocks and stones. 3. To secure the salvation of the *soul*, to take heed of exposing our principal *Jewel* unto rapine and miscarriage. *Keape thy hart*, saith Solomon, *with all diligence*. Prov. 4.23. *Give all diligence*, saith Peter, *to make your calling and election sure*, 2 Pet. 1.10. that so we may never be without the *comforts* of *God* to delight our *souls*, Psal. 94.19. that we may be able to say as David did, *Retirue to thy rest o my soul*, for the Lord hath dealt bountifully with thee, Psal. 116.7. 4. To prize the *measures* of that *salvation*, and to encourage the *Ambassadors* of Christ, as those that watch for your *souls*, and unto whom is committed the *ministry* of *reconciliation*. They study, pray, watch, labour, and sweat for you, *Esteem them highly*.

Dingen. Lat. in Socras.

True Gain, Opened in a

in love for their works sake, 1 Thes. 5. 13. It is recorded for the honour of *Hezekiah* that he spake comfortably to all the Levites, who taught the good knowledge of the Lord, 2 Chron. 30. 22. And of *Nehemiah*, That he took care of the Offices of Gods House, Nehem. 13. 10, 14. Of the good *Shunamite*, that she provided for the Prophet, 2 Reg. 4. 8, 10. And of the *Galatians*, That they received Paul as an Angel of God, and would if possible have plucked out their eyes to have done him good, Gal. 4. 14, 15. And though you do these thinges (and your honour it is that you do it in an age wherein God hath suffered seduced souls to pour contempt upon the Ministers of the Gospel, and as madmen to fight with the Physicians that heal them) yet give me leave to stir you up by putting you in remembrance.

5. To resist the enemies that withstand this salvation, fleshly lusts, worldly snares, Satanical temptations, which war against the soul,

6. To pity the souls of other men, to promote in our several stations and imployments, the interest of mens souls, to save them with violence, to snatch them out of the fire, to disquiet wicked men in their sins, to encourage good men in their wayes, to our uttermost power every where to promote the grace of God which bringeth salvation to the souls of men.

Lastly, To be wise merchants for our own souls. Our Saviour telleth us, That the Kingdom of heaven is like a merchant man seeking goodly pearls, Matth. 13. 45. And as else-

else where the *Virgins* are distinguished into *wise*,
and foolish: So may we distinguish those *Mer-
chants* who trade heavenward. For as he said,
Mala emptio exprobras stultitiam: It is a note of folly
to make an ill bargain.

Plin. Epist.

Now there are several things wherein the wisdom
of a Merchant doth shew it self:

1. He considers where the best and *most sure*
commodities are where he is certaine to make a
good return, as it is noted of *Solomon*, *1 Reg.* 10.
11.22, 28. and of *Tyrus*, *Ezek.27*, so our *Chris-
tian merchant* knowing that the best commodi-
ties come from *heaven*, hath his thoughts and
affections most there. And as those that trade
to *China*, though they cannot travell far up into
the Country are admitted to some skirts and ma-
ritine Harbour to receive the commodities of
the Country; so our Merchant though he cannot
go to *heaven* it self, yet he hath access, as it were
to the *out borders* of heaven, the *Word* and *ordi-
nances* calld frequently in the Epistle to the *He-
brews* *et cetera*, *Heavenly things*. Here then
they *watch* at the gates of *wisdomes house*, here
they *search*, *dig*, *hide*, and *lay up*, that the
Word may *dwell* in them richly, and that they
may be *rich* in *knowledg*, *Prov.8. 34. Col.3. 16.*
1 Cor.1.5.

2. A wise merchant considers where is the
easiest purchase of those commodities. It is true,
heavenly things are in their own nature the *most*
precious, and do indeed cost the *most excellent*
price. The *Redempcion* of a *soule* is *precious*,

Psal.

True Gain, Opened in a

Psal. 49. 8. 1 Pet. 1. 19. yet because this precious price was none of ours: we are said to be saved freely, Eph. 2. 8. to buy milk and wine without money and without price, *I Cor. 5. 1.* for though we must sell all for this Jewel, if not actually, yet in preparatione anima, yet it is all no reall or valuable estimation in such a bargain, but like the glass beads, and such like trifles which we give unto Indians for their silver and gold; like the sweeping out of dust and rags out of an house when it is to be inhabited; Christ will not take possession of the soul, till vile lusts, and worthless affections are purged out, not by way of purchase of him, but by way of preparation for him. And this is one of the easiest purchases in the world, to let go dirt, *xouβaxa μειναδαματη*, and to receive gold.

3. A wise merchant, though he will make his purchase as easie as he can, will yet in a rare commodity bid home, and not stick at a finall difference; and so doth a wise Christian knowing the unsearchable riches of Christ, never sticks at any abatement. Many men bid much, proceed far, Herod doth many things, Agrippa is almost a Christian, hypocrites will part with thousands of rams, rivers of oil, there first borne, Mic. 6. 7. but when the child comes to the very birth, they stay in the place of the breaking forth of children Hos. 13. 13. when it comes to this issue, they must shake hands for ever with their darling and belov'd lust, Herod with Herodias, the young man with his worldly love, the Jew with his legal righteousness,

ousness, the Greek with his carnal wisdom; nay, saith the hypocrite be the *Jewel* never so rich, I resolve to keep this *green glasse*, or this wooden *plaster*, something of mine own: here Christ and the soul part, and they who ~~came running~~ unto him, go sorrowing from him; where as wise Christians consult not with flesh and blood, but go through with the bargain: Let me haue Christ though I haue nothing but him.

4. A wise Merchant doth husband time and opportunity for his best advantage, takes the right *season* for his voyage and commodity; that he may returne with the more speed and profit. As tis observed of the Philosopher, that foreseeing a plentiful yeare of Olives, he rented many Olive-yards, and by that demonstrated that a learned man, if he would aime at worldly gain, could easily be a rich man too. It is noted as an excellent part of wisdom to know and to manage *time*, *Cujus unius avaritia honesta est*, as Seneca speaks. *Esther 1.13. 1 Cbro.12. 32. Eph. 5.15.17.* The Rabbi said. *Nemo est cui non sit horas sua*, every man hath his hour; he who overslips that *season*, may never meet with the like again, *If thou hadest known in this thy day, the things which belong unto thy peace*, *Luke 19.42.* The Scripture insists much upon a *day of grace*, and calls upon us to work, before the night come, *2 Cor. 6.2. Hebr. 3.15. Job. 12.35.* The Lord reckons the *times* which passe over us, and puts them upon our account. *These three yeares I come, seeking fruit, and I finde none*, *Luk. 13.7.* I gave

Digen. Lseri.
in Thalete.

Pirk. Abob.

True Gain, Opened in a

I gave her space to repent, and she repented not, Rev. 2.21, 22. from the 13. yeare, to the 25. year, I have spoken unto you, saith the Prophet, Jer. 25.3. therefore we should learne to improve them, and with the impotent persons at the pool of Bethesda, to step in when the Angel stirs the water. Now the Church is afflicted, it is a season of prayer, and learning, heare therod, learn righteousness, Mic. 6.9. Isai. 26.8,9. Psal. 94. 12. Now the Church is enlarged, it is a season of praise, This is the day which the Lord hath made, we will rejoice and be glad therein, Psal. 118. 24. I am now at an Ordinance, I will hear what God will say, now in the company of a learned and wise man, I will draw some knowledge and councel from him: I am under temptation, now is a fit time to lean on the Name of the Lord, Isai. 50.10. I am in place of dignity and power, Let me consider what it is that God requireth of me in such a time as this, Esth. 4.14. As the tree of life bringeth fruit every moneth, Rev. 22.2. So a wise Christian, as a wise husbandman, hath his distinct imployments for every moneth bringing forth his fruit in its season, Psa. 1.3.

5. In a great City one merchant having one commodity, and another another, they do mutually interchange them for the enriching of one another. So in the City of God, one hath the spirit of wisdom, another of knowledge, one excellent at opening scripture, another at stating questions, another at resolving cases, another at exhortation, and Christian conference, and

and wise Christians should improve all advantages of this kinde unto their mutual enrichment.

6- A wise merchant hath constant intelligence and returns to and from the Country where his trade lies, is not without a factor there to manage his affairs ; so should the christian merchant ; his trade is in heaven , phil.3.20. thither should he continually send, and return the commodities of that kingdom. The Lord Jesus is the Agent of his Church there, to transact their affairs for them ; we should keep constant intelligence with him , pour out our desires into his bosome, and wait for the answer which he will send. Prayer and praises are the Vessels in which we send to heaven : faith , meditation, study of the Scriptures, attendance of the Ministry , vessels by which we hear from heaven , He shall receive of mine, saith our Saviour of the holy Spirit, and shall shew it unto you, Joh.16,14. This intercourse we must keep continually open and unobstructed, that Christ may daily hear from us, and we daily receive from him, that so we may be filled with all the fulness of God, and may have all the stotehouses of the soul replenished from heaven with all abundance of necessary graces & comforts.

7 A wise merchant doth provide for losses , and yet though he venture much , will assure the main ; so should we resolve before hand upon many troubles in the way to heaven, sit down and consider the cost of our holy profession , Luke 14.26,28. the ship wherein Christ is, is not secured from a storm. His crown of thorns, went before his crown of glory, and so must ours ; there is a sea and a wilderness between Egypt and Canaan, through many

True Gain, Opened in a

tribulations we must enter into the Kingdom of Heaven. But this is our comfort, That there is an assurance-office, wherein all our losses will be repaired an hundred fold, and that upon Gods own security, whereof we have a record, *Mark 10. 29,30.*
Versly, I say unto you, there is no man that hath left house, or brethren or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospels; but he shall receive an hundred fold now in this life, house, and brethren, and sisters, and mothers, and children, and lands, with persecution, (as comforts, supports, encouragements in the midst of his persecutions) and in the world to come eternal life. There is no aged Christian but will love us in such a case with the love of a father, no young Christian but will reverence us with the love of a son, no fellow Christian but will tender us with the love of a brother, every good mans house, and heart shall be open unto us. *Who so ever doth the will of God, will be our brother, and sister and mother, as our Saviour speaks, Mat. 12.50.*

8. The wisest Merchants must live by faith and deale much in credit, waiting long for a good return out of remote Countries; as the Husbandman ploweth in hope and soweth in teares, *1 Cor. 9. 10. Psal. 126.5,* having Gods promise that there shall be harvest, *Gen. 8.22.* So the Merchant trafficketh in hope to enjoy that which the Prophet calleth the *Harvest of the River, Isai. 23.3.* Such is the life of a true Christian, he doth not estimate his wealth, by the things in his own possession, but lives by faith, reckons upon a great stock, going in another country, is richer in obligations and promises

mises, then he is in present graces. There is a *mutual trust* between God and him. 1. He takes upon trust, receives from God many talents of time, health, wealth, power, wisdom, learning, grace, precepts, and improves them to his Masters service, *Mattb. 25.16,17.* *1 Tim.6.20.* 2. He gives upon *Trust*, lends to the Lord, *Prov.19.17.* dedicates his merchandise to the Lord, *Isai.23.18.* Trusts God with his *Name* and *Innateness*, as *Joseph* did, as Christ did, *1 Pet.2.23.* with his *life* and *interests*, as *David* did, *Psal.31.3; 15.1 Sam.30.6.* with his *children*, as *Jacob*, did *Gen.43.7; 35.14.* with his *soul*, as *Paul* did, *2 Tim.1.12.* He is not anxiously solicitous how to escape this *danger*; how to repaire this *loss*; how to advance this *gain*; how to recover the *hundred Talents*; he knowesthat God is a *Father full of love*, an heavenly *Father* full of *power*, an *omnipotent Father* full of *providence*; if his *eye* see our *wants*, and his *heart* pity them, and his *treasures* abound towards them; how can his *hand* forbear to supply them?

Lastly, a wise Merchant is very exact in his Books of *account*, Preserving a distinct knowledge of his gains and losses, his improvements, or decays. Such is the care of a wise Christian, to acquaint himself with his spiritual estate, to make his calling and election *sure*, *2 Pet.1.10.* to prove whether he be in the *faith*, *1 Cor.13.5.* to examine how his soul *prospers*, to preserve his peace of *Conscience*, and interest in the *love of God*: He shall never have overmuch work to do, who is daily doing something. There is something in it that the *Lover*

True Gain, Opened in a

of Bras's, is said to have been made of looking glasse's, Exod. 38.8. seeing of our faces, and, acquaintance with our estates, is a good preparation to the cleansing of our selves. I thought on my wyes, and turned, saith David, Psal. 119.59. Let us search and try our wyes and turn to the Lord our God, saith the Church, Lam. 40.

To conclude all, The life of a merchant in order unto gain stands in these four things. In *wisdom*, and forecast to contrive; in *labour* to transact business; in *patience*, to wait; and in *thriftness* to preserve what his labours gain: So our Christian Merchant labours, 1. For that *wisdom* which is unto salvation, 2 Tim. 3.15. which is the foundation of all duties, Col. 1.9,10. considers the field wherein the treasure is, and buyes it, Prov 31.16. 2. He prosecutes the dictates of spiritual wisdom, with a *work of faith*, and *labour of love*. It is not empty withholdings, and velleities, yawning & drowfie desires that can make a merchant or a christian rich; much pains must be taken with an evill heart, with a sluggish spirit, with a stubborn will, with impotent passions, with strong lusts, with active enemies. 3. He endures with *patience*, gives not over the trade of Piety, if his expectations be not presently answered, but by *patient continuance in well doing*, comes to glory and honour at the last, Rom. 2.7. Heb. 10.37.4. He hides the word in his heart, stores up precepts, promises, examples, experiments; what with *wisdom*, labor, and patience he hath gotten, he doth with all care and diligence *preserve*, that he may go forward, and not backward, in his holy Profession.

FINIS

THE
Peace of Jerusalem;
A
SERMON
Preached in the
PARLIAMENT HOUSE,
Jan. 9. 1656.

Being a day of private Humiliation kept by the
Members thereof.

By *Edward Reynolds, D.D.*

LONDON,

Printed by *Tho. Ratcliffe* for *George Thomason* at the Sign of
the Rose and Crown in St. Pauls Church-yard, 1659.

THE

The Case of Clergymen;

A

BY MR. E.

Illustrated in the

MILITANT HOUSE

AN OUTLINE

Illustrated in the
Militant House

By Edmund Remond, D.D.

Author of

Theology for Clergymen, or
Theology for Clergymen in the Pulpit
and Classroom, April, 1852.



Onoratissimis , Amplissi-
mis , Consultissimis ,
D. D. Magnæ Britan-
niæ & Hiberniæ Sena-
toribus , in Magno Concilio Ar-
dua Reipub. negotia assiduo & in-
defesso studio tractantibus , Concio-
nem hanc de pace Ecclesiae Ante-
ram , Coram ipsis in solenni jejuni-
orum die privatim habitam , ipso-
rumq; iussu jam publici juris fa-
ctam ,

*In Honoris & humiliimi
obsequii Testimonium ,
D. D. C. E. R.*

A N



An Advertisement to the Reader.

Good Reader, long I have waited
for Sad and sudden sickness
befalling my Loving Friend the Stationer,
in whose hand this Sermon was, to take care of the Printing
of it, hath been the cause why the Publication thereof hath been
thus long retarded: Which I thought fit to give an account of,
for the satisfaction of those who have too long expected it.

THE



THE PEACE OF
Jerusalem.

PSAL. 122.6, 8.19.

Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions sake I will now say, peace be within thee. Because of the house of the Lord our God; I will seek thy good.

The whole world is divided into two Congregations of men, the Church Malignant under Satan their Head, and the City of God, under Christ their Head. The general universality of natural men descending from the first Adam, and the special universality of believers in Psal. 61. (b) In electis speciali sunt adam canatur Universitas unde into mundo sorti mundi liberatus, & ex omnibus hominibus omnes homines videlicet assumti. Propterea Gen. lib. 1. cap. 3.

v. Cithas min.
di Civitas Dei;
Illa Reges Dile-
bola, bac rega
Christi. Aug.
Retract. lib. 2.
cap. 43. De Civ.
Deit. 1. 1. 6. 1.
1. 14. 6. 1. 19.
c. 1. De Gen.
ad lit. 1. 1. c. 19.

The peace of Jerusalem.

lievers descending from the second Adam. This City of God was collected at first in the people of Israel, therefore called the first-born, *Exod. 4; 22.* and holy to God as the first-born, *Ex. 2. 3.*

That which they were called from the rest of the world unto, was to know, to serve, and to enjoy God: Know him they could not, but as he had revealed; serve him they may not, but as he had enjoined. Gods service was prescribed both *quoad modum*, and *quoad locum*, the manner how, the place where he would be worshiped, the manner delivered to Moses from Sinai, the place promised to be in due time revealed, *Deut. 12. 11, 14.*

The Tabernacle was the visible evidence of Gods presence amongst the people, placed first in Shiloh, *Joh. 18. 1.* and there continued till the dayes of ELI, all which time the people went up thither to sacrifice, *1 Sam. 1. 3.* Then the Lord being provoked forsook Shilo, and gave his Glory, the Ark, into the hands of the Philistines, *Psal. 78. 59, 60, 67. 1 Sam. 4. 11.* The Philistines by plagues were forced to bring it to Bethshemesh, *1 Sam. 6. 10.* the men then being plagued for looking into it (according to the threatening, *Numb. 4. 20.*) persuaded those of Kiriyath Jearim to fetch it, which accordingly was done, *1 Sam. 7. 1.* after, Saul carried it into the field, *1 Sam. 14. 18.* Thus we see that from the making of the Ark, till its placing in Shiloh (where it continued about 350. years) and from the times of its captivity till David brought it into Sion, which was about fifty years, it was unsettled and itinerant. But after it was fixed

Vid. Torn.
Annal. An. muni-
di 2940. &
Tarnov. exercit.
Bib.

The Peace of Jerusalem.

3

by David in the City of David, Jerusalem, or the South of the City, which he wan from the Jebusites, 2 Sam. 5. 7, 9. (thought it were removed from that part of the City to Mount Moriah, some thing more northward, where Solomon built the Temple) then it was in the City which God had chosen to place his name in, from whence, it was not to be by them removed, though God threatened to do to that place as to Shiloh, Jer. 7. 12, 14.

This Psalm seemeth to have been compiled by David upon occasion of his setting the Ark in the Tabernacle which he had made for it in the City of David, after the Jebusites were ejected, the wall built, the place fortified, the Palace and political Government there settled. And the use of it was (as it may seem) to be sung by the people when they went up solemnly unto Jerusalem according to the Law, Exod. 23. 17. as an expression of joy that the Ark was fixed in one certain place, and the Kingdom in one certain family (as visible testimonies of Gods presence, and of the promised Messiah) and as an exhortation unto prayer for the continuance of so great a mercy, unto all pi ous endeavours to promote the welfare of that City.

The parts of the Psalm are three. First, An expression of Davids joy for the House of God, the resort of the people, the publick Worship there celebrated, vers. 1, 2.

Secondly, A commendation of Jerusalem. 3. From the unity of it before it was a City divided,

The peace of Jerusalem.

divided, for the Jebusites dwelt with the children of Judah there till David's time, *Jos. 15.6.21.* *Judg. 1.21.* That part of it which was called the City of David, was divided from the other part of the City, until Solomon's time, *1 Reg. 8.1.27.* yet notwithstanding that separation, the City is here said to be compassed in one, because the Jebusites being cast out, though the buildings were divided, yet the affections were united, and that made them a beautiful City.

v. 2. From the solemn worship of God, when the Tribes came up thither thrice a year, ver. 4. an honour which God gave that City above any other in Judah, or in the world, to place his name there, *1 Reg. 8.21.* forbidding them to look to any other place, Bethel, Gilgal, or Beersheba, *Hos. 4.15.*

v. 3. From the Civil Government there, settled, which from thence derived welfare into all parts of the Kingdom. Where there is the *Sanctuary* and presence of God for Religion, Thrones of Justice for Government, no Jebusites to disturb the one or the other, but an unanimous and sweet consent of the whole people in both, this must needs be a City of praise, wherein good men could not but rejoice.

v. 4. Thirdly, An Exhortation, that inasmuch as such glorious things belong to this City of God, therefore men would pray for the peace and prosperity thereof, *vers. 6, 9.*

The words have no difficulty. *Pray for,* or *ask after.* It extends not only to the Duty of

The peace of Jerusalem

5

Prayer for Peace, but of *Consolation* after the ways
and means unto it ; which the Greek implies ren-
dering it, *τὸν τοῦ πονηροῦ*.

Peace may be taken both generally for all kind of
Happiness, and specially for all *Quietness* and free-
dom from enemies.

Within thy walls] Ramparts or Forts. It is not
enough to have outward Fortifications and walls a-
gainst enemies, except there be *Peace within* the
walls, and amongst the People. *Palaces*] which Da-
vid built, 2 Sam. 5. 9. 12. *Peace within thy walls*,
amongst thy people; and within thy *Palaces*, amongst
the Princes and Peers.

By his *Brethren* he meaneth the people of *all*
the Tribes, who were greatly concerned in the pro-
sperity of that City, wherein were *their founda-*
tions, Psal. 87. 1. It might seem no wonder if
David pray for the peace of that place where his
own *Palace* and *Throne* was : But he doth it not
for his own but for his peoples sake, whose welfare
was bound up in the peace of that place : Nor so
much for his own *house*, as for Gods *House*, (who
had placed his name and presence there,) would
he seek the good thereof.

Now indeed the Church had not any certain
seat as then it had, but *Every City is as Jerusalem*,
and *every house a Temple*, and in all places men may
lift up pure hands, Isa. 19. 19. Mal. 1. 11. Job. 4. 11.
But wheresoever God doth place his *Candlesticks*
and give evidence of his presence, there every man
ought to recount such mercies with thankfulness,
and by *prayer* end all real *endeavours* to labour
that

The peace of Jerusalem.

that the peace and happiness of the Church, the purity of heavenly Doctrine therein taught, and of spiritual Worship therein used, may be conserved and continued always.

In the words are consider- } 1 An Exhortation to a
able two general parts } Duty.
 } 2 Arguments to en-
force it.

In the Exhortation two { Direction, v. 6, 7.
things, The Prophets { Example, v. 8, 9.

In the Direction again { Matter, Peace.
two things, the { Root, Love.

The Arguments are } Our own good, Vers. 6.
drawn from three } Our Brethrens good, Vers. 8.
Considerations. } The house of God, Ver. 8.

The principal Doctrine of the Text is this,
*That it is the duty of all that love the Church of
God earnestly, to pray for, and to seek the
peace and prosperity thereof.*

The Jews were to pray for the peace of Babylon, while they were in it, *Jer. 29. 7.* though after they are taught to curse it, *Psal. 137. 8, 9.* much more ought they to pray for the place where the Lord had caused his name to rest. As we must do good to all, so we must pray for all, but much more for the household of faith, *Gal. 6. 10.* *1 Tim. 2. 1, 2.* Samuel dares not sin against God in ceasing to

The peace of Jerusalem.

7

to pray for *Israel*, 1 Sam. 12.23. The Lord would not have us hold our peace for *Jerusalem's* sake, nor give him any rest, till he make it a praise in the earth, Isa. 62.6,7. and doth greatly complain when there wanted men to stand in the gap, and to make up the hedge, Ezek. 13.5,30,31.

You see the precept, you have it also in the practice of godly men in all ages; *Moses, Samuel, Elias, Noah, Job, Daniel* famous for it, Jer. 15. 1. Ezek. 14.14. Jam. 5.17,18. How was *Moses* and *Paul* affected, when for *Israels* sake they were contented to be blotted out of God's book, and to be an *Anathema*? Exod. 32. 31, 32. Rom. 9. 3. How was *Isaiah* affected with the calamities of the Church when he laid up prayers in store above an hundred years for it before those calamities did happen? Isa. 64.9.--12. How were *Hesekiah* and *Nehemiah* distressed with the afflictions of *Jerusalem*, when they poured out their souls for mercy for it? Isa. 37. 14, 15. Nehem. 1. 3. 4, 11. How doth the *Angel* pathetically complain to God of the long and sore captivity of the Church in *Babylon*? Zech. 1.12. We have Psalms full of holy importunity to this purpose, Psal. 74,79,80,102. If I forget thee, O *Jerusalem*, let my right hand forget her cunning, &c. Psal. 137. 5,6. It was the fruit of *David's* and *Peters* repentance, to pray for *Sion*, and to strengthen their brethren, Psal. 51. 18. Luke 22.32, I conclude the General with that fervent and pathetical prayer of *Daniel*, chap. 9. 16. O Lord according to all thy righteousness let thine anger and thy fury be turned away from thy City *Jerusalem*,

Vid. Buxtorf.
Lexicon Rab-
binic. p 1078.

lem, the holy mountain, because for our sins and for the iniquities of our Fathers, Jerusalem and thy people are become a reproach to all that are about us.

Now more particularly let us consider first, The Subject to be praised for, Jerusalem; though that whole land be called the *Lords Land*, yet that City was more peculiarly esteemed holy, as being the seat of Religion, the place of Gods Sanctuary and presence; towards that place they were to pray, *Dan. 6. 10.* In that place they were to sacrifice, *Deut. 12. 6.* from thence the *Oracles of God* were sent forth not onely into that land, but into all the world, *Psal. 110. 2. Isa. 2. 2. Luke 24. 49.* For such places then, where the *Ark* and the seats of *Judgement* are, we ought specially to pray that the Lord would protect his Ordinances, maintain his truth, continue his glorious and holy presence with his people, have a *defence*, and spread a covering upon all his *glory*. That he would prosper fundamental *Laws*, the beauty and stability of Religious Government; that he would keep out Blasphemies, Heresies, Schisms, Idolatry, Superstition, Pollution, Prophaneries out of his *Church*; Oppression, Violence, Injustice, Disorder, Anarchy, Confusion out of the *State*. That the *Tabernacle*, and the *Tribunals*, *Religion* and *Policy* may joyntly flourish, they being the foundations of publick happiness, and which usually stand and fall together.

Next let us consider what *peace* we are to pray for. There is a *sinful peace*, which we are not to seek after. *David* was a man of *peace*, yet a great

(e) Volumus
pacem, sed igno-
ramus, absque
charitate pacem.
Hieron. Epist.
Deu. pacem
sum posuit in
medium nullius
pacis. *Lust. r.*

Warrier;

The Peace of Jerusalem.

9

Warrior, Solomon a King of peace, yet made Targets for War; Jerusalem a vision of peace, yet therein were shields and bucklers. Christ a Prince of peace, Isa. 9. 6. yet a Captain, a Leader, a man of Warre, with a Sword girt on him, and a Bow in his hand. The Church must so pray for peace, as to remember still, that she is Militant, and hath still Jebusites to conflict withall. Here we may not have peace. We must contend earnestly for the faith, Jude vers. 3. There must be no agreement between the Temple and Idols, 2 Cor. 6. 16. No Fellowship with the unfruitful works of darknesse, Ephes. 1. 11. no reconciliation between Dagon and the Ark. As Christ is King of Salem, so of righteousness too, Heb. 7. 2. therefore peace and holiness must go together, Heb. 12. 14. Jam. 3. 17. Israelites and Canaanites must not agree, Deut. 7. 2. Paul and Barnabas, peaceable and holy men, had no small dissencion and disputation with Pharisaicall and Judaizing Christians.

*Isa. 55. 4.
Exod. 15. 3.
Psal. 45. 3.
Rev. 6. 2.*

The peace which consists with holiness is three-fold. 1. Heavenly with God. 2. Internal between the members of the Church within themselves. 3. External in civil conversation with all men. These we are to pray for, and to preserve.

First, *Heavenly*, to enjoy the favor of God, and to be in *Covenant* with him. For if he be our Enemy, all the *Creatures* are his *Soldiers*; he can set in order the Stars, hiss to the Fly, muster up Caterpillers and Canker-worms, arm Frogs, animate Dust, turn the hands of his enemies to destroy

C

one

The peace of Jerusalem.

one another. Above all things therefore we must keep peace with God ; for if he be not with us , all other helps will fail, *Isa. 31.3.*

You will say, We are *sure of this*; for God hath promised to be with his Church, and never to fail it, *the gates of hell shall not prevail against it, Math. 28.20. 16.18.*

It is true, the *Catholick Church*, and the lively members of his body shall never totally fail. But particular Churches and Nations never had a Patent of perpetual preservation. *Rome* boasts of it, but the Apostle hath entred a caveat against that boast, *Rom. 11.20,21.* But all Gods promises of not failing us, are made to those who *keep covenant* with him; otherwise he also will break with us. *The Lord*, saith the Prophet unto *Asa*, *is with you, while you be with him, and if ye seek him, he will be found of you ; but if ye forsake him, he will forsake you,* *2 Chron. 15.2.* I said, saith the Lord unto *Eli*, That thy house, and the house of thy Father, should walk before me for ever : but now the Lord saith, be it farre from me ; for them that honor me, I will honour, and they that despise me shall be lightly esteemed, *1 Sam. 2.30.* The Lord married his Church for ever, *Hos. 2.19.* but when she committed adultery, he gave her a Bill of divorce, *Jer. 3.8.* He said he would dwell in his Temple for ever, *Psal. 132.14.* yet he threatened to forsake it, *Jer. 6.8.* and accordingly did so, *Ezek. 10.18.*

We should consider this and tremble at it, as *Jephish* did, lest our mighty sins, unthankfulness, unfruitfulness,

*Vid Whir. con.
2. quast. 3. &
Gerar. loc. do
Ecclesi. c. 8.*

The Peace of Jerusalem.

xi

fruitfulness, animosities; Heresies, Blasphemies, contempt of the Lords Messengers (the same for which the Lord departed from Judah, when there was no remedy, 2 Chro. 36.16.) should provoke him to depart from us, to take away his peace, as he threatened, Jer. 16.5. to shew us the back and not the face, Jer. 18.17. And what a case is Gods own heritage in, when he forsakes and hates it? Jer. 12.7,8. If the way, and the joy, and the name of the Lord be the strength of his people; what strength is left to them, when they are gone out of his way, and deprived themselves of his joy, and cannot lay hold or lean upon his Name? As therefore when men see the walls of their houses crack and open, they hasten to repaire them, and set up Props and Buttresses to support them; so when we see such vicissitudes of distractions, war by land, and then war at Sea; again war at Sea, and we know not how soon by Land again; shaking, shivering, convulsion fits in the Church of God, many a breach and hiatus in the walls thereof, Truth corrupted, Unity dissolved, the Foundations out of course, it is high time to think of making up breaches, repairing the waste places, and raising up the Tabernacle of David, to beg of God that he will lay our foundations, and make our windows, and set up our gates, remove our fears, rebuke our enemies, calm our tempests, that after so many shakings and concussions, the Lord may at last be pleased to speak in a soft still voice unto us.

Secondly, We are to pray for Brotherly Peace in the Church amongst the members thereof; that

Prov. 10.29.
Neh. 8.10.
Prov. 18.10.

The peace of Jerusalem.

as Christ is one, so they may be one, John 17.22. knit by Faith to him, and by Love to one another, as the Curtains of the Tabernacle were by loops and taches, that as we are one City, Household, Family, Assembly, Ephes. 2. 19. 3. 15. Hebr. 12. 22. so we may have one heart and one soule, Act. 4. 32. In the body, the head hath not one heart, and the hand another; the eye hath not one soul, and the foot another; but one heart doth warm the whole, and one Soul doth quicken the whole. So should it be in the Church of God, we should have one heart and one way, Fer. 32. 39. walk by the same rule, and mind the same thing, Phil. 3. 15. gather up the stones, remove every thing that offendeth, Isai. 62. 10. not prefer ends or interests above the publick peace of the Church of God, apply our selves in all sweet ways of Christian correspondence, and mutual condescension to make up the breaches, and to pour oyl into the wounds of the Church of Christ. It cannot be but a joy to our adversaries, a blemish to our profession, a grief to good men, a stumbling block to evil men, to see brethren fall out in the way, to see the Church crumbled into divisions and subdivisions, and like a body which hath the itch, to see one member tear and scratch, and rub and gaul the rest, and must needs give unspeakable advantage to our subtle and vigilante adversaries both to reproach, and to undermine us.

(d) In the case
of Religion e-
very subdivi-
sion is a strong
weapon in the
hand of a con-
trary party.
Hist. of the
Counc. of Tren.
p.49.

Vid. Calv. O. us.
de scandalis.

(e) Dissidia in-
ter Christianos
faver Julianus.

Baron. An. 362. sec. 285. Dissidia nobis passim obicitur pontificis. Barclaij par. 2. l. 1. c. 5. 6. Etiam Britannom. l. 1. c. 5. 6. 7. Brecby Apolog. p. 679. Stapleton. To. 2. p. 429. See Whiter's conference with Risther. p. 683. Vid. Baron. An. 448. sec. 76. Phil. Cumeris Medit. Hist. part 3. p. 21. Orat. H. Zanch. oper. 10. 8. pars post. p. 24. Gracchenborg. Cont. Spalat. cap. 43.

Thirdly,

The peace of Jerusalem:

33

Thirdly, we are to pray for *external peace with all men*, which is as much as in us lies we are to follow, walking wisely, meekly, humbly, charitably, obligeingly towards every one. And in as much as the Church is as the *Ark* on the Waters, Waves, and Windes ready still to beat upon it, we should pray for it that it may be delivered from the hands of *strange children*, and that the Lord would still the *raging of the Sea*, rebuke the *enemy* and the *avenger*, the multitude of the *Bulls* with the *Calves* of the people, and scatter those that delight in *War*. We have tasted of *war* both *domestick* and *forain*, but the Lord hath mingled it with much mercy. If our eyes had seen the fruits thereof, as other people have felt, *Cities* burned with fire, *Children* wallowing in blood, *Virgins* perishing under the lust of *Villains*, *Widows* mourning for their dead, and dying for dareing to mourn; *Towns* turned into heaps, a *Garden* of *Eden* into a *Wilderness*, no *cattle* in the *Field*, no *Flocks* in the *Fold*, no *Heard* in the *Stalls*, no *Inhabitant* in the *City*, no *child* to the *Father*, no *Husband* to the *Wife*, no *Money* to the *rich*, no *cloathing* to the *delicate*, no *Mercy* in the *Enemy*, no *Liberty* in the *miserable* to bewaile his *misery*; *Children* howling for bread, the honourable imbracing dunghills, *Death* creeping in at *Windows*, overtaking them that flic, and finding out those that hide themselves, we would learn to prize a *recovered peace*, and to pray for the continuance of it.

Weighty are the Reasons in the Text to demonstrate

Rom. 12.18.

14.19.

Col. 4.5.

Psal. 144.7.

Psal. 8.2.

Psal. 68.30.

The peace of Jerusalem.

*Ephes. 4.4, 5.6.
Gal. 6.16.
Phil. 3.16.
Tit. 1.4.
Jud. ver. 3.
1 Sam. 4.21.*

monstrate and presse this Truth upon us. First, The condition of the Church, a City compassed, and knit together by many strong bands, one Father, one Head, one Family, one Rule, one Faith, one Love, one Baptisme, one Spirit, one Common salvation. No where is peace so natural, so amiable as in the Church.

Secondly, The celebrity of Gods worship, which is the glory of a people; let the Ark be gone, and the glory is departed: No, so doleful a sight as the desolations of the Temple, *Psal. 74. 3. 79. 1. Isa. 64. 10, 11, 12.* All our foundations and springs are here, *Psal. 87. 1, 7.* the wells of salvation, the Fountain of the Gardens, the Graces and Comforts of Gods Spirit, which make our souls like a watered Garden.

Thirdly, The Thrones of David, the Towers, Bulwarks, and seats of judgements, in which things stand the external happiness of a Nation. Laws and Judges are the foundations of the Earth, *Psal. 82. 7.* When they were corrupted with injusticee and violence, the Lord threatened that Jerusalem should become heaps, *Mich. 3. 11, 12.* Great reason therefore to pray for Jerusalem, that it may be a City of Righteousnes, a faithfull City, *Isai. 1. 26.*

Fourthly, the Benefits of this Peace. 1. To our selves, they shall prosper that love it. God will not onely hear the prayer by giving peace to the Church, but by giving prosperity to him that made it. Such a prayer is like to Noahs Dove, turns back again to him that sent it out, with an Olive branch

in the mouth. Yea, if the prayer should be denied as to the body of the people, yet such a man should be heard for himself. He should be marked for safety, *Ezek. 9.4,5, 14.14.* there should be a hiding place provided for him-*Isai. 62.20.* and a book of remembrance should be written for him, *Mal. 3.16.* He shall have peace, though the *Affyrian* be in the land, *Mich. 5.5. Isai. 43.2.*

2. To our Brethren, Such a Prayer shall be like the Beams of the Sun which diffuseth light and heat upon thousands at once. Gods people have publick hearts and aimes, look after general and publick interests. *Moses* was offered to be the Father of a great Nation himself, *Exod. 32.10.* f *O no, not so Lord,* Lord think upon thy people. The afflictions of *Joseph* more wound, then any such promise can comfort him. He dares not so unman, so unbrother himself, as to look upon his posterity, and forget *Abrahams.*

Dives qui spiam mulieri paupercula dicit: ingredere te ad prandium meum, infantulum relinque soris, quo niam ploras & molestus es nobis, nunquid facies? Nonne magis eligit ieiunare quam exposito pignore cibis, sola prandere cum divite? Ita *Moses,* &c.
Bern. in Gallic. Serm. 12.

3.. To the House of God. The conservation and propagation of his holy Doctrine and Worship is so dear to all that are of *Davids* mind, that they are willing not onely to purchase it with their *prayers*, but with their *blood.* I count not my life dear unto me, saith the Apostle, so I may finish my course with joy, and the ministry which I have received of the Lord *Iesus.* And again, I am ready not one-

ly

f Loquitur plar
nè parentis af-
fedit, quem
nulla possit de-
letere felicitas
extorribus quos
parturiunt. Ver-
bi gratia, si
sed quem gestas
quis est?

ly to be bound, but to die at Jerusalem for the name of the Lord Jesus, Acts 20, 24. 21. 13. They preferre Jerusalem above their greatest joy. And this is an high honour that God doth confer upon the prayers of his servants, that whereas all their good and comfort flows from the house of God, the very house of God it self doth reap benefit by their prayers. Though it be his Rest, the place wherein he delighteth, the place which he filleth with his glory; yet the glory of his own house shall be bestowed upon it, in answer to his servants prayers.

We have considered the *Duty*: Before we make Application, let us consider the *Root* and *Ground* of the *Duty*, which is *Love*. They shall prosper that love it. The *love of the Church*, is the *foundation* of all our *prayers* and *endeavours* for the *prosperity* of the *Church*: A man will not very hastily seek the good of those whom he doth not love, and therefore when Christ requireth that we should love our *Enemies*, he addereth as a fruit of it, that we should pray for them, *Matth. 5.44*. Love made *Jonathan* intercede with his Father for *David*, even then when he knew his displeasure against him. Much more will it move us to intercede with God for his beloved people, the Spouse of his own Son.

1. *Love is a fundamental Passion*, the *Fountain* of all the rest: *Prayer* is nothing else but the affection of *desire sanctified* and presented unto God for the things we need, *Love natural* being the fountain of *natural Desires*; *Love sanctifi-*

Aquin. 12. q4.
25. art. 2. &
22. qu. 18. art. 4.

ed

fied must consequently be the fountain of *Prayers*, which are *Sanctified desires*.

2. *Love* is a special *Root* of *obedience*, *Faith worketh by love*, *love* hath a constraining *virtue*, is as the *sail* to the *ship*, the *wing* to the *Bird*, the *spirits* to the *blood*, the *wheele* to the *chariot* that keeps all in motion. The *more love* the *more ability* ever; the *more we love the Church*, the *more follicitous* we shall be for her *peace*.

3. *Love* hath a very great *interest in God*, it is of him, and from him, and therefore it can finde the way unto him, *1 John 4.7,16.* as water which comes from the *Sea*, runs to the *Sea*, the *Lord can-not but hear the voice of his own work in us*. Every one that loves, is born of *God*; and a Fathers ear is open to a loving child: This is the foundation of *prayer*, that we can call *God Father*, *Rom. 8. 15. Math. 6. 9.* Every one that loves, knows *God*. Other things are known by *knowledge*, but *God is known by love*. Come taste and see how gracious the *Lord* is. Experimental, comfortable knowledge of *God* we can have none but in the face of *Christ*, in whom he is *all love*. When *Moses* desired to see *God's glory*, he answered him by causing his *goodness* to pass before him, *Exod. 33. 18,19.* The more we love *God*, the more he reveals his *goodness* to us; which knowledge of him is the ground of our calling upon him. *God is love*, as things of a nature move to each other; Earth to Earth, Water to Water; so *love in us*, moves to *love in God*. Now as if you binde a piece of wood to *steel*, the *Leadstone* draws the wood for

Job. 15. 15.

the sake of the steel to which it is joyned, so when our prayer is joyned with love, it is thereby drawn up unto God, who is love. Love is the *Key of Heaven*. As love to the Church made *Esters* petition, so love to *Ester* made the Kings answer: God will hold out the *Scepter* of his love to those prayers which proceed from love. *Love of the Brethren* is an evidence of Gods dwelling in us by his *Spirit*, which is a *Spirit of Love*, 2 Tim. 1. 7. and the Lords ears are readily open to those prayers which are made by the help of the Spirit of love in us, Rom. 8. 26. Job. 4. 24. Lastly, where there is love, there is *confidence* towards God, and *confidence* hath *free access* to the throne of grace, Heb. 4. 16. I Joh. 3. 21, 22.

4. Love hath an excellent *virtue* in it to *season* all duties, is as salt in the *Sacrifice*; it makes the duty *hearty*, and God loves *cheerfulness* as well in *praying* as in *giving*. It makes a man urgent and importunate, *quicquid agit valde agit*, puts up strong *cries*. It is strong as death, whch will take no denial; It keeps the minde *intent* upon prayer. Love turned *Maries thoughts* from a meer civil entertaining of Christ into desires of hearing him. Love stirs up *Faith* to eye and fix on promises, & *qua Valde volumus facile credimus*. Love facilitates duty, and makes the heart constant in it: *Ruth* loved *Naomi* and so went thorow with her. Weak things by the strength of love will venture on hard things; A *Hew* will fly upon a *Dog* out of love to her *Chickens*. One man with an *engine* may move more than ten men

men with their own strength ; *Love* is an *Engine*, makes the soul able to manage hard duties, to shoot a prayer as high as Heaven. Lastly, *Love* is full of arguments, no man will ever want something to plead in behalf of what he loves. All the strength of the minde, and powers of nature wait upon *Love* to contrive and cast about for the good of the thing loved. How witty was the *love* of the woman of Canaan to her daughter, who could pick out an Argument out of a Repulse, and turn that which seemed a reproach into a Petition.

Love is that which commends every service to God, the touchstone by which all our duties are to be tried. ^b Martyrdom without love is nothing, 1 Cor. 13. 1, 3. ⁱ Truth without love is nothing, 2 Thes. 2. 10. Prayer without love is nothing, Daeg was detained before the Lord, but his hatred to David brought a curse upon him for all his prayer, 1 Sam. 21. 7. The Lord looks not to pretence but to truth, and will answer every man according to the *love*, or to the Idols of his own heart, Ezek. 14. 1-5. A man may pray for the Church of God only out of self *Love* (as the Jews were to pray for Babylon, Jer. 29. 7.) because his own safety is involved in it, as the life of the Ivy depends upon the standing of the Oak; but true prayer for the Church is that which is grounded upon *love of the Church* it self; upon zeal for Gods truth and worship, upon delight in his Oracles and presence, because here onely the means of salvation, and the word of life is dispensed; be-

g Vid. Scul. obseru. in Mat. c. 42. Et Stuckii Antiq. Conv. l. 2. c. 5. b Quia facta. tione fit, non di- lectione. Aug. in Psal. 43. i Sic docet De. us us non tan- sum oftenat veritatem, ve- rum etiam im- periat charita- tem, Aug. de. Grat. Christi. c. 13, 14.

The peace of Jerusalem.

cause in the distresses of the Church Gods name is blasphemed , the Blood and Spirit of Christ is injured, the glory of the Gospel is eclipsed , the Enemies of God are comforted. What wilt thou do , said *Iosbua* , to thy great name ? *Nebemiah* and *Esther* were great enough themselves , but the afflictions of the Church made them mourn and pray .

And as no duties are acceptable unto God which do not proceed out of *Love* , so no pretence of love is acceptable unto him,which doth not put forth it self into *duty*. This was the proof of *Davids* love, *I love the Lord, I will call upon him*, Psalm 116.1,2. This the proof of *Pauls* love *My hearts desire and prayer for Israel* is that they might be saved , Rom. 10.1. when God is angry we find *Moses* in the gap , Psal. 106.23. When *Israel* flies , *Iosbua* prayes; when the plague is amongst the people, *David* is at the *Altar* , 2 Sam. 24.25. When Enemies are in *Arms* , *Iehoshaphat* and *Asa* are upon their knees ; when *Rabshekah* is railing, *Hezekiah* is intreating the Lord. Here is the proof of *Love*, it draws out the soul into all zealous endeavours for the peace of the Church ; where there is no other ability, yet *love will pray*, and as *Solomon* faith of a poor wise man , we may say of a poor praying man , that he hath a great hand in delivering the City , Eccles. 9.15. The meanest Christian may pray for the peace of the Church

But I must apply my Exhortation in the use of this Doctrine unto those who must do more then

pray,

pray, who have hands, as well as knees; power as well as prayer to put forth for God. In how unsettled and discomposed a condition the Church of God is yet amongst us, every mans eyes sees, and I think, every good mans heart doth sorrow to see, the holy Ordinances of Christ by multitudes quite forsaken, the holy truth of Christ by many corrupted with the leaven of heresie and blasphemy; Emissaries, walking up and down to draw away credulous and unstable souls into by-paths, to follow every *ignis fatuu* which doth mislead them. Multitudes of active and vigilant enemies, who know not how to work under a disguise, and by good words and fair speeches to deceive the hearts of the simple. Multitudes of credulous, ductile, and unstaid spirits tossed up and down, and carried about with every wind of Doctrine by the sleight and cunning craftiness of men who lie in wait to deceive. We see how fast these evil weeds have grown, what advantages the enemy hath taken in all places to sow his tares and to lay his leaven; How greatly his hopes have been raised, and his attempts encouraged by the experience which he hath of the lubricity and instability of the vulgar people amongst us. As it is said that the Chief Priests moved the people against Christ, Mar. 15. 11. So the common enemy instills his poison into the people, to try if by degrees he can bring things into a flame and commotion, like that, Act. 19. and then have some crafty Demetrius in a readiness to cry up Diana, and you may observe how cunningly the Scene is laid.

Rom. 16. 18.

Ephes. 4. 14.

1. Cry

The peace of Jerusalem.

Vid. Anton.
Fab. de Relig.
regend. l. 1.c. 5.
scđ. 81. Melan.
To. 3. in Praef.

22 1. Cry up a boundlesse and universal libertie for every man to teach, to publish, to insinuate into others whatsoever doctrines he please, be the tendency of them never so destructive to truth, peace, and godliness.

2. Cry down the coercive power of the Magistrate in matters of Religion, that so there may be no hedge to keep the Wolves out.

3. Bring into contempt the faithful and able Ministers of the Gospel, as hirelings and seducers, that so what ever Arguments they shall produce, in defence of the Truth, may be wholly enervated and blown over by the prejudice against their persons.

4. Decry Learning and the Schools of the Prophets, as things rather dangerous then subservient unto Religion, that so there may be no Smith in Israel, least the Hebrews make them Swords and Spears, 1 Sam. 13.19.

5. Cry down the maintenance of the Ministry, that when that is wholly taken away, no man may breed his child to a hungry, lean, starved profession, that so Emissaries who shall have an invisible maintenance from abroad may have the freer entertainment to spread their snares.

6. Put Doctrines, which in their own proper colours would not be swallowed, into a disguise, give them a Periwig (if I may so speak) and another name, that they may not be known to be the thing which they are ; that in the dark and under a vail Leah may go for Rachel, and in a mantle the Devil may be Samuel.

The peace of Jerusalem:

23

I doubt not but that your eys are open to see the danger: I beseech you let your hearts be awakened to consider of expedients to prevent it.

¶ That Magistrates have a care and duty lie upon them to look after the interest of the Church of Christ, and to see that that may be preserved from pernicious and destructive evils, that the Officers and Members thereof do in their severall stations the several duties belonging unto them; (though I doubt not but you are settled in so wholesome a perswasion) give me leave in three words to demonstrate unto you.

First, the Lord did expressly command that *Idolaters and Initiators to Idolatry, Blasphemers, Presumptuous and prophane despisers of Gods Law,* should be punished. He that sacrificeth unto any God, save unto the Lord onely, he shall be utterly destroyed, Exod. 22. 20. He that blasphemeth the Name of the Lord, shall surely be put to death, and all the Congregation shall certainly stone him: as well the stranger, as he that is born in the Land, when he blasphemeth the name of the Lord shall be put to death, Levit. 24. 16. The soul that doth ought presumptuously whether he be born in the Land or a stranger, the same reprocheth the Lord; and that soul shall be cut off from among his people, Numb. 15. 30, 31. See Deut. 13. 5-16. Now these punishments could not be dispensed but by those who did bear the Sword: therefore they that bear the Sword have a care upon them to preserve the Church of God from destructive evils.

Secondly,

k Aug. ep. 166.
cont. ep. parmer.
1.1.c. 10. Cont.
Crescon. Gram.
1.3.c. 51-

Secondly, Princes are commanded to *kisse the Son*, whereby is noted their *Love, Duty, Care* of him and his interests, not to suffer any to *disbounour him*, or to profane his Worship, *Psal. 2. 12.* And for this purpose the *Law was put into the hand of the King*, *Deut. 17. 18.* not barely in order to his private conversation (for so it was common to all) but as a keeper and *mainainer of it*, that he might cause others to keep it too.

Thirdly, In conformity heretunto *Godly Magistrates* in the Scripture have from time to time been zealous to vindicate the Church of God from all *subversive and dangerous corruptions*, and to command that all things should be done in the Church according to the direction of God in his Word. *Joshua* commanded the Priests to take up the Ark and bear it before the people, *Josh. 3. 6.* *David* took special order for bringing home the Ark, *2 Sam. 6. 2.* In the first Book of the *Chronicles* in many Chapters, we read of his singular care in setting in order the Worship of God. And if it be said, That he did this by *special direction and inspiration* from God. It is true he did so; But its probable that God would have singled out a King for that service, if his purpose had been that Kings should have attended only *Civil Affairs*? But to shew that this care was not extraordinary to one Prince only, we read of others taking the same course. We find *Asa* purging the Church from *Strange Gods, High-places, Images, and Groves*, and commanding

manding the people to seek the Lord, and to doe the Law: and this was so far from unseeling the State, that it is said, *The Kingdom was quiet before him, 2 Chron. 14. 2--5.* And after, upon the perswasion of the Prophet, it is said, he took courage to do the like; Yea, he put away his Mother from being Queen, because she had made an Idol in a Grove, and cut it down and stamped it, and burnt it, *Chap. 11. 8, 16.* and presently it follows, *there was no more war, &c. verse 19.* and the very same Blessing followed the very same zeal in the reign of Jehoshaphat his Sonne, *He took away the High-places, and commanded the people to be taught: and the fear of the Lord fell upon all the Kingdoms that were round about Judah, so that they made no war against him, 2 Chron. 17. 6--10.* Hezekiah began his reign the first year and first moneth with reforming the Church, and restoring Gods Worship, *2 Chron. 29. 3--11.* and so continued to do, *Chap. 30. 1--3. 12. 22. 31. 1--11. 21.* So Manasseh after his repentance, *2 Chron. 33. 15, 16.* Of Iosiah this testimony is given, *that like unto him there was no King before him nor after him, 2 Reg. 23. 25.* and except only the unhappy action wherein he died, there is nothing recorded of him, but his care to purifie the Church of God, *2 Chron. 34. 35.* The like holy care we find in Nehemiah for the House of God, and the Officers thereof, *Nehem. 13. 9--14. 22.* And in Zerubbabel to build the Temple, *Zach. 4. 7, 10.* And we find when Idolatrous corruptions crept into the house of Michah, and into the Tribe of

The peace of Jerusalem.

Dan, it is imputed to this, because there was no King in Israel, no Civil power to restrain men from doing every one what was good in his own eyes, *Judg. 17.5, 6.18, 1.*

I know what will be said to all this, that it belonged to the Church of the Jews only, whose Kings possibly were herein types of Christ; but that now the people of Christ are a willing people, and therefore not to be under any coercion.

Hereunto I answer, First, That what is written, is written for our learning; The examples of good Princes in the old Testament are recorded for the instruction and encouragement of Magistrates now. Otherwise by this pretence we might cast off all the holy examples unto any good work, which are given us in the Old Testament.

2. Though Christ's people be a willing people, yet so far as they have flesh, they are weak as well as willing, *Math. 26.1.* and being subject unto sinne, they must needs be subject unto Government too; for wheresoever there is a body of men, who are, through sinful weakness, subject to miscarriages, there is a necessity of some Government, and Superintendence, to prevent, and to heal such miscarriages.

3. Where there are the same Reasons of a practice, the same practice ought to continue, except we find abrogation and repeal: But the same reasons remain still. The Truth and worship of God ought to be as dear to Magistrates now as then; leaven and corruption creeps into the Church as well now as then. God is as much dishonoured,

honoured, the souls of men as much endangered, Satan as busie an adversary now as then; therefore the same means ought to be used now as then.

3. There are *Hypocrites* and *Hereticks* in the Church as well as a willing people against whom we find severity used by Christ himself and his Apostles; Christ made a scourge and drove the buyers and sellers out of the Temple, Joh. 2. 15. Peter pronounced a doleful sentence upon *Ananias* and *Sapphira*, Acts 5. 4, 5, 9. These indeed were extraordinary acts; but they teach us that an Evangelical Estate hath need as well of a Rod as of a spirit of meeknesse, 1 Cor. 4. 21.

5. It is prophesied of the times of the Gospel, that Kings should be nursing Fathers unto the Church, Isa. 49. 23. And of them the Apostle saith, that they are for a terror unto evil doers, and a praise to those that do well, Rom. 13. 3, 4. which words are comprehensive, respecting good and evil as well in the first Table as in the second. Again, the Apostle exhorteth that Prayers be made for Kings and all in Authority, that under them we may lead quiet and peaceable lives in all godliness and honesty; that which is the end of our prayer, is likewise the end of their power and government; and if it be their duty to provide for quiet, peace, honesty, it is also to provide for godliness too, 1 Tim. 2. 1, 2. And accordingly we find the great care of Constantine, Theodosius, Valentinian, Justinian and other Christian Emperours in making Edicts, calling Councils,

1 Pet. 2. 14.

inhibiting

Cod. de fam.
Trin. & fid.
Cusbold. de Hareticis.
Manichaeis
Judaicis, Paganis
Apostol. Concil.
Ephes. T. 5. cap.
14. 19.

inhibiting Heresies, as we read in the Histories of their times.

6. Whatever things are *per se, subversive* and dangerous to the *prosperity of States and Nations*, come under the *proper cognizance* of the *civil Magistrate* to prevent; but *Heresies, Blasphemies, Idolatries, Impieties against God*, do as well endanger the *prosperity of States* as finnes against the second Table. 1. Because *God is as much provoked by the one as the other*, and it is remarkable that the great sin mentioned in the case of the captivity of *Judah*, was their despising of the *Messengers of God*, 2 Chron. 36. 16. 2. Because such sins do more exceedingly divide and unty the bonds of love and amity which *Christian truth* doth preserve, then other more civil differences, and so loosen the hearts of men from one another.

Lastly, This Doctrine hath been *m* by our learned Writers maintained against *n* Doctors of the *Roman Church*; for they are the men, who to maintain *Papal Supremacy*, and to keep all *Ecclesiastical power* within themselves, have shut out the *civil Magistrate* from it; which I onely name, that you may consider what hands they are that sow such Doctrines amongst us, with a purpose no doubt to make use of a boundless licence, to instill corrupt doctrines into as many as they finde fit tinder to catch that fire. Since therefore such a charge doth evidently lye upon *Magistrates* to use their power for the *Peace and prosperity* of the

(m) *Jewels de-*
fence, p. 519.
610.

Pet. Martyr.
loc. com. Clas. 4.
a. 13. sect. 31,
32, 33.

Bp. Andrew.
Tortura Torti,
p. 364—381.
Dr. Rainolds
confer. with
Hart.

Bilso of *christian subjection*
Davenant. de
Jud. & Norm.
fidei; cap. 16. p.
91—94.

Carleton of jurisdiction. Rives explicat decalog p. 258, 268. (n) *Bellarm. de pontific. Rom. 1.*
1. c. 7 Lib. de laicis c. 17, 18. Baron. A. 428. sect. 7. 536. sect. 107. 538. sect. 51
546. sect. 43, 549. sect. 8.

Church, the Lord doth accordingly expect from them the *discharge* thereof. Where he gives *talents*, he will call for *account*.

But it may be *objected*, Is not this to abridge and annul that *liberty* which ought to be indulged to the *consciences* of men?

I answer, First in general, and by way of concession, God forbid that any should assume *dominion* over the *consciences* of men. The Apostle himself said, *we are not Lords over your faith, we are but helpers of your joy*, 2 Cor. 1.24. It would be a *high* and withall a *vain* attempt. An *high* attempt; for no man can give *Law* further then he can *reward*, and *punish*, *accuse* and *convince*. But no man can either *search*, or *reward*, or *punish* the *conscience*; therefore no man can give *Law* unto it. And upon the same reason it would be a *vain* attempt; for none but a *divine eye* can see the *conscience*, therefore none but a *divine Law* can bind it. If such *words* or such *writings* be blasphemous and subversive to Church or State, or both, and highly derogatory to the honor of Christ, civil restraint can reach them; But thoughts it cannot reach; they are unsearchable by an humane eye, and therefore unreducible to a humane power. And again, God forbid we should straighten liberty which Christ hath purchased for us. Let every man stand fast in the liberty wherewith Christ hath made him free; whom Christ hath made free, cursed be that man who shall go about to intangle him in any such yoke of bondage as is contrary to that freedom.

Secondly, In particular we say, 1. Where men agree

agree in the main fundamental Doctrines of truth and godliness, in the *Substantials* of *Faith, Worship* and *obedience*, there ought to be a mutual love, toleration and forbearance of one another in *differences*, which are not subversive unto *Faith & godliness*. So long as we walk by the same rule, and mind the same things, wherein in other things we differ, we are to wait upon God to reveal even the same unto us, *Phil. 3.15.*

2. We say Christ did never either purchase or permit to any man, professing himself a Christian, a liberty to subvert, or endeavour to subvert, by *blasphemous, heretical, idolatrous, or irreligious and impious Doctrine*, the foundations of *Faith, worship*, and *holy obedience* which he hath laid in his Church, or to remove, if I may so speak, the ancient *Landmarks of Christian Religion*. The great *Truths of God*, the great *interests* of the *Gospel* ought to be dearer to us than the *liberty* of any blasphemous or impious tongue or pen.

3. Magistrates are wisely and cautiously to distinguish between *weak brethren*, and *wicked malicious* disturbers of the doctrines of salvation and peace of the Church, as the Apostle doth between the *bewitched Galatians*, and those that *bewitched* them, concerning whom he saith, *I would they were even cut off that trouble you, Gal. 5.12.* Which imprecation he would not surely have uttered against them, if in sowing their false Doctrines they had only made use of a lawful liberty.

4. With the word, such a lenity and moderation is to be used as first to reprove, rebuke, exhort them

(o) *Vid. I buan Epistola ad Henr. q. Gallic Regim Historia sue pro fixam.*

them with all long suffering and doctrine, 2 Tim. 4. 2. to admonish them once and again; and when they are found unreclaimable, then to reject them, Tit. 3. 10.

5. We are to distinguish between the *conscience* of the *Seducer*; and the *spreading and infection* of his *Doctrine*. It belongeth unto the care of the Magistrate to endeavour the converting and reclaiming of him, which though it cannot be effected, yet further and principal care must be used to prevent the *spreading of infection*. This was done in the Apostles time by rejecting an heretick, refusing to have brotherly communion and society with him. So an effectual means may be used to keep the *leaven* from the *lump*; use what mercy and lenity you judge most consonant unto Christian meekness, towards the persons themselves; but above all things, be zealous for the *purity and peace of the Church*, wherein divisions and subdivisions exceedingly tend to weaken, to distract, to betray it. We have to do with *wise and vigilant*, with *subtle and sedulous Enemies*, who formerly were, and no doubt still are intent upon their design to shake this Nation from the true *Protestant Religion*, wherein as the Duke of Roan gravely observed the interest thereof did stand. And I believe if the new things which are broached were duly examined, you would find in most of them, if not *legible characters* (as in the doctrines which deny or diminish *Original sin*, and affirm *free will*) yet a secret aspect and tendency towards *Rome*. They cry down our *Ministers* as no *Ministers of Christ*, and

(p) Opto equidem us si fieri posset, nemo de fratribus peteat; Si tamen quosdam schismatum Duces, & dissensionis Auctores non poruerit ad salutis viam consilium salubre. revocare, ceteri tamen vel similitudine, capti, vel errore inducti, vel aliquis fallentis astutia & calliditate decepiti, à fallacie vobis laqueis solvite, &c. Cypr. de unitate Eccles.

The peace of Jerusalem.

and so did *Champney*, and *Kellison*, and the Romanists heretofore. They cry down our *Ordinances* as polluted, and impure, and not to be joyned in; and so the Pope forbad the English Papists in Queen *Elizabeiths* time to joyn in the same Worship and Ordinance with Protestants. they cry down *Learning*, and *Schools of Prophets*; and what greater advantage can a learned Papist have then to have none but unlearned Adversaries to dispute withall? They teach *Adoration of Christ in a sinful man* at his feet, a plain manuduction to adoration of Christ in an *host*. They tell you they dare not limit *Christs body to Heaven*, an handsome step towards *corporal presence* in the *Sacrament by Transubstantiation*. They press to follow a *light within*, secretly intimating *imperfection*, in the *Scripture*, unto which, why may not as well Ecclesiastical *Traditions* be added, as an imaginary light? They say we must follow the commands of that light, a shrewd preparation to any desperate attempt when season and advantage calls for it. The Lord give you wisdom to foresee evils, they are better prevented then suppressed. And for that purpose be pleased.

To encourage Orthodox, godly, and learned *Ministers*, and the *Schooles of learning*; vindicate and protect them from reproch and contempt. When *Alexander the Great* sent Ambassadors unto *Athens*, requiring them to deliver up their *Orators* into his hands; *Demosthenes*, in his Oration thereupon to the people, tells them a fable out of *Esope*, that the *Wolves* being at war with the

the Sheep sent a Message unto them, that if they would live at quietnes, and have a firm peace concluded, they should yeeld up their Dogs unto them : which as soon as they had done they were devoured by the Wolves. The like Artifice use our Adversaries now ; That they may make a prey of the people, their principal care is to pull down our Ministry, and Schools of Learning, that so the Watchmen being removed, the sheep may be exposed to ruine.

To take care that all who own Christian Religion amongst us be required to attend upon the Ministry and dispensation of the Gospel, that they may not presumptuously exempt & deprive themselves of the means of grace and salvation ; as of my knowledge some do , who have wilfully for these many years withdrawn themselves from any Christian Assemblies where God is worshipped, or his name made known.

To endeavor to heal and close up *breaches* amongst Brethren, that men agreeing in Faith, Worship and Obedience, may be no longer strange to one another, but joyn hand in hand against the dangers which are threatened from a Common Adverfary, who at those unhappy breaches hath let in these little enemies to open the door unto him.

To secure and set mounds about fundamental Doctrines, and for that purpose to take care for publick and private Catechizing.

To provide that Ministers may be known to be Orthodox in the great and weighty Controversies between us and Rome, that Wolves may never

Vid. Ang-Ep.
48, 50.
Aiting theolog.
problematis.
pars. 3. probt. 19

privily creep in under sheeps cloathing.

To hinder the printing and spreading of dangerous and infectious Books either from Ports or Presses, or any other way of diffusing leaven into the people.

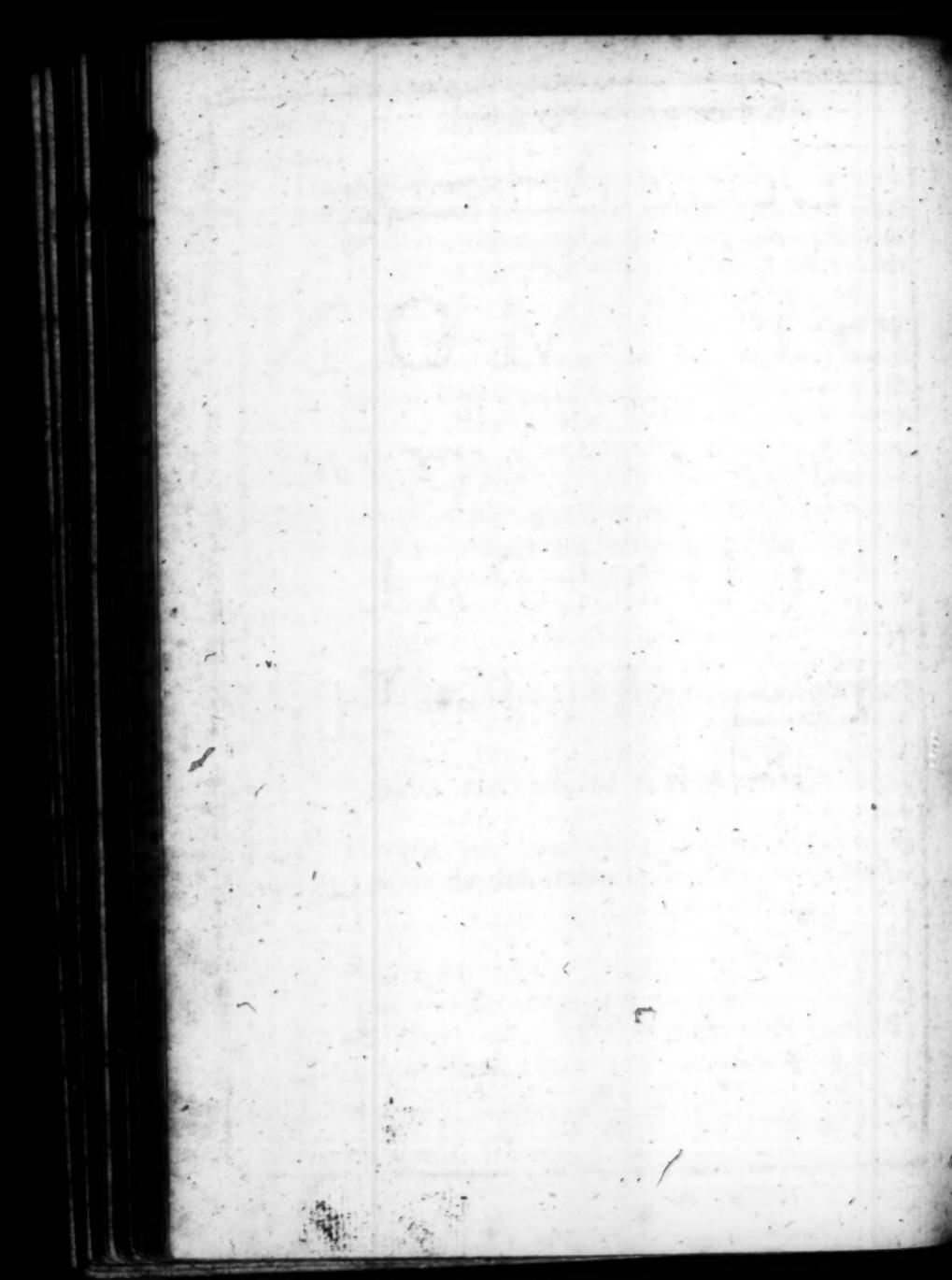
I conclude with this profession, that I have not pressed this Doctrine of the peace of the Church to the straining or grieving of any who love our Lord Jesus in sincerity. I know the best men *know but in part*, and must mutually bear with, and *pray* for one another, that wherein they differ God will reveal himself unto them. My aim and desire hath been to preserve the foundations, to keep Protestant Religion from such incroachments as may insensibly make way for the endangering of it. We see what we could hardly have believed, how facile and flexible the minds of many people are to be seduced and carried into opinions, which some years since they would as hardly have been perswaded to believe that they should live to imbrace, as Hazael was that he should rip up women with child.

The Lord make you tender of his people, vigilant against his enemies, zealous for his Church, valiant for the Truth.

F I N I S.

ge-
or
nto

not
rch
our
now
pray
will
ath
tant
nsi-
see
cile
e se-
ears
ded
Ha-
ld.
igi-
ch,



Deaths Advantage;
Opened in a
S E R M O N
PREACHED,
At *NORTHAMPTON*,
AT THE
F U N E R A L
O F
Peter VVhalley Esq;
Then Mayor of the said Town.

And now upon the earnest desires of his Friends
published by *Edward Reynolds, D. D.*

LONDON,
Printed by *Tho. Ratcliffe for George Thomason* at the Sign of
the *Rose and Crown* in St. Pauls Church-yard, 1659.

DGard's Aduantage

CART IN

THE
MAYHEW
LUNERIAL

Peter VAppell's Ed:

London to the City Town

And now upon the service of this Lander
published by the same Author D.

London

Borne by Mr. R. Smith to Gloucester where it was sold
the 2d day of March 1712. At the Chapel-Ring 12s.



To the Honorable

JOHN CREW Esq;

SIR,

Aving been prevailed with by the earnest desires of those who were nearly related unto that worthy Gentleman, at whose Funeral this Sermon was preached; to let it, (after it had been it self so long buried) Something unseasonably revive and go abroad into the world; I have taken the boldnes to prefix so honorable a name as yours before it, upon a double account; one relating unto the deceased Gentleman, the other unto my self. For the former, if we may take the character of a wise and worthy man by the affection which he beareth, and choice which he maketh of eminent Examples, whose prudence and piety to follow, I may truly, and therefore without flattery to you or him pronounce this dear Friend now with God, a very wise, a very good man, having been frequently an ear-witness of the singular Honour he did bear to your person (in mentioning of whose

whose zeal and care to promote the glory of God,
the truth of the Gospel, the interest of Religion,
and good of your Country, he did greatly delight to
expansive) and whom he did propose to himself as a
special pattern for his imitation. For mine own part, as
I have the same reasons which moved him, to bear an
honorable and high esteem towards your person, and the
gifts and graces of God bestowed upon you; so you have by
your abundant favors to me, and particularly your earnest
and solicitous endeavors to have preserved my Station in
the University, when changes in the State caused changes
there, laid so great a debt upon me, as I have no way to
discharge, but only by putting you over to the best Pay-
master, and in my prayers commanding you unto him, who
dost not forget your labour of love. To his gracious
Protection I commend you, and all the branches and inter-
ests of your Family, and remain,

Your humble and most obliged
Servant,

E D. REYNOLDS.



THE GAIN OF DEATH.

Phil. 1. 21.

*For to me to live is Christ, and to die is
Gain.*



HE Apostle having saluted these *Philippians*, and testified his sincere love unto them, & hearty prayer for them, in the first eleven Verses; doth in the next place endeavour to comfort them against any offence or trouble which they may sustain

by occasion of his sufferings for the Gospel, v. 12, 13 assuring them that they tended to the defence thereof; many being thereby provoked, and by the example of his courage and comfort animated to speak the Word without fear, v. 14. And although some indeed had evil and envious intentions to reproach his Apostleship, and to add affliction to his bonds,

The Gain of Death.

yet Christ being preached, he did *rejoyce* notwithstanding his own *suffrings*, as knowing that by the benefit of their *prayers*, and by the supplies of the *Spirit* of Christ, his own *salvation*; and the *glory* of the Lord should thereby be Promoted. *vers. 15.-20.* And if the Lord may be thus *magnified*, and himself *saved*, if his *life* may tend to the *honour* for Christ and his *death* to his own *advantage*, he is most indifferent and contented to yeeld to Gods holy will either way; for, saith he, *to me to live is Christ, and to die is gaine.* If I *live*, my work, my conversation, my ministry will be wholly to serve and glorifie him; and if I *die*, my death will not only be *glorious* unto him, but *gainful* unto me, I shall be ever with the Lord, which is *best of all.* The Apostle therefore is at a stand, in a strait betwixt two, which to chuse: On the one side Christ will be *magnified* in the *edification* of his Church; on the other side he will be *magnified* by the *salvation* of his servant; the one will be *fruitful* to the *Philippians*; and the other *gainful* to himself. He is wholly therefore indifferent whether he *live or dye*, because Christ will be both ways an *advantage* unto him, and he shall be both wayes *serviceable* to the *glory* of Christ.

We see the coherence, connexion and scope of these words. Some versions, as ours, make them two distinct Propositions, *To me to live is Christ, To me to dye is gain.* Some others make them but one proposition, thus, *In life and in death, or whether I live or dye, Christ is to me gain.*

The Gain of Death.

3

In the words there are two parts considerable. First, The Propositions themselves. Secondly, The specification of the Subject to whom they belong.

The Propositions are, according to both readings, these three. First, *To live is Christ*. Secondly, *To Dye is Gaine*. Thirdly, *Christ is both in life and in death gain*. The specification of the Subject of these Propositions, to whom they belong, *To Me*, a believer, who am willing and desirous that Christ may be magnified in my body, whether it be by my life, or by my death, as being much more tender and solicitous of his honour, then of mine own particular safty.

First then, *To live is Christ*, or Christ is life unto us. It is true, many men live, who are without Christ in the world, an animal or a natural life to themselves, to other men, to carnal, to secular, to sinfull purposes; but being alienated from the life of God, we may say of them as the Apostle doth of sensual and delicate Widows, that they are dead whilst they live. Our true life is founded in the life of Christ. Because I live you shall live also, Joh. 14.19. He that hath the Son hath life, he that hath not the Son hath not life i. Joh. 5.12.

Now Christ is our life in every way of causality. First, He is the Author and efficient of our life, whether we speak of life natural, In him was life, and the life was the light of men; he lighteth every man that cometh into the World, Joh. 1.4.2. By him all things consist, Col. 1.17.

Vid. Ex. Gener.
T. 1. p. 122,

The Gain of Death.

In him we live and move, and have our being, Act. 17.28 He formed us in the belly, his hands made us and fashioned us round about, Job. 10.8. Jer. 1.5. Psal. 139.15, 16. In every work of continued Creation, the Son worketh as well as the Father. My Father worketh hitherto, saith he and I work, Job. 5.17. Or whether we speak of life spiritual, the life of Grace; I live, saith the Apostle, yet not I, but Christ liveth in me, Gal. 2.20 In him is the primitive seat of life and grace from whom it is diffused upon his body. For as the Head and the Members are animated by one soul, so Christ and his Church by one spirit, we being joyned unto the Lord are one Spirit, 1 Cor. 6.17. Or lastly, whether we speak of Life eternal, the life of Glory, this our life is hid with Christ in God, and when Christ who is our life shall appear, we shall also appear with him in glory, Col. 3.3,4. Of these two espe cilly the life of Grace and the life of Glory, 1. Christ is the efficient cause, per modum pretii, as a Meritorious Procurer of it, laying down no les a price then his own life to purchase ours. For we are bought with a price, 1 Cor. 6.20. and by vertue of that price we are quickned together with him Ephes. 2.5. 2. Per modum Principit by his Holy Spirit fashioning us to his Life and likeness; for being a Second Adam, he is unto us a quickening Spirit, 1 Cor. 15.45. and having life in himself doth derive it upon whom he will, Job. 5.21.26. As the living Father hath sent me, and I live by the Father, so he that eateth me shall live by me, Joh. 6.57.

Secondly, Christ is the matter of our Life: As

Vid. Aug. de
Gen. ad lit. l. 4
c. 11. and lib. 5
c. 20.

Gomar. 10.3.
disp. 15. & Par-
ker de descente
111.3. Joh. 49.

meat

The Gain of Death.

5

Aug. Tract. 26
in Joan. Euseb.
cons. Mar. ccl.
cap. 12.

meat is the matter on which life feedeth, and by which it is preserved; so Christ is the spiritual Manna, the bread which came down from Heaven, of which they who eat shall live; Job. 6.51. The Sacrifices after they were offered for expiations were many times easers for the comfort and reviving of those that offered them. Christ therefore, who was our Passover having offered himself as a propitiation, to take away our sin by the Sacrifice of himself, was thereupon pleased to institute his Last Supper, and therein to set forth himself as that spiritual food whereby the life of Grace in his people is nourished and preserved.

Thirdly, Christ is the very form of spiritual life in a Believer, in which respect he is said to live in us, and to be formed and fashioned in us, as the childe is shaped in the womb of the Mother, Gal. 4.19. and this both as forma essentialis, the very soul that actuateth a believer, he is a quickening Spirit. If Christ be in you, the body is dead because of sin, but the Spirit is life because of righteousness, Rom. 8.10. and as forma exemplaris, the Idea, model and pattern of our life, for he hath given us an example that we should follow his steps, 1 Pet. 2.21.

Fourthly, Christ is the end and scope at which our whole life is to aim and to be directed, it must be wholly consecrated unto him, nothing in all our concernsments must be so dear unto us as Christ; whether we live we must live to him, or wether we dye we must dye to him, because for this end he both died and rose again, that he might be the Lord

Qui est vult
sibi & non tibi,
sibil esse incipi
in se omnia.
Bern. in contr.
Serm. 20.

The Gain of Death.

Lord both of the dead and of the living, Rom. 14.7.8.9. Therefore as by Bringing forth much fruit we do glorifie the Father, Joh. 15.8. so also do we thereby honour the Son, out of whose fulnes we receive grace for grace; for he that honoureth not the Son, honoureth not the Father, Joh.5.23. This seems here principally intended *To me to live is Christ*: My life, time, studies, imployments are wholly taken up in the things of Christ, that he may have honor and service by me. Wicked men live *to themselves*, to them to live is lust and vanity; they follow their own wills, they walk in the imagination of their own hearts; they rule themselves by no councel but their own carnal and corrupt wisdom, as it is saide of *Fero-boham*, that he set up a worship which he had devised of his own heart, 1Reg. 12.33. and the people professed to *Jeremy* that they would do whatsoever should go forth out of their own mouth, Jer.44.17. They direct all they do to themselves, looking after onely their own gain, ease, pleasure, credit, advantage; fasting, eating drinking to themselves, and assembling themselves for corn and wine, Zach.7.6. Hos. 7.14. They withdraw themselves from that subjection, and subordination wherein God hath placed them and do ineffect say as *Pharash*, *Who is the Lord that I should obey his voice!* Ex. 5.2. Now this is very strange folly, because our salvation and the glory of Christ are twist-ed together, as the coherence of the 19. and 20. verses of this Chapter doth demonstrate. When we neglect his glory, we forfeit our own salvation; and when

The Gain of Death.

7

when we seek our own salvation, he esteemeth him self glorified thereby. As when a great stone doth fall from an Arch, the little ones that were bound and knit in by it do fall for company; so when men do neglect the great end of living to the honor of Christ, they do greatly endanger all there own subordinate ends thereby.

What is it then for Christ to be our life, or for a man truly to say, *To me to live is Christ*; It is First, In our hearts to acknowledge him for our Lord, unto whom we owe our time, and strength, our feare, and honour, *Isa.8.11. Mal.1.6.* Secondly, in our lives to do every service with good will, and in singleness of heart as unto him, *Eph.6.5,6,7.* to do it by a warrant from his word, *I will bear what God the Lord will say, Ps.85.8. Proving what is the good and perfect, and acceptable will of God, Rom.12.2.* and what it is which Christ would have us to do, *Act.9.6.* To let him always before us, and to do every thing as in his presence, and with a desire to approve our hearts in well doing unto him, *Ps.16.8.* for as he behaved himself towards his Father, doing always those things that pleased him *Joh.8.25. 6.38.* so are we to behave our selves towards him, who as he hath made us the Sons of his Father by Adoption, *Joh.20.17.* so is he himself our Father by Regeneration, and calleth us in one respect his Brethren, and in another his Children *Heb.2.11,12.13.* To do every thing unto his glory as vessels fitted for our Masters use, and prepared unto every good worke, *2 Tim.2.21.* To value our life not chiefly for it self but

but for the service which therein we are to do unto our Lord : *I count not my life, saith the Apostle dear unto my self, so that I may finish my course with joy, and the Ministry which I have received of the Lord Jesus,* Act. 20. 2. And herein likewise we imitate his example, who in conformity to the command of his Father did himself lay down his own life for his sheep, and became obedient unto death, even the death of the cross, a servile and ignominious, a cursed death, Job. 10. 11, 15, 18. Phil. 2. 8. This it is for a man to say, *To me to live is Christ;* my thoughts, studies, aims, purposes, employments, do all fix and terminate upon him, how I may bring glory to his name, how I may promote his interests and Kingdom ; how I may live the rest of my time in the flesh, not unto mine own lusts, but unto his will, unto whom my soul and salvation was dearer than his own life, Since his blood was my price, his glory must be my business, For he therefore died for All, that they which live, should not henceforth live unto themselves, but unto him which died for them and rose again, 1 Pet. 4. 1, 2. 1 Cor. 6. 19, 20, 2 Cor. 5. 14, 15.

We see how Christ is life, Let us next enquire to whom he is so. To me saith the Apostle, *to live is Christ.* There is much of the life of Religion in Pronouns and Adverbs, in persons and the manner of doing things. To those whom the Father hath given him he is life, to those that believe he is precious, 1 Pet 2. 7. To others he is a stone of stumbling, and a rock of offence, and his Gospel a savor of death unto death, He is not at all in their thoughts or cares

Vid. Lips. de
Crucis cap. 12.
Casaub. in Ba-
ron. exercit. 16.
c. 77.

cares to please or glorifie him. They are not at a point, so he may have honour , whether it be by their life or death. But so they may have pleasure or profit , so their carnal dasires may be gratified, and their interests secured, let what will become of his name or honor. Therefore let us make sute the Pronoun here , *To me* , that I am one who am willing Christ should be magnified by me any way, whether by life or by death ; otherwise we cannot say , *To me to live is Christ* .

Thus far all runs very smoothly unto Christian eares. *To live is Christ*, he our Lord, therefore unto his service and honour must our whol life be consecrated and devoted. No difficulty in all this.

The next Proposition seemeth more strange and paradoxal, that to *Dye* should be *Gaine*. Many Philosophers have spoken many kinde and flattering words concerning *Death*; That it is the *end*, *solution*, *period*, *remedy* of all our cares, sorrows, labors, fears; a *Debt*, a *Tribute*, a *Sleep*; an *Habor*, or *Heaven*, *arest*, a *quiet Repose* after all our griefs and miseries: But none I think did ever go so far as to make it *Gaine*; and it may seem to be no other nor better gain, then that which the Apostle speaks of, *1 Thes. 27. 21. A gaine of losse*; for what kind of gaine, would one think can there be found in that, the very formal being and nature whereof doth consist in nothing but losse.

1. There is in it the *losse* of all a mans substance, His house knows him no more, Job. 7. 10. His Lands, his Place, his Tenants, Rents, Revenues

Arrian. Epit. L. 4. c. 10. Sene. Confol. Ad Mart. &c Polib. &c Ep. 24. 30. 66. M. Anton. L. 3. sect. 3. Plutarch. confol. ad Apollon.

The Gain of Death.

own him no longer. If there were a *Judgement* or *Law* given against a man, overthrowing his whole estate, stripping him of his house over his head, the money in his purse, the corn in his Barns, the Cattle in his fields, the cloaths on his back, leaving him as naked as the World at first found him, would any man call this gain? Death is just such a *Judgement*, leaveth a man no more land then his grave, no more cloathes then his shroud, no more house then his Coffin. No difference but this; in the one *Judgement* possibly a stranger, in the other a Son, or a Kinsman succeeds; but as to a mans self it is all one.

2. But when all these things are gone, haply friends may recruit a man again, as they did Job, Chap. 42. 11. We read of the incredible bounty of Princes and States to the people of Rhodes, after they had been sorely ruined by an earthquake, insomuch that their calamity proyed an advantage unto them. But in Death there is a loss of friends, as well as of Estate, Wife, Children, all part at the grave, and never meet till the Resurrection.

3. Though means and friends be all lost, yet if a man could keep possession of himself, it may be his head or his hand, his wit or his labour would repair his losses again. But Death is the losing of a man himself, no hand left to work, no head left to contrive; it tears a man asunder from himself, and sends his parts as far distant as either Heaven or Hell are from the Grave. Now after all these losses, of Estate, of Friends, of Wisdome, of strength,

Pulchriſt. I. 5.
Fruſtar ditiſ i.
ratiſ Juv.

The Gain of Death.

211

strength, of a mans very self, what possible room is there left for Gain, when he that should enjoy it is himself lost?

All this notwithstanding, God must be true, and every man a her. Death is Gain, and Gain we must finde in it before we leave it.

First, Let us take it at the worst view which a Beleever can have of it, as it is an *Enemy*, for so the Apostle calls it, 1 Cor. xv. 26. And so it was esteemed by Christ himself, who though in *love* to us, and in *obedience* to his father, he submitted unto it, yet testified this *natural desire* to have declined it, when with strange cryshe prayed ones and again, O my Father, if it be possible let this cup passe from me. You may not without shew of reason say, What *Gain* is to be expected from an *Enemy*? Many times Friends themselves, when it comes to the point of *gain*, to this question, Who will shew us any good, are shie, and draw in their friendship. *Laban*, thought *Jacobs* Father in law, grudged him the benefit of that bargain which himself had before most willingly consented unto; *Foab* was *Absolom's* friend, yet *Absolom* burnt up his corn.

Yet we may not deny but that a man may have gain by an *enemy* as poison unto some creatures affordeth nourishment, *Telephus* had his Impostume opened by the dart of an *enemy*, which was intended for his hurt. Those *Roses* they say are sweetest which grow near unto *Gartick*: the earnest of an *Enemy* make a good man the better. And therefore the wise Roman, when *Carthage*

Vid. Plutarch.
lib. de sapientia
orbis univer-
sitate.

The Gain of Death.

the Emulous City of *Rome* was destroyed, said truly, Now our affairs are in more danger and hazard then ever before. When *Saul*, *David's* Enemy, Eyed and persecuted him, this made him walk more circumspectly, pray more, trust in God more. He kept his mouthe ~~with a briale~~ while the wicked were before him, *Psal. 39. 1.* An hard knot in the wood drives a man to the use of his wedge. A malicious *Enemy*, that watcheth for our halting, will make us looke the better to our ways. And so death by the nearness thereof, and by the frequent meditation there upon, makes us more careful of our great *accoups*, more solicitous to make sure our peace with God, to weare our hearts from worldly and perishing comforts, to lay up a good foundation for the time to come, that we may obtain eternal life, to get a *City which hath foundations*, whose builder and maker is God.

But it may be said, all this *Gain* is from *Death* at a distance, while we are out of its possession. Is there any *Gain* from such an enemy while we are under his power? Yes, even here there may be gain; was not the fire an enemy to the three Children? were not the Lions enemies to *Daniel*? yet they were rebuked; *When a mans ways please the Lord, he maketh his enemies at peace with him*, *Prov. 14. 7.* *Laban* pursued *Jacob* in greate anger, *Jesus* meets him, as we may suppose, with hostile purposes; but the Lord by his powerful providence over-ruled their hearts, that they could not hurt him. *Saul*, *David's* Father-in-law, perse-

persecutes him; and Achish the King of Gath, from whence Goliath came, whom David had not long before slain, and who could not but for that reason be hated at that place, gives him entertainment : God can make Moab a covert for his outcasts, as he was unto the Father and Mother of David, Isa. 16. 4. 1 Sam. 22. 3,4. Though Death be an enemy, the Lord can weaken it, disarm it, pull out the sting of it, and make us at peace with it.

But you will say, All this is rather harm suspended, than gain obtained. Is there any more proper and genuine gain to be found in an Enemy, such an Enemy, having us under his power and possession? surely yes. We finde the Egyptians, bitter Enemies to Israel, furnishing them with Jewels of silver, Jewels of gold and Raiments, Exod. 3. 21, 22. Was not the Whale that swallowed Jonah an enemy, a very type of our enemy here, as our Saviour tells us, Matth. 12. 39, 40. Yet by it was Jonah carried safe to land, he regained life by that which devoured him; he had been drowned in the sea, if the fish had not found out the shore for him. Were not the waters of the Red Sea, and of Jordan enemies to those that should go into the midst of them: yet through these did Israel gain liberty out of bondage, victory over Pharaoh and his host, and possession of Canaan their promised Rest.

Take it in the ~~anidosis~~. Here men are absent from the Lord, 2 Cor. 5. 6. as Jonah is said to have fled from his presence, cast out into a Sea of cares,

The Gain of Death.

cares, troubles, feares and sorrows; *Death* as the *Whale* devours us, and lands us at a better shore, leads us from the thralldom of *Satan*, from the temptation and sufferings, and fiery Serpents which we meet with in the wilderness of this world, and brings into us our *Heavenly Rest*. So then even under the notion of an enemy here is gain from *death*. As a *Lamprey* is esteemed delicate meat when the *sting* of the back is taken out; as the waters of *Marah* were made sweet by the tree which was caste into it; so *death*, being by the cro's of *Christ* purged of venom and bittternels, is become useful and gainful unto us.

Secondly, Let us view *Death* on the better side; for it as a *pleased picture*, on the one side it looks like a grim and angry enemy, as destructive to nature; on the other side, it hath a more calm and friendly aspect, as reconciled unto us by *Christ*. It is as a *Servant* sent from a father to call his Son home; as a *Nurse* which taketh the *Child* in her arms to carry it to the mother; it is a *depository* entrusted with the custody of the body, and shall give an exact accompt thereof unto *Christ*. He by his holy body hath sanctified the grave, and made it a bed to sleep in. We find *Angels* at either end of *Christ's* grave, Joh.20.12. They keep the *Saints* not only in their ways, but in their graves. The *Faylor* who before did beat *Paul* and scourge him, and thrust him into the inner prison; being converted, treated him after another manner, washed his stripes, brought him into his house, and set meat before

before him, Act 16.33.34. Such a change there is in death; before the spirit of bondage represented it with a chain and scourge, it kept the soul down under the fear and dread of it. But now unto a believer by Christ, it is so far altered, that it is become part of his dowry and portion, numbered up by the Apostle amongst those good things which with Christ are graciously bestowed upon us, 1 Cor. 3.22.

We will consider the *Gain* we have by this Friend, first *privatively*, then *positively*.

Privatively. It removeth us from all other evil, and toilsome labours, which we were, by the curse pronounced against Adam, subject unto. It is a kinde of Canaan, a Rest, a Sabbath unto believers, write saith the Lord from heaven to this Apostle, *Blessed are they that dye in the Lord, for they rest from their labors, Rev. 14.13. they enter into peace, they rest in their beds, Isa. 57.2.*

1. They rest from the toilsome captivity and tyranny of sin, a burden under which they complaine as too heavy for them to bear; There is no rest in my bones because of my sins, mine iniquities are grown over mine head, as an heavy burden they are too heavy for me, Psal. 38.3,4,6,8. the Apostle calleth it a weight, and an encompassing sin, ὑπερβολαια, a fat and heavy body wholly indisposed for an athletick imployment. This body of lust being destroyed, they are made perfect, Heb. 12.23. As ivy which hath gotten its roots into all the joyns of a wall, can never be quite killed till the wall it self be demolished, so sin and corruption

Vid. Petri Fabri aganistic.
J. 2. c. 1.
Methodius &
pud Epiphan. baref. c. 4.

ruption being deeply seated in the whole nature of man, is never quite slain and subdued till the whole frame be taken down and dissolved.

Greg. Tho's. Syntagma juris, lib. 31. cap. 20. Bestias Asiatica pressura. Terribilis de resurrect. carnis, cap. 48.

2. They rest from the *buffets* and temptations of *Satan*; it was a sore combat for the Apostle to fight with *Beasts at Ephesus*, whether they were truly or Metaphorically such, beastly men, *1 Cor. 15. 32.* but his combate was nothing to the messenger of *Satan*, to the roarings of that *Lion*, how rampant and outragious he will be against the servants of God, when the Lord is pleased to lengthen his chain, and to give him liberty; what dismal fears, what hellish impressions, what fiery darts, what black and horrid suggestions he will amaze the souls of poor sinners withal, the examples and experiences of many of Gods afflicted people can abundantly testify, in so much that their soul changeth strangling, as *Job* speaks, *Job 7. 15.* Now being by death translated into *Abra'm bosom*, they are far removed out of Satans reach, he was thrown down from heaven, and can never shoot up any fiery darts, or come near any of Gods servants there to affright or annoy them.

3. They rest from the cares, sorrows, snares, toilles, temptations of the world: the examples of sinners do not endanger them, the sight of their filthy conversation doth no longer afflict them, the fear of their cruelties and persecutions doth no more trouble them; there the wicked cease from troubling, and there the weary be at rest; there the prisone's rest together, the bear not the voice of the oppressor, *Job. 3. 17. 18.*

4. They

4. They rest from the difficulties of duty it self those hard conflicts which the heart hath against corruption to keep it self close unto God; for though the spirit be willing, yet the flesh is weak, March. 26. 41. and though so will be present with us, yet how to perform the thing that is good we finde not, Rom. 7. 18, 19. 21.

Lastly. As they are delivered from these past evils, as brands snatched out of the burning, so are they likewise taken away from evils to come, as Lot was from the destruction of Sodom, when the Angel by a merciful violence laid hold on him and brought him forth, Gen. 19. 16. Isa. 57.

I.

Secondly, Positively, this gain by death appears in the many real good things which we receive with it and by it,

I. It brings us home to our Country and inheritance; herein this life Gods servants are pilgrims, Strangers, Sojourners, amongst enemies, such as neither know nor value them; we are called out of the world, and separated from it, not numbered among the Nations, living by different and contrary Laws; and hence it is that the world hateth us, 1 Pet. 2. 11. Job. 15. 19. Numb. 23. 9. 1 Job. 3. 1. Hence the Body is called a Tabernacle, 2 Cor. 5. 1. 2 Pet. 1. 13, 14. in allusion to the Tabernacles wherein the Patriarchs sojourned as strangers, Heb. 11. 9. unto which pilgrimage, and unfixed condition, the Apostle there opposeth a City which hath foundations, vers. 10. a sure house, an abiding Kingdom, which cannot be shaken, Heb. 12. 28.

D

Here

Digest. de verborum significatis
l. 239. foll. 2.
M. ANTON. l. 2.
foll. 17.
Termini de refer.
c. 41. Dissiden.
Sic. l. 1.
M. ANTON. l. 3.
fol. 11.

The Gain of Death.

Here indeed we are said to be in Christ, and Christ in us, Gal. 2. 20. Ephes. 3. 17. but there we shall be ~~with~~ Christ and in his presence, which the Apostle tells us is best of all, much better than our best condition here, Phil. 1. 23. 1 Thess. 4. 17. 2 Cor. 5. 8. Here we are in the same family indeed (for the Church in heaven, and the Church on earth is but one family Ephes. 3. 15.) but we are yet but in the lower rooms of the family, in the work house; death leads us to the upper chamber, to the Banqueting-house, to better company, where we shall see, and know love, and possess Christ perfectly, and herein is the answer of Christ's prayer Job. 17. 24. Father, I will, that they also whom thou hast given me, be with me, where I am, that they may behold that my glory.

2. It estates us in life; takes away one life to carry us to another and a better. That life which we live, is mortal and perishing; that which we go unto is durable and abounding, Job 10. 10. The ~~unprofitable~~ manna which Israel gathered for their daily use, did presently corrupt, and breed worms, Exod. 16. 10. But that which was laid up before the Lord, the ~~hidden~~ manna in the Tabernacle, did keep without putrefaction, ver. 33. So ~~our~~ life, which we have here in the wilderness of this world, doth presently vanish and corrupt, but our life which is kept in the Tabernacle, our life which is hid with Christ in God, Col. 3. 4. that never runs in death. Natural life is like the river Jordan, empties it self unto the Dead Sea; but spiritual life

The Gain of Death.

19

life is like the waters of the *Sanctuary*, which being shallow at the first grow deeper and deeper to a River which cannot be passed thorow; water continually springing and running forward into everlasting life, *Ezek. 47. 4, 5. Job. 4. 14. 7. 38.*

Hac brevis est illa perennis aqua,

3. It makes us perfect in our spiritual part: *The spirits of just men made perfect, Heb. 12. 23.* it gives us our white and triumphal robe, *Rev. 6. 11. 7. 14.* It fits us to be presented unto God without spot or wrinkle, *Ephes. 5. 27.* the bodies of the Saints when they were dead were washed, *Act. 9. 37.* both as a pledge of the resurrection and also as an *Emblem* and testimony of that cleanliness and purity, wherin death did deliver their souls up unto God.

4. It keeps our reliks and remainders safe for a glorious *resurrection*, will give a faithful and a just account of all that it hath received, and will restore in honour, what is received in dishonour, *1 Cor. 15. 42, 43.* It will say to us as the keeper of the Prison to *Paul*, *Act. 16. 36.* *The Lord hath sent to let you go, now therefore depart, and go in peace.*

We see the Paradox cleared, the difficulty removed; the gaine demonstrated; onely we must remember it is not gain to all, it is *not to all,* *not to sinners.* To Believers as such, and therefore onely to them. To wicked impenitent sinners that die in their sins, death is a *King of terrors,* *Job. 18. 14.* A Jaylor, a tormentor, with his keys, his shackles, his hot iron, his halter, his ax, his gib-

VII simb. An-
sig. convit. 1. 2.
c. 26.

The Gain of Death.

bet. He is still a stinging and a fiery serpent, a trap-door unto hell. Death is never our gain, but where Christ is our life; he to whom to live, is *lust*; and not Christ; to die is *loss* and not gain.

Vid. August. in
Psal. 4.6.

And now since Gain is one of the Diana's of the world, every one will say, *who will shew us any good?* Psal. 4.6. Our wisdom must be to distinguish true gain from counterfeit, to make godliness our gain, 1 Tim. 6.6. for then death will be our Gain too. There is some Gain like Manna in the house perishing Gain, exposed to moth and rust, Matth. 6.19. Gain proper to one place or County, like some farthing-tokens, which are currant in one Town or Shop, and signify nothing in another: Such is worldly wealth current here, but is not returnable or transportable, into another world, when a man dieth he carrieth nothing away, his glory shall not descend after him, Ps. 49.17. But there are durable riches, Prov. 8.18. A treasure of good works which will follow a man into another world, Rev. 14.13. this is the gain we should look after, to lay up a foundation in store against the time to come, that we may lay hold on eternal life, 1 Tim. 6.19.

*Eγω διε α-
στην επι την ζευ-
σιν οθ' ιανον.
και αρχηγον α-
μαξαν ωχειν
ιανον, &c. De
Mino Phainix.
Calophon. apud
Asbenianum. l.12*

Now sith Death is gain, let us consider whether, and in what manner this Gain may be desired. In answer whereunto we say, 1. That death is considerable, two ways, One way as it affecteth nature, the other as it relateth to a supernatural end. In the former respect as an evil, Nature abhors it, and shrinks from it, and had much rather be

The Gain of Death.

31

be clothed upon, that mortality might be swallowed up of life. But as an unavoidable medium to a better condition, so it may be desired; as sick and better physic is desirable, not *per se*, but in order unto health; and dangerous chargable voyages by Sea, are not in themselves beneficial at all, but only as they are necessary to make rich returns from remote Countries, *Mercatura est amittere ut luceris*. It is good husbandry to sell all for an invaluable pearl.

2. Death is not to be desired out of fretfulness, passion, weariness of life, impatience of sufferings, as *Job* and *Jonah* desired it, *Job. 3. 20-23. Jon. 4. 3.* and in great anguish men are apt to do, *Jer. 8. 3.* but in faith, and an humble submission to the will of God, out of a weariness of the body of sin, and pilgrimage in the valley of tears, suspiring after the presence of Christ and consummation of holiness, thus it may be desired. So *Jacob* waited for the salvation of God, *Gen. 49. 18.* So *Simeon* desired to depart in peace, *Luk. 2. 29, 30.* and so our Apostle here, *I desire to depart, and to be with Christ, which is far better*, *Phil. 1. 23.*

3. We may not for all this use any compendious way to be partakers of this gain, we may not neglect our body, nor shipwrack our health, nor do any thing to hasten death because we shall gain by it. *He that maketh haste even this way to be rich, shall not be innocent*, *Prov. 28. 20.* When men grew weary of the long and tedious compass in their Voyages to the East Indies, &c would needs try a more compendious way by the North-west passage, it ever proved un-

The Gain of Death.

successful ; our times are in Gods hands, as the Psalmist speaks, *Psal. 31.15* and therefore to his holy providence we must leave them. We have work to do, and therefore must not be so greedy of our Sabbath day, our rest, as not to be willing and contented with our working day, our labour. A composed frame of heart , like the Apostle here, an holy indifference of soul, either to stay and work, or to go and rest, is the best temper of all;

I conclude all with but naming the last Proposition from the other reading, *Christ in life, in death is gain unto believers.* If the Apostle live, he shall serve Christ; if he dye, he shall enjoy him; if he live, he shall glorifie him by his ministry, if he dye, he shall glorifie him by his martyrdom. When Christ is ours, every condition, life or death, prosperity or adversity is gainful to us. It is hard to say whether it be better for a wicked man to live or dye , being in both equally miserable ; if he live, he encræseth his sin, if he die, he entweth upon his sorrow. But unto a godly man either condition is comfortable and blessed ; his life is fruitful, his death is peaceable ; the grace of Christ is manifested in his life, and the glory of Christ is manifested in his death. Let us be careful to secure the Pronoun here, *qui*, *To Me*, that we be such as Paul was, who rejoice in that Christ is preached, though we should suffer by the means, who are not ashamed of the afflictions of the Gospel, but are willing that Christ may be magnified in our body, whether by life or by death, and then we may boldly conclude as our Apostle doth, whether I live or

or whether I die, Christ will in both conditions
be advantage unto me.

Concerning this worthy Gentleman, who with
one spring of his soul gave so sudden a leap
from Earth to Heaven, I confess I have been so
surprised with sorrow, that I thought it hardly
possible for me to undertake this service; but that
I must have covered over my affections, and his Elo-
gies, as the Painters did Agamemnon's grief for
Iphigenia, with a veil of silence.

He was a copious subject, a man, one of a
thousand as *Elihu* speaks, which may ever we take
the view of him, we shall finde him to be as a
mysteries character is of his honest man, "Ampere
major", a four-square man, that had in every
capacity a Basis of honesty and integrity to fix upon.

How tender and dear an Husband, how loving
and careful a Father, how wise and prudent a Dis-
penser of his domestical affairs, your eyes and their
frowns can abundantly testifie.

Towards others abroad, I do not know a man
fuller of love and faithfulness, more ready, more
active to lay out himself upon the good and inter-
est of his friend. There are some drugs very
wholsome, but very bitter; good in the operation
but unkind in the palate; and some friends are such,
real in their love, but morose in their expressions
of it that a man is almost afraid of their very
kindnesses, but this our dear freind was full of
sweetness.

sweetness as of fidelity. His love was not like a Pill, that must be wrapped in something else before a man can swallow it, but the candor and sereness of his disposition made his love as amiable as it was useful unto his friends; so that he well deserved the character given to one of the Roman Emperors, *Neminem unquam dimisit tristem.* He was indeed in his disposition made up of love and sweetnes, of a balsom nature, all for healing and helpfulnes.

He was not a friend in pretence and complement, that can bow handsomly, and promise emphatically, and speake plausibly, and forget all; but he was serious and cordial in his affection. Some mens love is like some plants in the water, which have broad leaves on the surface of the water, but scarce any root at all, like Lemons cold within and hot without, full expressions, empty intentions, speak loud and do little, Like Drums and Trumpets, and Ensigns in a battel, which make a noise and a shew, but act nothing: But this our deare Brother was an active friend, his reality exceeded his expressions: His words were the window of his heart truly as Aristotle calls them, *αὐθεόκα μανηγάτοι*, the notifiers of his affection.

And his fidelity to his friend was ever seconded with wisdom; as our Saviour saith of John the Baptist, he was a burning and a shining Lamp, we may say in this case of him, he had not onely an ardent but a prudent love, was not onely affecionate to intend good, but able to counsele and contrive

trive it. Some friends are like a vine, fruitfull but weake; their love is sweet, but their strength small, he as able by his wisdom to advise, as ready by his love to help and tender.

Nor was this disposition of his narrow and contrasted towards a few, but it was diffusive. The mildness and moderation of his soul, made him willing to do good to all, and so far as wold consist with integrity, to preserve every man from peril. Some mens love is like some flowers, which open only towards the Sun, which come out only in the hottest seasons, like the Load-stone that points only one way, and bend only towards them that do not need it: But his love would grow in the shade as well as in the Sun, and though it were specially directed to those of the household of faith, yet he had learned of the Apostle to do good to all men, and to speak evill of none.

But it is not enough for a man to do good to others, though he could to all if he remaine an enemy to himself. Like shell fishes which breed pearls for others to wear, but are sick of them themselves; like a Mercury Statue, which shewes the way to others, but stands still it self, like a whetstone which sharpeneth the knife, but is blunt it self. If thou be wise, saith Solomon, be wise for thy self. Many men are like Plutarchs Lamia, which had eyes for abroad, but were blinde at home, like Bees that gather good honey, but are smothered themselves: but our dear Brother had an eye inward, was wise to the interests of his own soul. Like the Cynamon tree, which lets not out all its sap into leaves and

The Gain of Death.

fruit which will fall off, but keeps the principal of its fragrance for the bark which stays on, like a tree planted by the water side, which though it let out much sap to the remoter boughs, yet is especially careful of the root, that that be not left dry. And in truth, what profit would it be to a man, if he could help and heal all the sick men of the world, and be incurably sick himself? If he could get all the men on the earth, all the Angels in heaven to be his friends and have still God for his enemy? If he could save others, and then lose his own soul? to be like the ship, Act.27. broken to pieces it self, though it helped others, to the shore? Like those that built the Ark for Noah, and were drowned themselves. Herein therefore shewed himself truly a wise man, that he took care of his own soul: Some men are like Achitaphel, very careful to set their houses in order, but then cast away their souls: But our dear Brother though he had by the variety of his imployments, the cares of Martha upon him, was yet specially mindful of *Utrumque necessarium*, the care of his own salvation.

And he did not take up his Religion with the times, that he might *magis uti Deo quam fructus*, make gaine godliness; as the Samaritans who would be Jews when the Jews prospered, and enemies to them when they suffered; but he was, as is said of *Missionis*, Act.21.16. an old Disciple, a Professor of Religion in the worst times, when piety was nick-named preciseness, and he that departed from evil made himself a prey, Isa.59.15. *Temporibusque mali ansus esse bonum*, did dare

to

The Gain of Death.

27

to be good in bad times. Religion sometimes is like oil, gets highest, and the faces and amures are at the bottom, when the horn of the righteous is exalted, *Psal. 75.10.* Sometimes it is like gold in the Mine, lies deep and depressed, like the sap of a tree in winter, fain to shrink under ground. There are many *Sun-glow Christians*, will be religious in the sun-shine, our dear Brother was a *winter Christian*, kept his religion in the storm : and as then he was, so he continued a steady Christian, a ship well balanced with sound knowledge, and rooted sincerity, and love of the truth; not carried about with every wind of doctrine. It is said of Christ he is *yester-day and to day the same*, *Heb. 13. 8.* Christians should therein imitate him, and having tried all things, hold fast the good, and with purpose of heart cleave to God.

God hath beautified several of his servants with several Graces ; we read of *Jobs* patience, *Moses* his meekness, *Abram's* faith, *Maries* love, *David's* devotion, *Solomons* wisdom, *Apollo* his eloquence ; our dear Brother was eminent in many like wise, in meekness and mildness of soul, he was a man of *an amiable and calme temper*, yet sweetly quickned with zeale for Gods glory. He was a great lover of *an able Minister*, and of the *Ordinances* of Christ so dispenced, an eminent grace in these times, when poor Ministers and *ordinances* (it is well they go together, they are good company) suffer together from many whom we cannot wonder at for being so much enemies to others, who are so little friends to their own souls ; he that under-

The Gain of Death.

values his own life, may easily despise another mans. But by the way, it were well if the despisers of Ordinances would consider that little children who play the wantons with their meat, are likely not long after to know what difference there is between a smarting rod, and a wholsome dinner. We may have Ordinances taken away from us too soon, let not us take them away from our selves.

We have viewed him in his private capacity as a Christian; if we consider him in his publick as a Magistrate, we shall finde how great a los the Town and Country had of him in this regard, as his friends and the Church of God in the other. Some men are like Vines, very good for fruit, but you cannot make a beame or a pin of them to hang any vessells thereon, Ezek. 15. 3. to such things Magistrates are compared, Isa. 22. 23, 24. But our Brother was like the Walnut tree, good both for fruit, and for timber.

His fitness for Magistracy appeared in this, that being not an aged man, he was twice called to the Majority of this town, and once to serve for the same more publickly. Tully detided Heraclides Temnites that he lived to old age, and never attainted those honors in his Country which others usually did arrive at; it could not be said so of him, he was of so dexterous a spirit that one may say of him as Livy did of Cato, *Natum ad id annum diceres quod-
unque ageret.*

And this is the more considerable, in that he was not originally brought up to services of a publick nature. It is noted for the honor of Alphenius Varus

The Gain of Demb.^R

29

that having been bred in a shop, and a private trade, he proved so learned and eminent a Lawyer, that he wrote *colestanca iuris*, some of which he entered into the pandect, and was afterwards Consil of the City. And we read in humane stories of *A- gathocles*, *Justinus*, *Frimishaw*, *Pincetus*, and others, who by their wisdom and abilities were raised from Trades and Farms to great Govern- ments.

Our deare Brothers *publick imployments* were not the fruits of his own ambition, but of the free love of other men, who for his wisdom, fidelity, and fitness called him thereunto. And truly, a very fit man he was for them; an able man, fearing God, loving truth, hating covetousnes, Exodus 18, 21. He had a *publick spirit* very ready to en- tertain and promote every thing which tended to the general good.

Some men are like the *Prophets Vine*, Hos. 10, 1. bring fruit only to themselves and are empty to all the world besides. But he was one who could deny himself, and his private interest, to serve the publick, as *natural bodies* will forsake their own proper motions to prevent a *publick breach* upon the universit. Pompey being disswaded from an ex- pedition hazardous to himself, but useful to the publick, returned this answer to his friends. *Necesse est ut eam, non ut vivam* qult is necessary for me to go, it is not necessary for me to live. And truly besides his *Wisdom*, *Zeal for God*, *Dexterity* to set forward good works, he had one excellent *Character* for Magistracy, he was a man of a milde

and

The Gain of Death.

and weak spirit. I call this an excellent temper for Magistracy. If it were not so, the Lord would not have chosen Moses, the meekest man on earth, Numb. 12. 3. nor David who was as a weaned childe, to be the Ruler of Israel, Psal. 131. 1, 2. Magistrates will meet with many things to provoke passion, difficulties in business, multitudes of employment, crosses and mutinous distempers in ill-disposed people, prophanations and dishonors done to the name of God (which exceedingly stirred Moses himself, Exod. 32. 18.) therefore they had need have mild and composed spirits; patience is the effect of power, Numb. 14. 17, 18.

This he lived in his private capacity, a dear Husband, a tender Father, a faithful friend, a sincere Christian: Thus he lived in his publick capacity a wise, zealous, self denying, publick hearted, meek-spirited Magistrate.

And now as he said, *sparet imperatorem stan-tem morte*. And another, *Episcopum concionantem*, that it was honourable for a Commander to die in his *Arms*, and a Bishop in his *Pulpit*: So the Lord ordered the death of our dear Brother with this circumstance of honor in it, that he died a Magistrate in his office; Aaron was stripped of his Sacerdotal Ornaments on the mount, where he was called to die, Num. 20. 25, 26. And this our Brother did put off his *Robe* to put on his *Shroud*; his Magistracy yielded to his mortality.

His death was sudden in itself, so was old Elies, a good man; but it is not sudden to a Believer, whose holy life fits him for it, for sanctity is a better

ter preparation unto death then sickness. It is all one if a man come to heaven, whether it be by a Journey or by Rapture, as Paul was caught up thither, 2 Cor. 12:3,4.

Well, he is with Christ, which is best of all; though we be without him; the care of his friends must be by moderation of sorrow to testify their assured hope of his happiness. And the care of the Town must be to testify their love unto him, with chusing a wise, holy, faithful, zealous man to succeed him, who may carry on those good works, which he had the happiness to begin, but not to finish by reason of a greater happiness.

We leave him with our Apostles Motto upon him, *To him to Live was Christ, and therefore to Dye was Gain.*

FINIS.

ella se sed ei dicitur. Quia dicitur in eo dicitur
dicitur in eo. Tunc est modicum sed eis dicitur
tunc omnia et verba. In agnitione ut ad finem
ad finem et ad finem. Evidenter enim est
ad finem et ad finem. Evidenter enim est
ad finem et ad finem. In agnitione ut ad finem
ad finem et ad finem. In agnitione ut ad finem
ad finem et ad finem.

.21417

Sions Praises. Opened in a **S E R M O N**

PREACHED
Before the Right Honourable the
Lord Mayor, Aldermen and Common-
Council of **LONDON**:

On the Day of
Solemn Thanksgiving
UNTO GOD
For his long and gracious Preservati-
on of that great City, from Pestilence,
Fire, and other Dangers.

By EDWARD REYNOLDS. D. D.

LONDON,
Printed by *Tho Newcomb* for *George Thomason*,
and are to be sold at his Shop at the Rose and Crown
in Pauls Church yard, 1657.

2100
1400

1400

1400

1400

1400

1400

1400

1400

1400

1400

1400

1400

1400

1400

1400

To the Right Honourable
Sir Robert Titchbourne, Knight,
Lord Mayor of L O N D O N ,
The Aldermen and Common-
Council of that great and famous
C I T Y .

Right Honorable,



Nstead of a Dedication,
I must make an Apolo-
gy, that this short Ser-
mon hath been so long
in the second birth of it
from the Press; for be-
sides my varions diversions, & indispo-
sedness, by reason of infirmities, to spend
much time together, in revising, tran-
scribing, and maturing short notes for a
publick view; I had at the same time an-
other service of the like nature upon
me, which having been before begun, I
could not, till finished, conveniently at-
tend this. It pleaseth the Lord still so to
continue those mercies to this City, for
the

the thankful recounting whereof, he put it into your hearts to appoint this service, that as the Duty was very seasonable when it was performed; so I hope the publication (though too long after) may not be altogether improper, to mind us all of the Lords great goodness, in continuing those comforts unto us, and of our duty, daily to resume and revive the memory of them. If this weak endeavor of mine to quicken you and my self unto that great work of praising God, be through his blessing, of any use to engage your hearts there unto, and to provoke you unto any of those expedients, which you were in this Sermon minded of, I shall have abundant cause of glorifying God for so great a fruit of so small a service, and for your professed subjection unto the Gospel of Christ Which is the earnest desire of

Your Honors

Most humble Servant in the work
of the Gospel.

E D: REYNOLDS.

Sions Praises.

PSALM 147. 13, 14, 15.

Praise the Lord, O Jerusalem : praise thy God, O Zion. For he hath strengthened the bars of thy gates : he hath blessed thy children within thee. He maketh peace in thy borders : and filleth thee with the finest of the wheat. He sendeth forth his commandment upon earth : his word runneth very swiftly.

O D i. All-sufficient unto himself, and standeth not in need of any of his creatures, to add any excellency unto him, any more then the Sun doth of the light of a candle. That which is wholly of him, can contribute nothing at all unto him. He hath all perfection Infinitely ; all the perfections of the

A

Creatures

Psal. 16. 2.
Psal. 50. 12.
Job 22. 2.
R. m. 11. 35.

Creatures (without the finite bounds and limits wherin they injoy them.) *Eminently*, in himself. Our goodness extendeth not unto him. If he be hungry he will not tell us; for the world is his and the fulness thereof; can a man be profitable unto God, as he that is wise is profitable to himself? Who hath first given to him, and it shall be recompensed to him again?

Yet though the Lord be thus wholly *self sufficient*, and do not receive any thing from the creatures, yet he is pleased graciously to communicate himself unto them in several prints and degrees of goodness, as the Sun sheddieth light upon those bodies, from whence it receiveth no retribution at all.

Deut. 4. 7.
Isa 43. 21.
¹ Pet. 2. 9.

But of all Creatures he hath chosen his *Church* to be *nearest* unto him, and to participate most of him; that is, a society of men which he hath formed for himself to be a *chosen Generation*, a *royal Priesthood*, an *holy Nation*, a *peculiar People*. As the *Sun* manifesteth its light unto us in the *Moon*, more then in any other of the *Stars*; so the Lord, his Goodnes and Wisdom in the *Church* more then in any other Creatures.

And now, as the *Moon* receiving light from the *Sun* doth not swallow it up, and bury it, but reflecteth it, and as it were, reposeth and publisheth it broad unto the world. So the Lord having shewed mercies unto the *Church*, requireth that they be not buried in oblivion, but that the glory and praise of them be acknowledged unto him. Great Luminaries have certain *Beams*, as

pipes.

pipes and channels, through which their light is derived, and diffused upon others. *Thanksgiving is the Beam of an enlightened soul, whereby it maketh report of those mercies, which from the Father of light hath been shed abroad upon it.* Every thing naturally returns to its original. *All Rivers run into the Sea, unto the place from whence they come, thither they return to go,* Eccles. 1. 7. A straight line drawn into length, the further it goes is still the weaker; but in a circle, returning to its first point and original, it recovers strength; so the Creature, the farther it goes from God, is still the weaker, till it return back unto him again. And the best way of returning unto him is by praising of him, for praises are the language of Heaven, where it is that men are perfectly taken home to God.

Yet, as we said, nothing is hereby added unto him, but onely his own glory acknowledged and adored by the Church, as when the Sun shines on a Diamond, the lustre thereof is not increased but reported. And as we esteem those stones most precious, which do most exquisitely admit and reflect the splendor of that light which shines upon them; so they are the Lords best Jewels (as he calleth them, Mat. 3. 17.) which can most notably set forth the glory of his name, as he who can with greatest eloquence commend the vertues of an excellent person, is the best Orator, though his Oration doth not put excellency into the person, but onely represent and set it forth unto others.

Sions Praiser.

Not therefore for any advantage or accession unto himself (who cannot be a gainer by his creatures) but onely for our benefit and comfort, is the Lord pleased to require *praises* of his people, as the window admitteth the light of the Sun, not for the benefit of the Sun, but of the house into which it shineth.

And as God requires this duty at all times of his people, so most then, when he doth greatest things for them, and this was the condition of the Church at this time, which Interpreters refer to the State thereof after its return out of Babylon, and therefore in the Syriack and Greek versions, we finde the names of the Prophets *Haggai* and *Zacharie* prefixed, as leading to the times whereunto the mercies here mentioned did relate.

The whole Psalm is an invitation unto *praising* of *God*. Arguments therunto are drawn

First, From Gods general goodness to the world, ver. 4, 8, 9, 16, 17, 18.

Secondly, From his special Mercy to his Church. 1. In restoring it out of a sad and broken condition, ver. 2, 3. 2. In confirming it in an happy and prosperous estate, both temporal, in regard of strength, peace, and plenty, ver. 32, 33, 34, and spiritual, in regard of his Word, Statutes and Judgments made known unto them, ver. 19, 20. Lastly, These mercies are all commended by the manner of bestowing them, powerfully and swiftly. He doth it by a word of command, and by a word of speed, *He sendeth forth his commandments upon*

on Earth, his word runneth very swiftly.

The former part of this happy clause together with the manner of bestowing it, is in these words, from which we must by no means exclude the consideration of the latter. And what can be wanting to a Nation which is strengthened with walls, blessed with multitudes, hath peace in the border, plenty in the field, and which is all in all, God in the Sanctuary, God the bar of the gate, the Father of the Children, the Crown of the peace, the Staff of the plenty, a gate restored, a City blessed, a border quieted, a field crowned, a sanctuary beautified with the oracles of God, what can be wanting to such a people, but a mouth filled, an heart enlarged, a spirit exalted in the praises of the Lord? *Praise the Lord, O Jerusalem, praise thy God, O Zion, &c.*

In the words we have three General Parts.

1. A Duty required, and that with an ingemination, *praise, praise,*
2. The Subject of whom required, *Jerusalem, Zion.*
3. Arguments enforcing it, drawn from consideration, 1. Of Gods Relation unto them, as *The Lord*, that had authority over them, as *By God*, that was in covenant with them. 2. Of the Benefits wrought for them, wherein is considerable, 1. The substance of them, ver. 13, 14. 2. The manner how performed, by a powerful and a speedy efficacy, v. 15.

In the substance of the Sentences, we have great Climax and gradation of mercy. In no wise

First, *Jerusalem* and *Sion*, which erewhile lay ruinous and desolate, have now walls, and those walls gates, and those gates bars, and those bars strengthened and made fast by the hand of God; By all which we understand both the material walls and gates newly built by *Nehemiah*, though the opposition of *Samballat* and *Tobiah*. *Actem.* 2.8.9. 6.1. 7.1. and also the policy and government, which is said to be administered in the gates, *Deut. 28.19.* *Amos 5.15.* for the strength, the walls, the gates of a Kingdom stands in the righteous administration of judgment, whereby the throne is established, *Prov. 16.12.*

Secondly, Not only strength in the walls, but blessing in the City within them, namely, multitudes of Inhabitants, according to that promise, *I will sow the house of Israel and of Judah with the seed of man, and with the seed of beasts,* *Jer. 31.27.* There shall yet old men and old women dwell in the streets of *Jerusalem*, and every man with his staff in his hand for very age. And the breezes of the City shall be full of Boys and Girls playing in the streets thereof, *Zach. 8.4.5.* The safety, tranquillity, and peace should be so great, as that it should extend to all sorts of men, even those who were most subject to fear and danger, old men, old women, Boys and Girls.

Thirdly, Because potent enemies might break the strongest gates, though they were of brass and iron, as the Lord promiseth *Cyrus*, *Is. 45.1.2.* and

and being broken in, might easily diminish the malititudes there, till they be left as a tree bereft of branches on the top of a mountain, till a man be more precious than the golden wedge of Ophir, Isa. 13. 12. 24. 6. 30. 17. there is further added, Peace in the borders, violence shall no more be heard in thy Land, Isa. 60. 18.

Fourthly, Because Famine may do as much harm within, as an enemy in the borders; the sword without may make them eat their children within, Deut. 28. 53--55. therefore plen-
ty is joyned unto peace, he filleth thee with the
finest of the wheat, the vine shall give her fruit,
and the ground shall give her increase, and the
heaven shall give her dew, and the remnant of
this people shall possess all these things, Zech.
8. 12.

Fifthly, Because these inferior blessings without God, can neither defend nor comfort a people, therefore he is pleased to give himself unto them, to be their portion, he is *The God of Zion*; he is pleased to own it as his own, *The portion of Jacob*, Jer. 10. 16.

Lastly, Least they should be discouraged by any present difficulties, which might seem to ren-
der these mercies very improbable unto them, he
strengtheneth their faith by this assurance, that he
can with a word of his mouth give being to every
one of these promises, and can send forth his
commandment as a winged executioner of his will,
He sendeth forth his commandment on earth, his
word runneth very swiftly.

The main Doctrine of the Text, and work of the day, is the Tribute of Praise which we owe unto God for these great mercies. It is the glory due unto his name, Psal. 96. 8. for according to his name, so is his praise, Psal. 48. 10.

And it is due to him in the Text upon a double Title.

1. As he is the Lord, for his absolute greatness in himself.

2. As he is Thy God, for his relative goodness to his Church and People.

In the first respect it implies an adoring of his excellencies; praise him for his excellent greatness, Psal. 150. 2. an extolling of his great name, an acknowledging of his absolute sovereignty over us, and surpassing dignity above us, and accordingly abasing our selves in his presence. I have heard of thee by the hearing of the ear, but now mine eye feeth thee, therefore I abhor my self, Job 42. 5. Woe is me, I am undone, for I am a man of unclean lips, and I dwelt amongst a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts, Isa. 6. 5. This is that which our Saviour maketh the principal, and first petition in prayer, Sanctified be thy Name; that is, be thou thy self, in all the ways whereby thou makest thy self known, glorified by us. To sanctify, is to separate and single out unto some peculiar and appropriated honor. So Israel is said to be a people holy to the Lord, separated as a peculiar people from all others, to know and to serve him. Ye shall be holy, I have severed you from

from other people, that ye should be mine, Lev. 20.
This people have I formed for my self, they shall
shall shew forth my praise, Isa. 43. 21. καὶ οὐκ εἰ
κοντὸν ἀπέστρεψαν τοις οὐρανοῖς τὸν πόνον τοῦτον
are opposed to one another, that which is
common is unclean; that which is holy is sepa-
rated and reserved unto special use, Act. 10.
14, 15.

To sanctifie then the Lord, and to make him
our fear (as he is called the fear of Isaac, Gen.
31. 42.) is to acknowledge his infinite, peerless
surpassing, and u parallel'd excellencies and pre-
eminence, and to serve him with a peculiar and
incommunicated worship, to exalt his glorious
name above all blessing, and above all praise,
as being Lord Alone, Nhem. 9. 5, 6. as being God
above All, 1 Chron. 29. 11. Higher then the
highest, Eccles. 5. 8. there being none holy besides
him, 1 Sam. 2. 2. He is God alone; among the
gods there is none like him, Psal. 68. 8, 10. He is
exalted far above all gods, Psal. 97. 9. Who is a
God like unto our God? Mic. 7. 18. Exod. 15. 11.
Who shall not fear thee, O Lord, and glorifie thy
name, for thou only art holy, Rev. 15. 4.

In the next respect it implies, 2. A Rejoycing
in him as our only Good. Rejoyce in the Lord, O
ye righteous, for praise is comely for the upright:
Psal. 33. 1. So the Prophet concludeth his Try-
umphal song, Although the Fig-tree shall not
blossom, neither shall fruit be in the Vines, the
labour of the Olive shall fail, and the fields shall
yield no meat, the flock shall be cut off from the
fold, and there shall be no herd in the stalls; yet

Sions Praises.

I will rejoice in the Lord, I will joy in the God of my salvation, Hab. 3.17,18.

2. A preferring him in our estimation infinitely above All, as our sovereign and principal end, living, dying, thinking, speaking, working, walking so as that he may be glorified in us and by us, Rom. 14.7,8.

3. An acknowledging unto him his free and rich grace, in all those manifold mercies, and precious promises, wherewith he hath blessed us in his beloved, who are less then the least of all the goodness and truth which he hath shewed unto us. For it is of the Lords mercies alone that we are not consumed. An humble sense of our own misdeservings, and utter unworthiness is essential unto this duty of praising God. The Pharisees thanksgiving had a contradiction in it, God I thank thee, that I am not as other men, or as this Publican: Pride and praise are inconsistent; whosoever arrogates to himself, derogates from God; *not unto us, not unto us, but unto thy name,* we cannot give glory to God, till we disownit our selves, Psal. 115.1. when the Apostle begins and concludes with thanksgiving, he doth not onely recounts Gods mercy, but his own unworthiness, I was a Blasphemer, a Persecuter, injurious; ignorant, unbelieving, the chief of sinners; I thank Christ Jesus our Lord; unto the King eternal, immortal, invisible, the onely wise God, be honour and glory, 1 Tim. 1.12--17.

4. Invocation of his name, and dependance upon his grace, as the onely fountain of all our comforts.

Mourning O ye
saints may
martyrs & divine
messengers &c &c &c
O ye martyrs may
the & & &
Phil. de Sacri.
Abel & Cain.
uid. Bernard. in
Cant. serm. 13.

comforts. Sing, shout, publish ye, praise ye, and say, *Lord save thy people, Jer. 31. 7.* As prayer makes way for psalms, when our petitions are answered; call upon me in the day of trouble, I will hear thee, and thou shalt glorifie me, *Psal. 50. 15.* So praises for mercies past do encourage and enlarge the heart to wait upon God for the supply of our present wants. He hath delivered, he doth deliver, therefore we may trust that he will yet deliver, *2 Cor. 1. 10.*

Lastly, Obedience to his commands, when the sense of his sovereign Authority over us, as the Lord, and of his special grace unto us, as our God, doth engage our hearts to glorifie him in an holy conversation; for herein is God honoured, when his servants do bring forth much fruit, *Joh. 15. 8.* Hereto we put to silence the ignorance of foolish men, and by our good works do cause enemies themselves to glorifie God, as being ashamed to accuse their good conversation, *1 Pet. 2. 12, 15. 3. 15, 16.* *Justin Martyr* professed that the constancy of the Christian Martyrs was the means whereby he was converted to Christ.

We see the Duty, and the Title upon which it is due; *The Lord*, for his Excellencies in himself; *Thy God*, for his Goodness unto thee. Let us next consider the Subject, from whom it is due, *Jerusalem and Sion*. God made all things for himself, and will have the glory due unto his name from all his creatures *Prov. 16. 4.* all things are of him, and therefore all things are to him, *Rom. 11. 36.* But there are three different ways

Mia d'euoi'd
meleotuth nape
ai'dparmor, mu-
tu d'ay am
d'ayt' t'p d'ay.
Clem. Alex.
Strom. 1.7.

Apolog. i.

whereby this glory cometh unto him from his
creatures.

αὐτοῖς αὐτὸν ἡ
κτίσις τῷ καλ-
λῷ τῇ Σοφῇ,
τῷ μεγάλῳ τῷ
ποιητῇ, τῷ γένεσι-
τῷ δοκιμᾷ τῷ
διαμορφῷ, τῷ
λυστερεῖσθαι
ξε αὐτῶν προ-
μένην; &c. Cbrv
et in Psal 148.

1. *Per modum prouidentie*, in a way of general Providence, when the motions, order, influences, beauty, glorious contexture, and admirable co-operation and concurrence of all creatures, unto some excellent & more & more, or consummate issue, do shew forth the wisdom, power, and goodness of that suprem Moderato^r, who leadeth such variety of agents unto one end, as the Artificer tempereth many colours unto the setting forth of one beautiful Table. And thus Heaven, Earth, Sea, Snow, Ice, Hail, Birds, Beasts, are said to glorifie and to praise the Lord, *Psal.* 19.1.2. *Psal.* 148.3.10.

3. *Per modum Iustitiae*, in a way of judgment and severity, when the Lord by the power of his Justice doth fetch glory out of wicked Angels and men, and doth compulsorily drive them unto those ends which they never intended, as the Smith by his Furnace and Hammer worketh iron into those shapes, unto which it could never have reduc'd it self; And this they, whose whole study it is to dishonour God, when they fly out of the order of his Precepts, do fall under the order of his Providence, and are made by their perdition to bring glory unto him. For this purpose, saith the Lord unto Pharaoh, have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth, Rom. 9.17. And so the strong enemies of God, who had been a terror unto his

his people, are said to glorifie him, when they are reduced to heaps and ruine, never to be built again, *Isa. 25. 9, 10.* The Lord in the thing wherein they dealt proudly shewing himself to be above them, *Exod. 18. 11.*

3. Per modum Obedientia, in a way of obedience, when a creature doth voluntarily, actively, intentionally set it self to bring glory unto God; and knowing the end unto which God hath ordained it to work, *Ephes. 2. 10.* doth accordingly apply it self to conform unto the will of God therein, and thus none can indeed praise God, but *Jerusalem and Sion;* his name is nowhere so great as in *Israel,* *Psal. 76. 1.* whether we respect his own manifestations of himself in his word and gracious covenant (which he hath magnified above all his name, *Psal. 138. 2.* and which he hath shewed unto his Church, and not unto others, *Psal. 148. 19, 20.*) or his peoples cheerful adoration of him, and trust in him according to the tenor of that word, and thus they who are called by Gods name, are in special manner said to be created for his glory, *Isa. 43. 7.*

God hath done most for them, taken them nearest unto himself, *Deut. 4. 7.* set them a part, and fixed them for his own use, *Psal. 4. 3. 2 Tim. 2. 2.* most notably revealed himself, and the secrets of his love unto them, *Matt. 11. 25. Psal. 25. 14. Job. 14. 21.* They are most able to praise him, because they have his special and peculiar favour, called the favour of his people, *Psal. 106. 4.* He is their own, and property enlargeth praise.

σωτερ σπεριδες
πούς ορθών ρεων
δη ματ την
εργαζόμενην ουν
τους οὐτε ναρθή-
ας εγκλησθό-
οντις η αίνοις
της Θεού θητη-
ται &c. Basil.
in Psa. 23

praise. Praise is the language of Heaven, Best becomes those who have been partakers of a heavenly calling, Heb. 3.1. Excellent speech is not comely in the mouth of fools, Pro. 17.7. but praise is comely for the upright, Psal. 33.1. None can praise God in the pit, the living, the living; he shall praise thee, Isa. 38.19. No wicked man, how specious or plausible soever his professions may be, is either so awed by the greatness, or affected with the goodness of God, as to sanctifie the Lord in his heart, or to glorifie him in his life; his words are fair, his conscience is foul; his pretences are gaudy and flourishing, but his affections are crooked and perverse; as if a Cook should poison his Lords dinner, and in the mean time shou'd garnish the dishes with painted or gilded vanities. If we cannot call God our God, if we have not by faith and hope an interest in his Covenant and special Mercies, if we be not by his love, shed abroad into our hearts, conformed to his will and ways; flatter him peradventure we may, but glorifie him we cannot; he that odereth his conversation aright, is the man that offereth praise, and glorifieth God, Psal. 50.23.

There is one special thing more to be noted concerning this duty, and that is the ingemination, Praise, Praise. It teacheth us

First, The natural Sluggishness and indisposition which is in us unto this Duty. Want will make us importunate to obtain good things, but when our wants are supplied, how few are there who

Πλατύνεις
νερέχεις
χειμαζόμενος,
μετωπής δὲ
δοδιας πέλλεται
η λοιδορεῖ,
Plut. Appoph.

who think of returning praises unto God? All the ten Leapers were clamorous for *mercy*, but there was but one of them, and he a stranger that returned *glory* to God, Luk.17.12,13,18. We are in this case like Fishermens Weels, wide at that end which lets in *Mercies*, but narrow there where we should let out our *praises*. Our *Mercies* are like *Gideons* dew on the ground, very copious; our *praises* like his dew on the *fleece*, very narrow and contracted. Mercies run into us, as *Jordan* into the dead Sea, where they are all buried in oblivion. The Lord had saved *Israel* from sore bondage in *Egypt*, multiplied his judgments on their enemies, and his mercies unto them, had wrought *wonders* for them, and terrible things which they looked not for; and yet all these *mercies*, multitudes of *mercies*, *wonders*, manifold *wonders* (which of all things make the deepest impression upon memory) were all forgotten, and that quickly, neither did they say where is the Lord that brought us out of *Egypt*? Psal.78. 11, 12, 43. Psal.106.1; 21,22 Jer.2.6.

Secondly, The ardent *Zeal* of the Psalmist to have God receive his due. The duller mens spirits are, the more opportunity should Gods Messengers use to draw them unto duty. When the Iron is blunt, we must put to the more strength, Eccles.10.10. Hence those frequent iterations in Scripture to awaken men out of their *dulness*; Samuel, Samuel; Saul, Saul; O Earth, Earth, Earth, hear the word of the Lord, Jer. 22.29. except upon precept, precept upon precept, line upon

upon line, line upon line, here a little, there a little, Isa. 28.13. It is called whetting of the Law, with stroke upon stroke, often and earnest inculcating of it, Deut. 6.7. fassning of nails, with blow upon blow, Eccles. 12.11. One threatening will not awaken stubborn sinners; we have seven upon seven, Levit. 26. 18,21,24,28. One curse will not startle the heart of a proud Pharisee; they must have woe upon woe, Matth. 23. 13--29. When the Psalmist hath recounted various mercies, he doth rather wish and persuade, then expect a return of praise, and that with a quadruple Ingemination, O that men would praise the Lord for his goodness, and for his wonderful works to the children of men, Psal. 107. 8,15, 21,31.

Thirdly, the great necessity of this Duty, when the Lord calleth often for one thing, we must needs conclude that it is *unum necessarium*, one very necessary thing. The Hebrew expression of a superlative is by doubling the word, good, good, that is exceeding good; Holy, holy, holy, that is, most exceeding holy; thou shalt follow Justice, Justice, that is, thou shalt be most just; so here, praise, praise, seems to note a more than ordinary excellency and necessity in this Duty.

Fou thly, The manner and measure how this Duty is to be performed, Again, again; with redoubled Affections. There is no Affection more copious and multiplying then that of joy, Phil. 4.4. It enlargeth and expandeth the heart, it breaketh out

out into serenity of countenance, into fluency of expressions, into active and vigorous gestures, as David, into leaping and dancing before the Ark. If we look into all the Scripture we shall seldom finde so frequent and emphatical ingeminations, as in this of praising God. Who is like unto thee O Lord amongst the gods? who is like thee? Glorious in holiness, fearful in praises, doing wonders. Exod. 15. 11. Awake, awake Deborah, awake, awake, utter a song, arise Barak, &c. Judg. 5. 12. Bless the Lord, O my soul, all that is within me bless his holy name; Bless the Lord, O my soul, bless the Lord ye his Angels, bless the Lord ye his hosts, bless the Lord all his works. bless the Lord O my soul, Psal. 103. 1, 2, 20, 21, 22. In the last Psalm, containing but six verses, we are called upon thirteen times to praise the Lord, Jewels are made of divers precious stones couch'd together: praise is a Jewel, a comely, a beautifying thing, Psal. 33. 1. and we finde one of these Jewels are made up of no fewer then six and twenty ingeminations, Psal. 136. praise him for his greatness, he is the Lord; and again, praise him for his goodness, he is thy God. If a man shew me a precious and stately thing, I shall be thankful out of curiositie, as for a favor; but if he shew it, and then give it, I shall be a thousand times thankful, as for a rare bounty. Great, and Good, and Mine; nothing will move thankfulness, if excellency and property will not: The Greatness of his power mine to keep me, the greatness of his Wisdom mine to counsel me,

the greatness of his Grace mine to sanctifie me,
the greatness of his Glory mine to save me; who
should be thankfull, if not they who want no-
thing? And who can be said to want any thing
who have God for their God? The Lord, saith
David, is my Shepherd, *I shall not want*, Psal.
23. 1.

Of this excellent Doctrine I shall make these
two Uses, and then speak a little to the present oc-
casion, and so conclude.

First, We should learn from hence to bewail
our long and great unthankfulness under as many
and wonderful mercies, as scarce any Nation un-
der heaven is able to parallel. Unthankfulness
is not setting so high a price as we ought upon a
good Land, quiet Habitations, fair Estates, peace-
able Borders flourishing Fields, abundance of Men,
Cattel, Wealth, Trade, Strength, and all other
good things. Unthankfulness for that which the
Apostle calleth *the riches of the world*, and the
salvation of the Gentiles, Rom. 11. 11, 12. for the
Oracles of God, the Ark of his presence, the
glorious light of his Gospel, and powerful means
of grace and salvation, in abundance of which I
know not whether any Countries on the earth can
outvie and surpass this of ours. Unthankfulness
(which is worse) in abusing mercies, *waxing*
fat by them, and then *kicking* against the Author
of them, *filling* our selves in our pastures, and
then forgetting God, making them rather the
fuel.

fuel of our lusts against him; then the arguments of our ~~loss~~^{love} unto him, turning peace into ~~secret~~^{secret}, and plenty into excess, and grace into lasciviousness, and pardoning mercy into presumption of sinning, multitudes making little other use of the gospel than that which the gospel doth abominate, to continue in sin that grace may abound; to drink poison the more freely, because they have an Antidote by them. Nay, which is yet more prodigious, not using nor improving mercies when we were in danger to lose them, when war and desolation should have taught us to value them; to weep, and bleed, and languish, and have grey hairs upon us, to be set on fire round about, and even then to lay nothing to heart, nor to return to the Lord, nor seek him for all that; to cement our souls and our lusts together with mortar tempered with our own blood and tears, to be wanton and dally with mercies, when they were ready to depart from us; and now when there is respite, and the Lord hath given us a little reviving, and put the sword into the scabbard, to become thereupon like Agag proud and delicate, because the bitterness of death seemeth to be past; to abuse outward and inward liberty, not only with sensual excess and luxury, but with prodigies of wilde and wanton errors, with a civil War of Doctrines, as before of Blood; this is an aggravation of unthankfulness, then which I know not whether there can be an higher given. The not using a mercy, is to be unthankful for it; how much more sad account must men give

of abused mercies ? of requiring the goodness of the Lord with forsaking of him ; the culture and Husbandry, the rain and dew which he hath bestowed upon them with thorns and briars ?
Gen. 32. 6. Luk. 13. 7. Heb. 6. 7. As the greater heat of the sun doth more speedily ripen fruit, so do great mercies hasten the maturity of sin, and make them as the rod of an Almond tree, which blossometh before other trees, *Jer. 1. 11.* or as a basket of summer fruit, which is quickly ripe, *Amos 8. 1.* It is a swineish thing at the same time to feed on blessings, and to trample them under foot, to trive upon them, and yet to defile and despise them.

Secondly, We should be exhorted unto the careful practice of this excellent Duty. I shall not go out of the Text for Motives hereunto.

1. He hath strengthened the Bars of our Gates, we are not by the power or machinations of Enemies devoured or dissolved, we have yet the face of a potent Nation, notwithstanding the devices of any to dissipate our Laws, or to reduce us to confusion.

2. He hath blessed our Children within us though the sword have devoured thousands, and might justly have swallowed the blood of many more, should the Lord have dealt with us according to our provocations, yet our streets, our fields, our Cities, our Churches are still full, old men with their slaves, little children playing in the streets, with as much security as before.

3. He

3. He hath given peace in our Borders, When Ephraim was against Manasse, and Manasse against Ephraim, no man spared his brother, when the Land did eat the flesh of its own arms, when the strength of battel was poured out in every corner, as if the Lord would have consumed us all at once, then was he pleased to try us once again with the keeping of so rich a Jewel as peace. And when thereafter he raised up against us new Enemies and troubles by See, whereby trade was obstructed, treasure exhausted, Protestant Religion in danger to be weakned, and unhappy hostilities like to have continued amongst neighbour Nations, which had been before confederate and in amity, this evill likewise the Lord put a stop unto, and made the See, which ~~wronges~~ and was tempestuous, quiet and calm again, and thus hath confirmed peace in our borders, and abated the hopes which the enemies of the Reformed Religion had entertained upon those unhappy differences.

4. He hath fed us with the fat and marrow of the wheat, crowned the year with his goodness, the fields and the pastures sing; he hath sent a plentiful rain, and refreshed the earth, the fields and the clouds, and the Sun have been confederate and at an agreement, to empty the blessings, wherewith God hath filled them into our bosoms, according to those gracious promises, Hos. 2. 12. 22. Zach. 8. 12.

5. He suffereth us yet to call him our God, he is still in the midst of us, we have yet the custody of his

his oracles, and liberty of his worship ; he hath not yet given us a bill of Divorce, nor cast us out of his sight, as our sins have deserved. What great reason have we to ingeminante praises, when the Lord is pleased to multiply mercies ? Who would ever mistrust such a God who can so powerfully and so suddenly help ? Who would ever provoke such a God who can as easily and as speedily destroy ? Who would trust in bars and gates, in Castles and Armies, in Ships and Navies, and leave him out who is the strength of them all ? Who would not trust in him who is a God near, and a God a far off, a God in the Gate, in the City, in the field, in the border, on the land, on the sea, whose way is in the sanctuary, and his path in the great waters ? Who would not fear thee, O King of Nations, and glorifie thy name ? for unto thee it doth appertain, who alone art glorious in holiness, fearfull in praises, doing wonders.

I shall conclude all with a few words unto you, the Officers and Representatives of this great City, into whose hearts the Lord hath put so wothy and pious a resolution as to appoint this day, in the which to recount his mercies, and to speak good of his name. And albeit your selves who are best acquainted with the state of the City, and Gods dealings therewith, can more abundantly present to your own thoughts, variety of particulars of divine goodness then I who am but a stranger can, yet give me leave to be your Remembrancer in these few.

I. Be pleased to look back on those bloody
Marian

Marian days, when the streets of this City were defiled with the blood of **Martyrs**, when the blessed members of Christ were drawn from Cole houses and Prisons to Stakes and flames, and consider the indefatigable and crafty endeavors, which have been from time to time by that party used (and no doubt they are as unwearied now as ever, though haply they are under new shapes and disguises) to reduce us back again. And consider the purity of Evangelical Doctrine and Worship, and the great liberty you now enjoy therein (The Lord pardon, pity, and rebuke those, who either through ignorance or prophaney, do play the wantons with such a benefit, and abuse it, to the rending and causing of breaches in the Church o Christ.)

2. Look on the sore plagues which have heretofore reigned in this place, emptying the City of all that could fly, and sending Armies of those that remained weekly to the grave. The City is probably now much more populous, many thousands of houses being since that time newly erected, and few either of the o'd or new without Inhabitants ; yet for these many years this raging disease hath been banished from this place, when probably it might have been a double Judgment unto you, and you have that blessing which the Lord promised *Jerusalem*, Zich. 8. 5. made good unto you, *The streets of the City full of Boys and Girls playing in those streets*, w ere in the d ys of p ience, grass grew for emptiness and desolation.

3. Look on the late bloody Wars, when the Lord poured out on the Nation the streight of battle,

bastel, and set it on fire round about, Ephraim Ma-
nasse, and Manasse Ephraim, when the people
were as the fuel if the tree; you here heard not
the prancing of the horses, nor the rattling of the
wheels, you saw not the glittering of the swords,
nor the displaying of the banners, you were not
witnesses of the confusions which other places saw
and felt. Your houses were not shaken with the
roaring of the Canon, nor your wives made
Widows, or your children *orphans* by the edge of
the sword: Your City was then like the top
of the hill at Rephidim where Aaron and Hur held
up the hands of Moses; no hands lifted up here to
fight but only to pray; no siege here, but that
about the Throne of Grace, *as ad Deum quatenus*
fides, precationibus ambiamus orantes; no war-
ring or wrestling here but that of *Jacob* with the
Angel. This City was as it were the *Chappel*, the
oratory of the Nation.

Serial. Ap. I.

4 Look back on the late heavy blows by fire in
this City, that sad and sudden blast by Gunpowder
on Tower-hill, whereby divers persons perished;
those dangerous fires afterwards in other places,
unto which the Lord could have given a commis-
sion to have spread and diffused it self into an univer-
sal conflagration; the merciful rebuke which was
upon the fire then, and the safety you have since
enjoyed from such dangers. And truly when I
consider how many Trades there are in this City
which deal in combustible matters, Powder, Flux,
Hemp, Pitch, Tar, Turpentine, Hops, Tallow,
Paper, Oyl, and many other like, the casualties
and

and carelessness which may be in many amongst so great a multitude, by knocking of Links, by misplacing of Candles, by felling down or sparkling of fire, by blowing out of Tobacco, and many other miscarriages not easily cunumerable, it is an evident demonstration of Gods watching over such a City, and being himself a wall of fire about it, and giving his Ministers, who are a flame of fire, a special charge over it, that other fires do not break out in it.

5. Consider the goodness of God to this City, in giving it zealous and faithful Magistrates, who make it their busines to be vigilant over the good of this place, who lay next their hearts the prosperity thereof, to encourage vertue, to punish and suppress wickednes, to preserve peace, to prevent prophanes, to look to the health and good order of the place.

6. Consider the goodness of God unto you in a learned and a faithful Ministry, what endeavors some have used to cry them down, and to leave this Nation as sheep without shepheards, the copious and abundant light of the Gospel which shineth on this place, this City being filled with the knowledge of the Lord as the waters cover the sea. If any City in the world may at this day be called as *Jerusalem* once was, a *City of Truth*, a *holy Mountain*, in regard I mean of the doctrine of truth and holiness preached therein, then certainly this may. Insomuch that Foreigners, *Hungarians*, *Czechians*, *Bosoviens*, others learn our language, and come over to this City, that they may

hear your Preachers, and read your English Divines.

In one word, look unto the concurrence with all Countries at home, all foreign Nations abroad do joyn in, to send variety of blessings and comforts unto this City. As the beams of the sun are united in a Burning-glas, so variety of blessings meets from a wide circumference in such a center as this. The sea sends you in Fish, and the Air Foul, the Fields Corn, and the Pastures Cattel; Some Countries adorn you with Silks and Jewels; some warm you with Furs and Cottens; some heal you with Drugs and Balsoms; others comfort and refresh you with Wines and Spices; some send in Materials to builde your houses, others send you in furniture for your ships; read Eze. 27, and that will shew you the benefits of a Celebre Emporium.

And when you have viewed these mercies, look on the many and prodigious sins whereby the Lord is provoked in this place to withdraw these mercies from it. Sins made much the more atrocious by the mercies and light against which they are committed, Job. 15. 22. Amos 3. 2.

Now then, as the Lord hath put into your hearts to consecrate this day unto his praise, and to stir up one another to speak good of his name, be pleased to set your selves seriously about it. Consider it is not the work of the lips alone (though it consist much in uttering the loving kindness, and in singing aloud of the goodness of the Lord.) Remember what David that great Artist in Divine praises

praises did, Ps. 103. 1. He calls upon his soul, and upon all that was within to bless Gods holy name. Our Mindes should bless him by meditation on his goodness, and admiration of his mercy, our Heads should study and contrive what to do to bring honour unto the name of so great a God; our Hearts, Wills and Affections should resolve, to take the cup of salvation, to call upon his name, to love the Lord because he hath heard our supplication, Psal. 116. 1. to fear the Lord and his goodness, Hos. 3.5. considering how great things he hath done for us, 1 Sam. 12.24. Our Mouths should make report what he hath done for our souls, for our families, for our Cities, for our people. Our Hands should praise the Lord by rendring back out of his own blessings (for of his own only do we give him, 1 Chron. 29.14.) Some homage and acknowledgment that we hold all from him. We read of the Lords offering, Exod. 35.21. and of the Lords tribute, Num. 31.28. Lev. 5.15. The antients called them *Exuerae*, things belonging unto the Lord. It is true, our goodness extendeth not unto him, a man cannot be profitable unto God, yet we must obey him, though we cannot do him good. First therefore let us give our selves unto him, and by a solemn covenant become the Lords people, 2 Chron. 23.16. 2 Cor. 8.5; resolving as a purchased people to live to him, and not unto our selves, Rom. 14.7,8. and when we have given ourselves to God, we shall more readily give him what ever else he requireth; for every thing else will follow a mans self. Let us therefore labour

for large hearts towards God, to be rich in good
works, ready to distribute, willing to communicate.
No riches are durable, but those that are conse-
crated unto God, Isa. 23.18. Manna in the house
had worms, Manna in the Tabernacle endured.
Rust setteth on metal that lies still; keep it in
motion and it never rusteth; there is a scattering,
Solomon saith, which tendeth to increase, Prov.
11.24. He hath dispersed, saith the Psalmist, he hath
given to the poor, his righteousness endureth for
ever, his horn shall be exalted with honour, Psal.
112.9. Men will buy great honour at a dear rate,
Act. 22.28. Here Alms deeds, which use not to
be very great sums exalt a man unto honour.
Riches take wings, righteousness only endureth.
Our glory will not go after us, we shall carry no-
thing of our wealth with us, Psal. 49.17. but our
works will follow us into another world, Rev. 14.13,
when you trade into other Nations, you cannot
transport their money and treasure, but if you turn
them into other commodities, them you may trans-
port to another Country: so our silver and gold we
cannot carry to heaven with us, but turn them into
good works, and they will follow you as fast as
heaven. In trading I suppose you esteem it a very
fair return if you get one in five, but in sowing your
part with one, and haply reap ten in the Harvest;
and to be sure when the sowing is on earth, and the
reaping in heaven, we shall have a better return
then Isaac had, who reaped an hundred fold, Gen.
26.12. As Sanctuary measure was double to other
measures, so Sanctuary returns are double, contuple
to other returns.

Ask

Ask then your soul's the question, *What shall I render unto the Lord,* what shall I do for so good a God? I have my life, my comforts, my soul, my heaven from him, what shall I do for his name? Remember you have the truth of God, a precious depositum which Solomon bids us buy and not sell, Pro. 23.23. Continue it, propagate it as you are able. Hypocrites will bear great charges for a false way to heaven, thousands of Rams, rivers of oil, Mic. 6.7,8. Be you ready with heart and hand to further the truth. You have it, many places want it; there are places where two, three, four towns belong to one Parish, where the maintenance of the Gospel is not twenty pounds a year; many a soul may go to hell in such places for want of the Gospel. Many haply of you are risen to great estates, who may remember such famished Congregations in the Countries where you were born. O then if you have seen and tasted how good the Lord is to your souls, endeavor to snatch others out of the fire that they may taste of Gods goodness too. Haply it may lie in your way and power to stir up superiors to take some course in so necessary a work as this. Shew your selves valiant for the truth, study what may be done to preserve it, and to remove that degue of errors which would plunder you of it, remember David, Joshua, Nehemiah what they did for th. House of God and the Offices thereof. You have the Messengers and Ambassadors of Christ, remember what Hezekiah did, He spake comfortably to those that taught the good knowledge of the Lord, 2 Chron. 32.22. Render

ber what your selves in this City have been famous for, in this busines of encouraging your faithful Ministers, and as the Lord speaking of the distress of *Ferusalem*, which should have no parallel to liken it unto, said *Ariel shall be as Ariel*, Isa. 39.2. so let *London*, in this particular be as *London*, continue to love, to countenance, to esteem *beautiful* the feet of those that bring glad tidings of peace. Shew your honour to the Lord, by your love to his Officers; it will be so much the more your crown and comfort, by how much the more they are reproached by others.

Lastly, You have the poor *Members of Christ* amongst you. He indeed who was once poor, and was *ministred unto himself*, Luk 8.3. is now in *glory*; but he is *cold*, and *hungry*, and *naked*, and *sick*, and suffers in many of his members still, Col. 1.24. Help them with your *bounty* as *Christians*, help them with your *orders* and *Authority* as *Magistrates*; where you can do neither help them with your *prayers*, with your *comforts*, as *fellow-members*; Rejoyce with them that rejoice, and weep with them that weep; remember, none of us lives to himself, none of us dyes to himself, we are the Lords workmanship, created in Christ Jesus unto good works, which he hath ordained that we should walk in them. Let it therefore be our chief care and study to live to the praise of his glorious grace, and to shew forth the vertues of him that hath called us out of darkness into has marvellous light. The more glory we bring unto our Lord on earth, the more glory doth he provide for us in heaven.

FINIS.

Л А І Н Й

WEDDING CELEBRATION

A
SERMON
Touching the Use of
Humane Learning.

PREACHED
In MERCERS-CHAPPEL,

AT THE
FUNERAL
Of that Learned Gentleman,
M^r. JOHN LANGLEY,

LATE
School-Master of *Paul's School*
in LONDON, on the 21 day of
September, 1657.

By ED REYNOLDS, D. D.

LONDON,

Printed by T. N. for GEORGE THOMASON at the
Rose and Crown in *Paul's Church-yard*, 1658.

А ЙОМ ЯЭ

Тоне из пасхи

Песнь о Господине

Святая

Богородица

Святая

Ладанница

Святая

Икона Божией Матери

To the Honorable
Sir Henry Yelverton, Baronet.

SIR,

Here is none amongst all my noble Friends unto whom the Dedication of this Sermon doth more properly belong, than unto your Self. For besides that debt of Honor which I owe to your Family, not only for the favors received from your self, but from your noble Father and Grandfather, now with God. When I consider the very great love, and high esteem which your Father did bear to that good man, at whose Funeral this Sermon was preached; unto whose care he intrusted the Two Props of his Family, your Self, and your most hopeful Brother (whom God took from that School to a celestial Academy) and withal, your own hereditary possession of the same love and esteem, as a grateful return unto this learned man for his special care in your education; and when I further remember the noble thoughts and singular honor which this worthy man ever had towards your Father, your self, and all the Relations of your Family; it was not possible for me to look further for a name to inscribe before this small Book. I have therefore assumed the boldness to put so poor a testimony of those honorable affections which I owe unto you, and of that great love which I bear to the name

A

ИОМЯЗ

To begin the file

THIS IS THE PESSIMIST

PREAGGLO

SHUT-TA

THE NEEDS OF

卷之三

MISSION LANCERY

THE BOSTON HERALD

130713 2nd day 10:30 AM 2013 100% of patients seen 20

¹⁰ *same position*, it is this one which

10. *Leucosia* *leucostoma* *leucostoma* *leucostoma*

卷之三

3-2239 91 1-5 '91 200 - 300
R 26M31 T 4D 30E - 11. 1000

Chap. 10. — The First Chapter of the New Testament.

To the Honorable
Sir Henry Yelverton, Baronet.

SIR,

Here is none amongst all my noble Friends unto whom the Dedication of this Sermon doth more properly belong, than unto your self. For besides that debt of Honor which I owe to your Family, not only for the favors received from your self, but from your noble Father and Grandfather, now with God; When I consider the very great love, and high esteem which your Father did bear to that good man, at whose Funeral this Sermon was preached; unto whose care he intrusted the two Drops of his Family, your self, and your most hopeful Brother (where God took from that School to a celestial Academy) and withal, your own hereditary possession of the same love and esteem, as a grateful return unto this learned man for his special care in your education; and when I further remember the noble thoughts and singular honor which this worthy man ever had towards your Father, your self, and all the Relations of your Family; it was not possible for me to look further for a name to inscribe before this small Book. I have therefore assumed the boldness to put so poor a testimony of those honorable affections which I owe unto you, and of that great love which I bear to the name

The Epistle Dedicatory.

of that good man, who was so dear unto you, into your hands; as knowing withal how much the Argument of this Sermon would be acceptable unto you, who can experimentally subscribe to the excellency and use of that Learning which it pleadeth for, and as an eye and ear witness can attest the Character of that worthy person, to whose Obsequies this last office of love was performed. My hearty prayer for you unto God is, that he will crown all those great Blessings which he hath bestowed upon you, with a more abundant greatness of his heavenly Grace, that you may be eminently serviceable to his great name, and may so tread in the steps of your worthy Progenitors (which I persuade my self you do) as not only to keep up the life and power of Godliness in your own heart, and Family, but further to be a Comforter, Countenancer, and Encourager (as they were) both of learned and godly Ministers, and of others who love the Lord Jesus in sincerity. To his gracious protection and blessing I commend you, and all yours, desiring to be esteemed

Your most faithful and
humble Servant

ED. REYNOLDS.

SERMON Touching the use of Humane Learning.

Acts 7. 22

*And Moses was learned in all the wisdom
of the Egyptians, and was mighty
in words and in deeds.*



In the former Chapter we read of a dispute between *Stephen*, and the members of a certain Synagogue in *Jerusalem*, called the Synagogue of the *Libertines*, of such Jews, who having been servants to the Romans, were manumitted and made free; for such the Romans called *Libertines*; of which sort of Jews, coming out of several parts of the world

B

that

*Iustin. Instit.
I. lib. 5. Vid.
Rosh. Antiq.
Rom. I. 3. c 20.
Et Calvin
Lexic. juridic.*

A SERMON touching

that Colledge or Convention seemeth to have been made up. Or, as *Grotius* supposeth, was built by them at *Jerusalem* for their Countrymen and Proselytes, as there are at *Rome* and *Rhemes* Colledges for English Papists.

*Iste sunt here
ticorum machi
nae, ut convilli
de perfidia, ad
maledicta se
conferant Hier.
Apol. 2. advers
Ruffianum.*

The issue of this Disputation was, that being wont-at *Argomentis*, these Libertines do betake themselves to calumnies, and false accusations, as the *Pharisees* when their *reasons* were spent, were wont to take up *stones* to throw at Christ. They bring him from a *scholastical* to a *judicial* defence, from the *Cherche* to the *Council*, and by false witnessesse charge him with *blasphemy against Moses and God*. Whereupon, being *pro forma*, permitted to make his defence (for persecuters will manage their cruelties under a form of Law, that they may appear the more specious) he dash it largely with much wisdom and courage.

The scope of the Sermon is to shew (upon a fair Issue with his accusers) that he was *not guilty* of the charge given inagainst him, that it did not follow, because he affirmed that Christ would *destroy the Temple, and change the customs which Moses delivered*, that therefore he blasphemed either *Moses* or *God*; The Argument of his justification, is by an *Historical Illustration*. i. If *Abraham, Isaak, Jacob* and *Father* worshipped *God without a Temple*, and without such customs as *Moses* delivered, and *Moses* did without blasphemy against them, make that alteration which *God* was pleased to command him to make: Then the Worship of *God* is not peremptorily

con-

confined to an ~~an~~ ^{any} Temple, or a ~~Messianic~~ ^{Messianical} Administration. But Abraham, Isaac, Jacob and Joseph by obeying the commands and believing the promises of God, did acceptably worship him without a Temple or ~~Messianic~~ ^{Messianical} Ceremonies; therefore it is no blasphemy to say that God may so be worshipped. 2. Again, if Moses, a great, a learned, a mighty Ruler and Deliverer, did assure the people that a Prophet God would raise who should do as he had done, make new institutions, and set up a more excellent way of Worship, then it was no blasphemy against Moses or God, to say, that ~~the~~ customs by him introduced should be by that Prophet altered. But Moses himself did teach the people thus to believe: Therefore Stephen teaching the same did not blaspheme Moses. 3. Again, that which was not blasphemy to affirm of the Tabernacle, though it were set up by Gods special appointment unto Moses, is not blasphemy to affirm of the Temple. But it was not blasphemy to affirm the use of the Tabernacle to have been temporary, and consequently alterable; therefore to affirm the same of the Temple is not blasphemy. Especially, since the Lord hath said, that he dwelleth not in Temples made with hands.

Together with these strong arguments are interwoven apologetical Reproaches; Stephen justifying himself against their accusations now, by the same Argument whereby Moses was to be justified against their Fathers before. Moses did by wonders and signs in Egypt, in the red Sea, in the Wilderness prove himself to be a Ruler and

Judge sent of God, and yet your Fathers would not obey him, thrust him from them, and made a Calf to worship: Now the Lord hath raised up the Prophet whom Moses foretold, who by signs and wonders did prove himself to be of God, but you thrust him from you, and refuse the Holy Ghost as your Fathers did. And your refusing of Jesus is no more argument against his doctrine and institutions, than their refusing of Moses, was an Argument against his. Inasmuch as you are not able to alledge any thing why your Fathers should have beleaved Moses, which we are not able to alledge, why you ought ~~not~~ to beleeve Christ.

Unto this strong defence of Stephen, neither the Judges nor his Accusers make any reply by way of Argument; but though he professed himself to be at that time an eye Witness of the truth of Jesus his being in glory, yet in a rage and outcry they cast him out of the City and stoned him. The stronger were his Arguments for the truth, the more excessive was their malice against him for it.

The words of the Text are a branch of the second Argument, drawn from the testimony of Moses, and the historical narration touching him: and they contain the fruit which followed upon the noble education, which he received from the hand and care of Pharaohs Daughter; he so prospered under it, that he became learned in all the wisdom of the Egyptians, and was a mighty man both for

Oratory and Action. The Lord by these civil accomplishments fitting him in part for the Government whereunto he reserved him.

In the Words we have first, his *intellectual perfections*. He was *Learned* and instructed, together with the object of that *Learning*, *All the wisdom of the Egyptians*.

Secondly, His *civil, moral and religious perfections*; a mighty man for *Eloquence*, a mighty man for *Action*. He improved and put forth his intellectual abilities for the good and service of others, laid up all his power to do good to his Brethren, in due time when God should call him thereunto.

Moses was *learned*, or instructed and instituted. It noteth *acquired Knowledge*, by the benefit of learned Education. *In all the wisdom of the Egyptians*; that Nation was antiently famous for *wisdom*: From thence some think that the Greeks derived their learning; for we read in *Diodorus Siculus*, and others, that *Orpheus*, *Homēr*, *Pythagoras*, *Plato*, *Lycius*, *Solōn*, and others did travel into *Egypt* for institution. But *admus* who first brought Letters into *Greece*, was a *Phoenician*, as *Eusebius*, and after him other learned men have fully proved. Therefore from the *Egyptians* the Greeks did not primitively derive their Learning. What this wisdom of the *Egyptians* was, wherein *Moses* was learned, is by *rbilo* in the life of *Moses*, by *Diodorus Siculus*, lib. 1. c. 2. By *Sextius Senensis*, *Biblioth.* lib. 2, and others described, viz. *Mathematicks*, *Astronomy*, *Geometry*,

Died. Sicul. l. 1.

Euseb. de prep.
Evang. l. 10.
scil. 5 Bochart.
Geograph. sacra.
lib. 1. c. 19 20.

metry, Arithmetick, Musick, Natural Philosophy, Physick, Symbolical, and Hieroglyphical Writing, Civil and Political Knowledge, for which that people seemeth to have been famous, Isa. 19.

11-14.

I shall not here enquire into the most ancient rise or original of Learning, or seat thereof, which some carry beyond the Flood, and tell us of Pillars with Hebrew Inscriptions and Characters set up by *Enoch* and *Seth*; Nor shall I inquire whence the Egyptians derived their Learning, which some ascribe to *Joseph* and the people of the *Jews*, living there: Others to *Abraham*, of whose being in Egypt we read, Gen. 12, 10. It is sufficient for us to know, that at this time there was Learning there, and that *Moses* was brought up and proved excellent in it.

Now we may here observe, First, The great care of the Kings Daughter to bring up *Moses* in in all kinds of good Literature, that thereby he might be fit for such great Services, as his so near relation to a Princes Court might probably have brought him unto. And truly so great hath been the care of wise Heathens in this particular (as we read of the *Lacedemonians*, *Persians*, and others,) as may justly put to shame many Christians, who breed up their children many times so loosely, so ignorantly, so sensually, to gameing, sporting and excess, as if an inheritance did serve to no other purpose but to make the Heir of it useless, and good for nothing. And as we see many times good ground grow mossy and barren

Joseph. Antiq.
1.1.
Alex. Poly Hist.
quod Euseb. de
prpar. Evang.
L.9.c.17.

ren

the use of Plentiful Learning.

ren for want of culture; so is it with good wits, which being neglected do usually become more vicious then those of less hope and pregnancy. The foundations of an honorable and comfortable age are laid in the minority of children; if the plants be not kept strait at first, the tree will be crooked incurably at the last. No doubt but David had special care of the education of Solomon; for quickness of parts, without special culture would hardly have arrived at so great a pitch of Learning, especially in a disposition, as the event proved, by nature sensual enough, and therefore he maketh mention both of his Fathers and his Mothers teaching him, Proo. 4.1. 31.1. It is as great a folly to lay up Estates for children, and to take no care of themselves who must enjoy them, as to be curios for an *hasty Shot*, and then to put it upon a *gony foot*.

And the greater men are, the greater should their care be for free and honorable, learned and religious education of their children. First, Because it is a very incongruous mixture, *greatness of estate, and meanness of understanding*; the one will be a perpetual blemish and reproach unto the other. Secondly, Because there will be the more *fuel of lust*, if Learning and Piety be not laid up to season a full estate. We see nothing grow upon a fat heap of muck, but weeds and trash: Therefore we find what great care Theodosius had to have a good Tutor to shape the minds and manners of his children. The famous Arsenius, and Josephus telleth us that Moses had a special care of the

Niceph. l. 12.
Joseph. contra
Appian. l. 2.

A SERMON touching

the education of children in good Literature, and we find some evidence of it in the Scripture, where he commandeth the people to teach the words of the Law diligently unto their Children,

Deut. 6.7.

And herein must our care exceed this of *Phe-
raobs Daughter*, we must so provide to breed up our Children unto wisdom, as that we forget not the chief thing to have them seasoned with the knowledge and fear of God, which is the one-
ly true wisdom, *Job 28. 28.* *Fulian* the Apostle had great Schollars, *Mardonius* and *Maximus* to his Tutors, but being prophane Heathens and Scoffers at Christian Religion, they laid the foundations of that delperate Apostacy, whereby he fell from Christ to the Devil. He that begets a Fool, or by careless breeding maketh one, hath been the Author of his own sorrow; *a wise Son
maketh a glad Father. If thine heart be wise, faith
Solomon. I shall rejoice.* *Prov. 23. 15.* It is very sad for children to have wicked Parents, who wholly neglect their Education, and of whom *Cy-
prius* tells us they will cry out at the last day, *Pa-
rentes sensimus parricidas.* Our Parents have been our Parricides.

Now then by this important duty we learn,
1. To set an high value upon such *wise, learned
and religious Tutors* as at any time we enjoy, for the discarge of this great Work. And 2. To bewail it as a more then ordinary loss, when men whom God hath every way fitted with Learning, industry, piety, and fidelity for so excellent a work

*Ennepius in
Maxim. S. 20m.
lib 5 c.2.*

a work are by a sudden stroke taken away from us.

We have considered the Care of the Kings Daughter for the education of Moses; let us in the next place consider, *the blessing of God upon it, in that thereby Moses was learned in all the Learning of the Egyptians.*

Where first, It is very observable, the different end which God had in his Providence, and she in her particular Care. She intended, no doubt, the service of Pharaoh, God intended to qualify him the better, to be a Ruler and a Deliverer of his people from Pharaoh; she intended the good of Egypt, God intended the good of Israel. Many times the wise and holy providence of God, useth the diligence of one man to bring about effects for the good of others, which, he never intended; as we see in Josephs Brethren, and Hamans dictating the honor which was conferred upon Mordocat at that time, when he came to beg him for the Gallows which he had erected. God useth the counsels of men, to effect things by them which they never thought of. The Assyrian had his work, and God had his, Isa. 10. 6,7, Judas looked after money, Caiphas and the High Priests after interest and revenge, Pilate after Caesar and his favor; but Gods end was the Salvation of the World by the death of Christ. *In re una quam fecerunt, causa non una propter quam fecerunt.* God and Christ did it in Charitate, Judas and the Jews in proditione.

2. We may here observe, that Moses that great
C Prophet

Vid. Aug. in
Psal. 75. & 93.
& trist. 7. in
ep. 1. Joannis.
& epist. 48. ad
Vincentium,

Prophet, whom the Lord did after speak unto mouth to mouth, *Num. 12, 8.* is commended for his skill in the learning and wisdom of the Egyptians, a prophane Nation. *Even Humane, secular, and Ex-stick Learning is a noble gift of God;* and a very great Ornament and Honor unto the most excellent men. As it was mentioned for the honor of *Daniel* and his three Companions, that God gave them knowledge and skill in all learning and wisdom, *Dan. 1, 17.* meaning, as appears ver. 4. the Learning of the *Caldeans*: Not as if they were *strab-sayers*, as the wise men of *Caldea* were; or *Moses*, a *Magician* and *Sorcerer*, as the Wise-men of *Egypt* were, and as Heathen Writers charge him to have been. For the great miracles which *Moses* did, and the interpretations of *dreams and visions* by *Daniel*, were from God, and not from the Devil, by the help of any Magicall Inchantments. In like manner *Bezaleel* and *Aboliah* are commended by God for that *Wisdom and Understanding*, which they had in all manner of cunning Workmanship, *Exod. 31, 3-6.* And it is mentioned for the honor of *Qabal*, *Qabal*, and *Tubal Cain*, that they were the first inventors of some particular useful Arts for the good of Humane Society, *Gen. 4, 20, 21, 22.* And of *Solomon*, that he spake of Trees from the Cedar tree in *Lebanon*, unto the *Hyslop* that springeth out of the wall, and that he spake also of Beasts, and of Fowl, and of creeping things, and of Fishes, *1 Reg. 4, 33.* The high esteem which the Heathen had of the first Inventors of Liberal Sciences,

ences and necessary Arts and Manufactures, is noted as one principal cause by *Diodorus Siculus*, and others, of the divine titles and honours which were given unto them. And *Paul* mentions it amongst other his priviledges, that he was brought up a Schollar at the feet of the learned *amans*, *Aet. 22.3.* Yea by that Apostle the Lord hath given so much honor unto *Humane Learning*, as three times to make mention of Heathen Poets, and their sayings. *Arias. AD. 17.28.* Φαρον τε και γερεσιον
sciquer. *Alexander*, *I Cor. 15.33.* φρασσον επημ χρησι
ομαντιαν νοσον. *F. pimenides*, *Tit. 1.12.* Κοντες αερ τευ-
κων, &c. Truth is Gods where ever it is found, *Res*
ficta est ubiunque natat; as a Mine of Gold or
Silver is the Kings in whose ground soever it be
discovered. *Christianus Dominus sat esse Intel-
ligit ubiunque invenitur veritatem*, saith *Austin*.
A Christian knows that truth belongeth to Christ
wheresoever he finds it. And again, *Tibi serv-
at*, saith he, *quicquid ntile puer didicit*. As Israel
took of the Egyptians, jewels of Silver and jew-
els of Gold; as David consecrated the Spoils of
the Philistines, Moabites, Syrians, and all Nations
whom he subdued to the Lord; *2 Sam. 8.11.* as
the *Crown of the King of Rabbah*, was set upon
the *head of David*, *2 Sam. 12.30.* so the spoils
of all *secular Learning* are to be dedicated unto
Christ, and the use of his Church, who is said
to take from *Satan all his armor, and to divide the*
spoile, *Luk. 11.22.* For so in triumphs the enemies
was disarmed, and the spoils carried in state be-
fore the Victors Chariot. Such spoils did *Origen*,

Lib. 3 cap. 5. &
ib. 5. c. 15.

Austin. Apol. 1.

De doctr. Christ.
12. cap. 18.39.
43. Confes. 1.12.
c. 15.

Iu. dec. 4. 9.

Socrat. I. 5. c. 15

Decret. I. 3. fit. 8
ccl. 4.

Tertullian, Cyprian, Clemens Alex. Justin, Cyril, Lactantius, Hierom, Austin, Basil, Nazianzen, Arnobius, &c. take from the Gentile Writers and devote them to the service of the Church of Christ: It is noted of *Theodosius* the Emperor, that when he destroyed the Temples of the Heathen Idols, in *Alexandria*, yet all the vessels and statues of Gold and Silver he converted to the use of the Christian Churches. Yea *Petrus Brodus* a learned Civilian out of *Procopius* telleth us, that the Christians did convert the very Idol Temples themselves into Churches, wherein to worship Christ. For if an *Idol, being nothing*, did not so defile meat, but that as a good creature (though not in idol communion) it might be eaten, if the conscience of no man were thereby offended; as the Apostle teacheth, *1 Cor. 8. 4-7. 10. 25. 28.* Certainly neither doth it leave any such abiding pollution to any place, but that therein God may be worshipped, *2 Tim. 2. 8.*

First, All good *Learning* and wisdom is *per se*, and in its own nature *desireable*, as an *ornament* and *perfection* to the mind, as a part of that Truth whereof God is the Author. There is a knowledge of God *natural* in and *by his works*: and a knowledge *supernatural* by revelation out of the Word, and though this be the principal, yet the other is not to be undervalued. *For the works of God are great, sought out of all them that have pleasure therein.* *Psal. 144. 2.* Now all-secular *Learning* is the knowledge of Gods works, *eterna veritas* is *particula*; a small emanation from eternal verity.

verity. Philosophical and Mathematical Learning, the knowledge of his works of Creation. Historical and Political Learning, the knowledge of his works of Providence. Moral and Oeconomical and Civil Learning, the knowledge of those remainders of his Image and Law, which are left in the minds of men, for their direction and conviction. Grammatical, Rhetorical and Logical Learning, the knowledge of the use of that Reason which God giveth us for imparting our minds, and evidencing our conceptions unto one another. So then all true Learning being a knowledge of the works of God, and of that Truth which he, who is the supreme verity, hath implanted in them, must needs be such as the works of God themselves are, honorable and excellent, and so per se desireable.

Secondly, All true Learning is desireable, for the uses whereunto it may be applied. We will consider these Uses.

1. In regard of *evil men*, many of whom are great Schollars, and eminent for various learning.

First, It serves to beautifie even them, and render them, as learned men, great ornaments to their generation; as many *harmful herbs* do bear *beautiful flowers*, and are upon that account special ornaments to the Gardens were they grow. Goodly Statues of Gold or Silver, though *dead*, though *hollow*, and without heart or vital parts, are yet of great value, and special honor to the places where erected. Such are even *prophane Learned men*, in regard of their Learning.

Secondly,

Secondly, It is useful unto them to *convince* them of *Gods glory and greatness*, of his *sovereignty and Will*; and so if it be not *praexercti-
tamentum*, as *Clemens Alexandrinus* calleth it, unto the more comfortable knowledge of him out of his *word*, namely, to kindle in them a desire to know more of so great a God from thence; it will render them without excuse for abusing the knowledge which they have, *Rom. 1.19,20.*

Thirdly, It is by accident useful another way, *viz.* by honest and assiduous labours in the pursuit of Learning, to keep them from the *Temptations* of divers lusts, which by a loose and an idle life would be more ready to assault them. If *Da-
vid* had been at his *study*, when he was on his *house top*, he had not been tempted unto Adul-
tery.

Fourthly, It makes them thus adorned *service-
able to humane society*. Singular use have all Ages had of the learned labors of prophane Historians, Philosophers, Poets, Orators, Mathematicians, Physitians, Artists in divers kinds. And it is a comfort to any man to live to some *good purpose*, and to be serviceable to his own and future genera-
tions.

Fifthly, They are hereby useful to the Church of God: That God who can make use of the *fins* of men to do his people good by them, as of *Jo-
sephs Brethren*, to make way, by selling him, unto the safety of *Israel* and his Family; can make use of the gifts and talents he bestows on wicked men for the service of good men. The hands

hands of those that did themselves perish in the Flood, were implored in building the Ark for Noah and his Family. It is true, very often wicked men do use their learning against God, as they do all other his good blessings. Learned wickedness is *vitia nequiss.*, such learning degenerates into Pride, Arrogance, Scorn, Atheism, Heresie, contempt of godliness, (as Philosophers are called by the Fathers, *Hereticorum patriarcha* ; but all this is *accidental*, and the fruit of *lust*.) Yet, as a *malignant Planet*, when in conjunction with a *good* one may have a benign influence; so it doth often fall out that they who are by *sin enemies*, may by *learning* be *useful* to the Church. The Jews are bitter enemies to Christ, yet God hath by their care preserved the old Scriptures from danger of corruption.

2. In regard of *Holy men*.

First, Though Learning be much inferior to Holiness; There are learned Devils, there cannot be *holy* Devils (for Holiness is the character of celestial not of infernal Angels, *Deut. 33.2.*) yet in *Holy men* Learning is a rare ornament and accession, as the golden Ring to the Gem which is in it. Like the marriage of an *holy David* to a *beautiful Abigail*.

Secondly, It enableth them to do the more service unto the *Church* of God, and the Truths of Religion. Every *good gift sanctified* is in such a way useful to the Church, as the proper nature and excellency of the gift doth admit. Sanctified Wit beautifies Religion, sanctified Reason defends

*Adixit Exou
omnes Arius.
ibid. Tertul.
... Hermag.
3 Apol. c 47.*

*Vid. Aug. de
civ. Dei l. 18. c.
16. & in Psal.
59.*

it, sanctified power protects it, sanctified Eloquence persuades others to the love of it. As different gifts of the people, did with a different value serve the Tabernacle, the Stones of the Ephod, more pretious then the Badgers skins; so though every good man is ready to offer willingly to the service of the Church, yet great difference between the learning of a Paul, or the eloquence of an Apollo, or the power of a Constantine, or the acuteness of an Austin, or the courage of an Athanasius, and the ordinary qualifications of inferior good men.

Thirdly, It enableth them to procure more favor and to bring more reputation unto Religion, by the greatness of parts wherein they may be otherwise serviceable unto them, with whom it concerneth Religion to have the honour thereof preserved. God is pleased in his holy providence to make other interests, sometimes a preservative unto Religion, where it self is not immediately and per se regarded. Abasuerus was amorous and uxorious, and that induced him to favour the Jews, whose worship he cared not for. Thus it is useful in regard of holy men.

3. In regard of the Church and truth of Religion; It is useful as an Handmaid, in a way of attendance thereupon, and subservency thereunto several ways.

First, Hereby the antient Fathers of the Church were furnished to confute the Pagan and Idolatrous worship of the Heathens out of their own Writers, as Paul did the Idolatry of Athens by the

*Legimus non ut
teneamus sed ut
repudiemus.
Ambros. proem.
in luc.*

the inscription of their own Altar, Act. 17, 23. As David killed Goliath with his own sword, as a tree is cut down by an Axe, the helve whereof was made out of a bough of the same tree; this course *Origin, Clem. Alex. Justin, Eusebius, Tertullian, Minnus Felix*, and many others of the Antients have taken, as likewise to shew that many doctrines of the Scripture have been owned even by prophane Writers; One God by *Plato*, one first Cause by *Aristotle*, Divine Providence by *Cicero*, the last conflagration by the Stoicks, &c.

*Terul. de testim.
Anima cap. 1.*

Secondly, Hereby we shame Christians, when out of prophane Writers we let them understand of the continency, justice, temperance, meekness, clemency, and other amiable moral Vertues of *Heathen* men, which they having abundantly more means, come so exceeding short of; and that *Fabritius, Aristides, Antoninus, Epictetus*, and many other vertuous Heathens shall rise up in judgement against them.

1 Cor. 11. 14.

Thirdly, Scriptures have much of *Poetry, Philosophy, Mathematicks, Laws, Antiquities* and customs of other Countries in them; in the understanding of which by *secular Learning* we may be much assisted. *Physicks* in Genesis, *Ethicks* in Proverbs, *Logick* in the disputations of the Prophets, of Christ and his Apostles, *Allusions to the natures of Beasts, Sheep, Goats, Wolves, Lions, Doves, &c.* Many allusions in the Books of *Ezra, Nehemiah, and Esther* to the customs of the Persians, many passages in the Prophets illustrable out of the Histories of the times and places to which

*Vid. Alting.
prob. 2.*

Cinnus lib. 2.
cap. 13.

Hier. in Dan. 1.

Mornay. cap. 26

Grot. lib. i. scil. 16. & lib. 2. scil. 5.

De doct. Christ. I. 2. c. 28.

I Th 4. 5. 21

they refer, many expressions in the *New Testament* best explicable out of the *Roman Laws* and Antiquities. Many passages *exquisitely parallel'd* in humane Authors, and receiving much light from them, as that learned and good man Mr. *Gataker* hath observed.

Fourthly, The Histories of the Scriptures, and the *Miracles of Moses*, of *Christ* and his *Apostles* may even out of *Heathen Writers* be confirmed (and a testimony from Adversaries is of great validity) this hath been largely and learnedly proved by *Mornay* and *Grotius* in their Books *de veritate Christianae Religionis*.

Fifthly, The knowledge of *Times* by the *olympiad*s, the *fasti Consulares*, and other standing ways of *computation* are exceeding necessary to the the exact distinguishing and digesting of *sacred Chronology*, and of the occurrences of Scripture to their *proper times*, as *Austin* hath noted.

Sixthly, Many *Ecclesiastical Writers*, who either write against the *Gentiles*, or Apologetical Discourses for *Christian Religion*, cannot be clearly understood without the reading of Secular Authors; those kind of Writings, as *Origen* against *Celsus*, *Tertullianus* *Apology*, *Theodorus decurans* *Gratiorum Affectionibus*, *Cyprian de Idolorum vanitate*, *Austin de Civitate Dei*, *Minutius Felix* his *Orationes*, and other the like; being brimful of such kind of Learning, and allusions thereunto.

To say nothing of the necessity of *Grammar* and *Tongues* to understand the words of *Scripture*; of *Logick* to understand the *contexture*, *method*,

argu-

argumentation, and *analysis* of Scripture; of *Rhetorick* to understand the *elegancies* of Scripture.

When I consider all these things I cannot but beleeve that the more learned men are (having *gracious hearts* as well as *learned heads*) the more sensible they are of their *insufficiency*, for so tremendous an imployment as the sound, solid, and judicious *preaching* of the word of God, and are more dismaid at the sense of their own wants for so weighty and arduous a service, then they do wonder at the boldness of illiterate men, who therefore venture with more confidence upon it, because they know not that variety of learning, as well as of spiritual wisdom and grace, which is requisite unto such an able discharge of it, as whereby a man may appear to be a *workman who needeth not to be ashamed, rightly dividing the Word of truth.*

We have considered some of the many uses of *Secular Learning*, and that within the sphear of one only profession, that it is as a *dead hedge* where-with men use to fence a quick one, or as *Babyls similitude* is, as those *fulcimens* upon which men do raise and bear up their *Vines*, or as ground colours upon which gold is to be over-laid. I shall conclude with a few inferences from this point for our use.

First, Though there be excellent use to be made of *Humane Learning*, yet it is to be used with *much caution*, as *Physitians* use *opium*, or other dangerous things with their due correctives.

1. Use it, not *unnecessarily* where the nature of the matter doth not rationally call for it.

Aling. Thes.
pr:bl p*111. 1.*
problem 2.

Melanctt. Epist.
pag 890.

Raynold. confer.
with Hart. p.
72. vid. orat. 2.

Anti. Weigel.
savissimi do-
cessimiq; viri
D. Jan. Ar-
rowmuth.

Hospitian. Hist.
Jesuit. in pref.
et Hist. Sacram.
p 401.

Cic. de nat. Do-
orum lib 1. de
Prota. Abderit.
Plutarch. in Ni-
cia & in Peri-
cle, de Anax.
Socrat. l.2.c 28
Sozom. l.2.c.14.

Some learned men have upon this account blamed some of the Antients, *Origen*, *Justin*, *Clemens Alexandrinus* and others, for mixing *Philosophy* with *Theology*, out of an opinion thereby the easier to gain the *Gentiles* unto the Christian *faith*. But none have been more blame-worthy in this case then the old *Schoolmen*, of whom *Melancthon* saith, that their doctrine is chiefly made up of two things, *Philosophy* and *Superstition*; and therefore it is well observed by a learned man that *School-men* and *Canonists* have been the fountains of that corruption which hath infected the Church of Christ; the *School-men* in *doctrine*, by opinions of Popery; and the *Canonists* in *Discipline* by the state of the Papacy; of which the main cause hath been the admitting of *Aristotle* and his *Philosophy*, *In ipsa adysa & penetralia Ecclesiarum*, as *Hospitian* speaketh. We finde even amongst the Heathens, men were punished for presuming to dispute of *heavenly* things, in the same manner as they did of *natural* causes; and for the like reason *Aetus* the Heretick being given to an eristical and contentious way of arguing in divine things, as one much addicted to Aristotelical learning, thereby purchased unto himself the Title of Atheist, as *Socrates* and *Sozomen* tell us.

2. Use it not *vain-gloriously*, and unto ostentation. It is a puffing, a windy, a flatulent thing; *knowledge puffeth up*, 1 Cor. 8.1. *Tertullian* calleth Philosophers, *Glorie Animalia*. And I beleeve that this vanity doth scarce in any thing mote

put

put forth it self then in pride of Wit or Memory in this way of learning. We may learn the danger of it by the example of *Hered*, A.D. 12. who was smitten with Worms because he gave not God the glory.

3 Use it not proudly with contempt and disdain of the Word of God, like that *prophane Wit* who said, he did not dare to read the Scripture for fear of spoiling his stile. I have heard of some wretches even amongst us in our days, who presume to magnifie *Socrates* above *Moses* or *Paul*.

4. Use it not heretically in defence of error, as *Erasmus* saith of the *Arrianis*, *hoc ipso fuere pestilentiores quod Aristotelici arguisse essent instruti*; and as *Hierom* complains that they rose & *Platonis & Aristophanis sinu in Episcopatum*. We must take heed of making our *Reason* judge of Articles of *Faith*, or setting *Humane Learning* in the *Tribunal* against *Divine Truth*. For this it was that *Tertullian* calleth Philosophers the Patriarchs of Hereticks, and that the Apostle exhorteth us to *take heed no man spoil us through philosophy and vain deceits*, Col. 2.8. He meaneth not *solid philosophy*, the genuine issue of Right Reason; But the *arrogance* of Humane *Reason* to sit as a judge of those things that are *supernatural* and of divine Revelation, as Articles of *Faith* and forms of *Worship*, when it will acknowledge no *Religion* but what is deducible out of the *principles* of corrupted *Reason*, nor admit any conclusions which are not consonant to those principles.

5. Use

Hier. advers.
Luciferan.
Vid. Tert. Apol.
c. 46. de prefec.
c. 7. de anim. c.
1, 2, 3.
Vid. Daven. in
Col. 2.8. Alting.
Theol. problem.
p. 11. Nos à
proprietate de
Christo, non à
philosophis &
Epicuro erudi-
mur. Tertul.
contra Marc. I. 2.
c. 16. Vid. Da-
neum in Aug.
Excidit. c. 4.
ff. 9, 10.

V³. Use it not prophaneley, to inflame lust, as some elegant Writers do more corrupt by their *lasciviousness*, then benefit by their *politeness*, as *Martial*, *Petronius Arbiter*, &c. *Cyprian* said of the Adulteries of the Heathen gods, that by their examples *sunt misericordia religiosa*. In such a use we may justly fear the rebuke which *Ferom* faith he had, *Ciceronianus es, non Christianus.*

** Prohibetur Christianis figura mente legere poetarum, quia per oblegamenta inanum fabularum mentem excitant ad incentivis libidinum.* *Ibid* 150. 3. *Sent.* de Summo bono. cap. 13. *Ibid.* Tertul. de Idololatria. cap. 10. & *Isidor.* *Petr.* lib. 1. Epist. 63. & *Ad Eusechium de cuncta virginitatis Aug.* Epist. 119. *Basil.* de leg. lib. Genitil. *Hieron ad Pammachium de obitu Paulina.* & epist. ad *Magnum orat.* num. 3. 1. 23. 24?

But use it with *Humility, Moderation, Sobriety*, as an *Hannamata* to Christ, as Painters lay a worser colour, when they mean to superinduce another. Pare the *Nails*, cut the *Hair*, lop the luxuriances, carry it through the fire, as the *spells* were appointed to be, that it may be purged for the use of the *Temple*.

Secondly, This justly reprovereth all the *Enemies of Learning*, who because the Apostle forbiddeth *deceitful Philosophy*, and telleteth us how vain the professe thereof became in their imaginations, do thence condemn all the sober and just use of true Learning. Such the *Weigelians*, who tell us that there is no knowledge of Christ in any Universities; that all Schools and Academies are enemies unto Christ, and all their Learning *mera corruptio*; who shut all Learning out of the *Church*, and all learned men out of *Heaven*. Such was it seems Friar *Francis* the Popish Saint, who cursed

Hoorubec. Com-
mantis. de
Weige. Baldw.
Casim. Conscien.
lib. 4. c. 2 cap. 9.
Greg. Tholos. de
Repub. lib. 17.
cap. 12. sect. 5.
Platin. in fine
vite Pauli 1, 2.

cursed a learned Minister of *Bononia* for going about to set up there a School of Learning without his leave. Yea, such it seems was Pope *Paul* the second, of whom *Platina* telleth us, that he did so hate Humane Learning, that he esteemed the lovers thereof Hereticks, and exhorted the Romans not to breed up their children therunto. This hatred of Learning must needs proceed either from *ignorance*, for *scelerata neminem habet inimicum nisi ignorantem*: Or from *Malice*, and a desire to have Religion betrayed; (and therefore it is reckoned amongst the *persecutions* of the Church, that *Julian* prohibited the children of Christians to be trained up in the Schools of *Learning*:) Or from *Avarice*, and out of a sacrilegious desire to devour those Revenues wherewith the bounty of Benefactors hath from time to time endowed the Schools of Learning. I shall not spend time to confute so ignorant an absurdity. *Aresimus* a learned Protestant hath fully done it to my hand. But I cannot but take notice of it, as doubtless a calumny cast upon *Cardinalis* and *Melanchthon*, as if they taught the Youth at *Weissenberg* to cast off all *Philosophy* and *Humane Learning*, having been themselves so taught by *Luther*, and that they turned to Mechanick imployments, one to *Husbandry*, the other to the Art of *Baking*, and that thereupon many young men did burn their Books of *Liberal Arts*, and betook themselves to Manufactures. But how honorably both *Luther* and *Melanchthon* thought of *Humane Learning* in it self. (though they might

mag. de civ. Dei
I. 18. c. 52.
Confess. I. 8. c. 5.
Trag. Naz. orat.

Aret. Problem.
loc. 151.

Surius Com-
ment. verum in
urbē gellatum,
Anno 1521
p. 136.

Baldw. Cas.
consc. l 4. c. 2.
cas 9.

D. Arrow. orat.
3. Antweig.

Joh. 7. 48.

Ad. 17. 32.

might inveigh against the abuse of it in Popish Academies) is by learned men so abundantly cleared out of their own practice and Writings, that I shall not need add any more in their vindication.

Thirdly, We must get our *Learning* seasoned with *Holiness*, else it will not serve us to repress any temptation. Great *Learning* will consist with monstrous *Wickedness*. Who more learned then the *Scribes* and *Pharisees*, and who more *graceless*, and more bitter enemies to the doctrine of Salvation? Who more learned then the *Athenian Philosophers*, and who greater deriders of the Apostles Preaching? Never had Christian Religion more bitter Enemies then *Celsus*, *Porphyrie*, *Falisc*, *Ebanius*, and the like great Professors of Humane Learning. None do the Devil more service in his opposition to the Church of God, then men of great parts, that are enemies to Godliness. A *proud Heart*, and a *learned Brain*, are Satans Warehouses, and Armories, the Forge where he shapeth all his Cyclopalic Weapons against divine Truth. The Egyptians here are noted for wise men, and yet they were of all others the most sottish Idolaters; insomuch that other Idolaters derided them for theirs, as we finde in *Juvenal*;

Oppida

*Oppida tota canem ventruntur, namq[ue] dilanam. Oliv.
O sanctas gentes quibus hac vestrum noster brac-
numina!*

Though therefore we must covet the best gizing
yet we must still remember there is a more excellene
way; and consider if the knowledge of the wisdom
of Egypt be so honorable, how glorious is the ex-
cellency of the knowledge of Christ, in comparison
whereof all other knowledge is loss and dung.
Sicut tanta vitram, quanti veram margaritam? If a
glaſ jewel be ſo valuable, how excellent is an in-
estimable Pearl.

Themistocles though he was ignorant of Musick,
yet knew how to govern a State; and a Beleever,
though he be ignorant of all other learning, yet by
the Knowledge of Christ will be a blessed man,
whereas all the learning in the World, without
this will leave a man miserable. To know the whole
Creation, and to be ignorant of the *Creator*; to
know all *Histories* and *Antiquities*, and to be
unacquainted with our own hearts; to be good
Logicians to other purposes, and in the meatetime
to be cheated by Satan with *Paralogisms* in the
business of our own *Salvation*; To be power-
ful *Orators* with *Men*, and never to prevail with
God; To know the constellations, motions, and
influences of *heavenly Bodies*, and have ſtill *un-
heavenly Souls*; To know exactly the *Laws of men*,
and be ignorant and rebellious against the *Laws
of God*; To abound with *worldly Wisdom*, and
be

*Juvenal. Satyr.
lib. 5.*

Aug. ep. 36.
*Quid mihi pro-
derat ingenium
per illas doctri-
nas agile, cum
definire &
savilegā turpi
rudine in de-
ßana pietatis
errarem? Aug
confess. l. 4. c. 16.
lib. 1. c. 8.*

be destitute of the *fear of God*, which makes wise to salvation, is all but a better kinde of refined misery; the Devils have much more then all this comes to, and yet are damned. We must therefore study to improve our *Learning* unto the use and furtherance of *holiness*, to better our *minds*, to order our *affections*, to civilize our *manners*, to reform our *lives*, to adorn and render our *profession* the more amiable, to consecrate all our other endowments as *spoils* unto Christ, to lay our *Crowns* at his feet, and make all our other abilities and acquirements *Handmaids* unto his glory. When *Learning* is thus a *servant* unto *godliness*, *godliness* will be an *honor* unto *Learning*.

*Qui enim in-
tuitum ampliti-
tut ipsam. Pro-
misisti tollere?
Juven. Sat. 10.*

Fourthly, Since *Learning* is so excellent an Endowment, The Teachers of it ought to be had in great Honor. And I scarce know a greater defect in this Nation, then the want of such encouragement and maintenance as might render the Calling of a School-master so honorable, as men of great Learning might be invited unto that Service. Errors in the first concoction, are not mended in the second, what is lost in the School, is hardly ever fully recovered in the University. And by how much the fewer men of great worth and parts are employed in that service, by so much the more should the loss of *rare* and *worthy* men in that way be bewailed by us. And certainly were they while we enjoy them so *honored* as they should be, they

they would be as much lamented when we are deprived of them. We read of the honorable Interment which *Anchises* gave unto his Master, Of an honorable Statue with *M. Antoninus Philosophus* erected unto his *Godstamus*, the Emperor made *Seneca* his Master Consul; and *Achilles* made his a fellow-sharer with him in his own honour. And we read in the Imperial Law, that Learned Grammarians after they had taught diligently for Twenty years, had special honour conferred upon them, and were numbered amongst those who were *Picaria dignitatis*.

What necessity there is to have the *wisdom and manners* of Children formed and seasoned, while they are *pliant* and *docile*, before *licence* break out into *pride* and *luxury*, before *lust* grows *head-strong* and intractable, while they are a *Rasa tabula*, tender trees, and capable of shaping, we need not to be told. *omnium hominum gravida est anima*, said *Philo*, and want Masters, as Midwives to shape and fashion the Off-spring of them: And even *Hearthen men* have complained of the carelessness and neglect of Parents in this particular. *Dionenes* was wont to say that a man were better be some mens *sheep* then their *son*; the care of their Cattel being greater then of their Children. If then you set a value upon your Children, you ought accordingly to prize religious and learned *Instructors* of them, and to take

Dion. lib. 48.
p. 376.
Jul. Capitol.
Auron. in Grat.
A.H. Homer.
Iliad. 9.

Cod. I. 10. tit. 15

Vid. Quintil. l.
cap. 1, 2.

*Philo de pram.
& pan.*

*Aelian. var.
Bif. l. 12.
Diog. Laert. l. 6.*

care to put them under such. For if Grammer Schools had everywhere holy, and learned men set over them; not onely the Brains but the *Souls* of Children might be there enriched; and the work both of Learning and of Conversion and grace be timely wrought in them.

Great was the *Happiness* of this *City* in this particular, while it enjoyed this Worthy man; and great the *loss* in being deprived of him; For though through Gods goodness there be many excellent men remaining, out of whom some reparation may be made of so great a damage; yet still I look on the departure of this man, as if the *middle* and *most precious Stone* in *rich Jewel* should drop out, which though many others remain in, cannot but be greatly missed, and bewailed.

Moses was unto the people of Israel, *Pedagogus ad christum*, as the Apostle speaks of the Law, *Gal. 3. 25*, and of other Teachers, *1 Cor. 4. 15*. And although he were so *great a man*, as no other Prophet (much less ordinary persons) could parallel; *Numb. 12. 6,7,8*, yet there may be *resemblance* where there is not *equality*.

Give me leave to make the comparison in several particulars; Three of which we have in the Text, *Moses* was *Learned* and *Mighty in word and deed*, in which Three, consisteth the excellency of a Teacher, and therefore the same

is noted of Christ the great Prophet of the Church, *Luke* 24. 19. *Act*. 1. 1. *Learning* qualifieth the *Teacher*; *Word* and *Work*, *Doctrine* and *Life*, *Institution* and *Example* leadeth and directeth the *Scholar*. And so *Homer* describeth *Phænix* the Master and Instricter of *Achilles*, *μηδω τε πατηπέμεσα, τοργανίηα τε ἐπιών*.

Homer. Iliad. 9.

First, Our dear Brother was a *Learned man*, Learned in the whole Body of Learning; not only an excellent *Linguist* and *Grammatian*, *Historian*, *Cosmographer*, *Artist*, but a most judicious *Divine*, and a great *Antiquary* in the most memorable things of this Nation. Into whatsoever parts of the Land he travelled, he was able to refresh and to instruct his Fellow-travellers in the most remarkable particulars of every Country. *Pausanias* was not more accurate in the description of *Greece*, then he of *England*. And I have heard, that he had it sometimes in his thoughts to have published some thing in this kind. He was a man of a *solid Judgement*; he always spake *ē sulco pectoris*, and I have, not without very great satisfaction, heard him give his Notions upon difficult places of Scripture, and Arguments of Divinity in ordinary discourse, as if he had elaborately studied them.

Secondly, He was *mighty in Word*, able out of a *full Treasury*, and Store-house of Learning, to bring forth both *new and old*. I never knew any

any learned subject spoken of in his company, wherein he was not able most dexterously to deliver his opinion. He was a man of a *copious Discourse*, but withal so *solid* and *judicious* as did ever *delight* his auditors, never *wearied* them. As *Levius* said of *Cato*, *Mannus ad id diceret quodcumque ageret*, we may say of him, *Dicitum in hoc uno crederes, quodcumq; diceret*.

*Tertul. de pati-
entia c. I.*

Thirdly, He was as *Moses*, a *Worker* as well as a *Speaker*, he was not a barren Fig-tree, that had leaves without fruit; nor a *tinckling Cim-
bale*, noise without love; he taught by his *Life* as well as by his *Learning*. *Verbis tantum philosophari non est doctoris sed bistrionis*; as he said; and *dicta factis deficientibus erubescunt*, faith *Tertullian*. And indeed he was a man of *fixed and resolved honesty*, and wondered in his sickness what men did learn *Christianity* for, if it were not in every condition to practice it, and adorn the profession of it. Time was, when fearing whether his *conscience* and his *Employment* would consist together, he put himself to much pain and trouble to resign the place, which he then held in the City of *Glocester*. For the times were then such, that many durst not take his resignation, till at last he met with a worthy Gentleman, who feared no mans displeasure in doing that which he knew was his duty.

Fourthly, He was as *Moses*, a *patient man*; patient in his *Business*, *Moses* was patient in his *Ju-
dicature*

dicature from morning to evening, *Exod. 18.13.* and he patient in his School in like manner. Patient in his sufferings, willingly with Moses bearing the reproach of Christ, and not fearing the wrath of any man in comparison of the reverence he did bear to his own Conscience. Patient in sickness, composing himself with as an unshaken confidence to dye, as in time of health he would have gone about any other business.

Fifthly, He was as *Moses*, a faithful man, *Heb. 3.5.* most exactly answerable to the Trust of his place: *Opprimi potius onere officii maluit, quam illud deponere*, as once *Tully* spake. It was hardly possible for any friend by any importunity to draw him from a most punctual observation of timely attendance upon the duties of his place. And so tenderly *fearfull* was he of miscarriage herein, and so *sensible* of any the least defect, that in a former sickness he desired, if he should then have died, to have been buried at the *School door*, in regard he had in his ministratiōn there come short of the duties which he owed unto the School. And this we shall ever find true, the more active, able, conscientious, faithful, any are in discharge of duty, the more *bumble*, the more *jealous*, the more *fearful* they are of their coming short of it. *The fullest and best ears of corn hang lowest towards the ground*; and so those men that are fullest of worth, are most humble, and apprehensive of their own failings.

Sixthly,

Diog. Laertia.

Sixthly, He was as Moses, a constant, resolved, steady man. Moses would not hate Pharaoh an Hoof, kept close to every tittle of his Commission, Exod 10.9,26. So was he punctual and unmoveable from honest principles. *Vir Rigida innocentia*, as Livy said of Cato. He was of Polumo his judgment in this point, *Debet inesse quandam moribus consumaciam*, that men having proved all things should hold fast the best, and be pertinacious in goodness.

*Vid. Greg. Thos.
los. de Repub.
1.15. c. 1.*

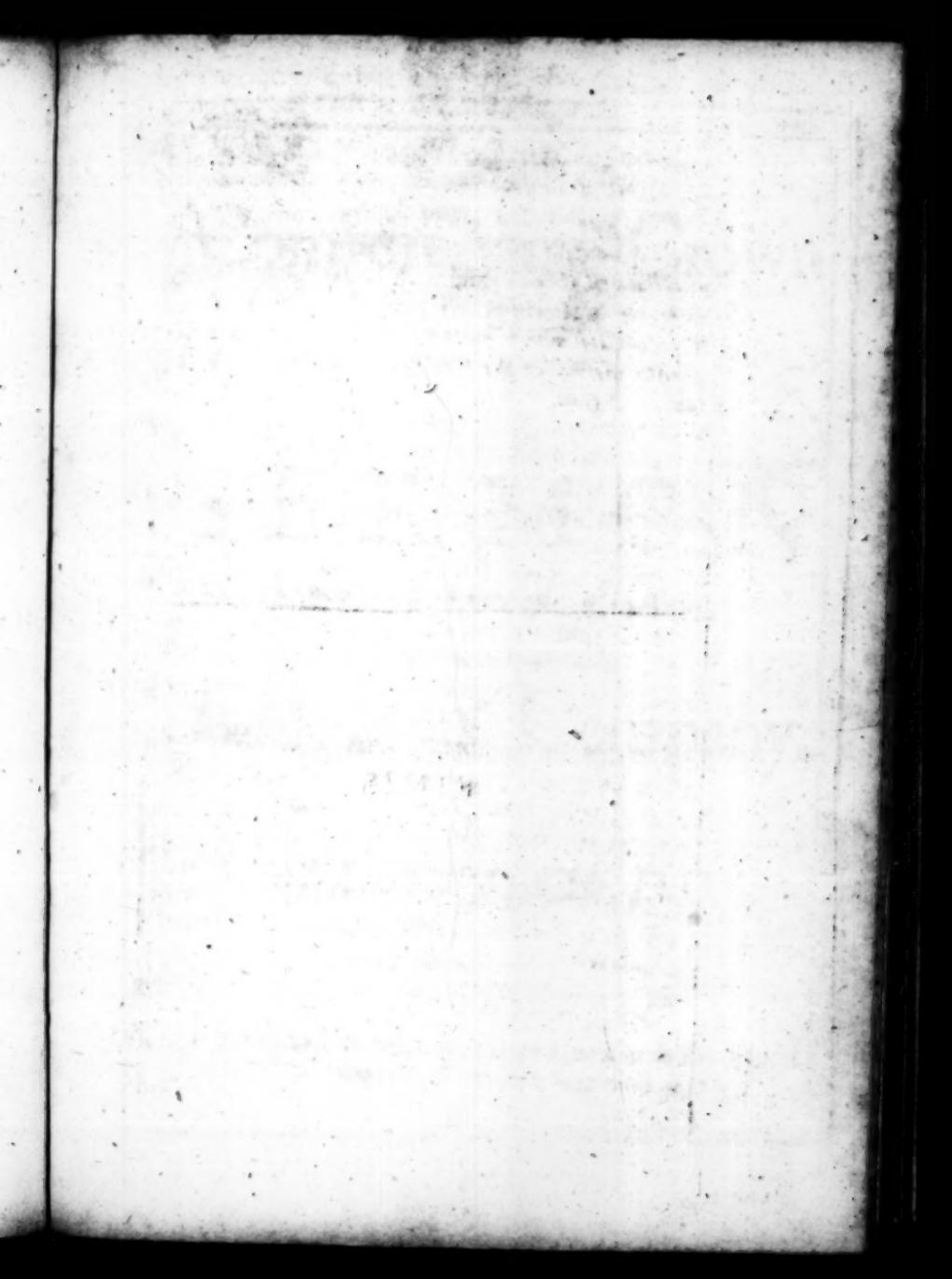
Seventhly, He was as Moses, a wise man; Moses was often put to the use of his wisdom to compose the distempers of a foward people; and a masculine Prudence is requisite to tame and calm the wilde and unswaied humors of young children. It is noted as a special peece of Socrates bus wisdom, that he did by his institution fix and reduce the wandering and vicious inclinations of Alcibiades. I might go on in this parallel, and instance in the Authority, Gravity, Mekness and Zeal for the truth, which were observable in this our dear friend, as they were eminent in Moses. But I shall add onely this one thing more, The great care which he had of the School at his last, that there might be an able Successor chosen. Of Moses his care in this particular we read, Numb.27.15,16,17. And this good man the evening before he died with great earnestness commended it to the Company, by a member thereof, who came to visit him, that they should use their uttermost wisdom and care to

to chuse an able, learned, religious, and orthodox man into the place, naming one of whose friends, both he, and the Company, and School had had before great experience. And so much were they pleased to honor the judgment and integrity of this worthy man, that presently after his death they pitched upon an excellent learned man whom he had so providently commended unto them.

I might add one parallel more, in the death of this good man to *Moses*. The Lord bid Moses go up to the Mount and die, *Deut. 32.49,50.* and he did so, *Deut. 34. 1. 5.* This worthy Friend of mine, the Friday and Saturday before his own Fit, was pleased to visit me, lying at that time under a sore fit of the Stone. It pleased the Lord the Monday following to bring a like Fit upon him, and sending to enquire of his condition, he sent me word how it was with him, and that he looked on this Fit as a *Messenger of death* from God unto him. And accordingly though in *obedience to Gods appointment*, he made use of means, yet he still insisted upon it, that his time of *dissolution* was now come, and accordingly, with great composedness and resolvednes of spirit, waited for death as a man doth for a loving friend whom he is willing to embrace. I assure my self that he had with *Moses a sight of Canaan*, which made him so undauntedly look death in the face.

I shall conclude with that Exhortation, Let us go up to the Mount, and by faith look into our

Heads of Country, let us have our eyes fastened upon Christ our Salvation, and then we may withhold Simeon from our Nation Dimittu, with the Apostle be willing to depart and to be with Christ, which is best of all, and with Moses die not only presently but eternally, as knowing that we have a City which hath foundations made with hands, eternal in the Heavens, whose Builder and Maker is God.





THE
Comfort and Crown
OF GREAT
A C T I O N S.
IN A
S E R M O N

Preached, Decemb. 4. 1657.
Before the Honorable
East-India Company.

By Edward Reynolds, D.D.

LONDON,

Printed by Tho. Ratcliffe for George Thomason at the Sign of
the Rose and Crown in St. Pauls Church-yard, 1659.

THE
COUNCIL AND CROWN

OF GREAT

ACTS
IN

THE

PROCESSION OF THE
EAST IN LONDON, A.D. 1625.

BY THE HONOURABLE

ELIZABETH COMPANY.

BY ELIZABETH COMPANY, A.D.

1625.

BY THE HONOURABLE ELIZABETH COMPANY, A.D. 1625.

To the Honourable
The Governour and Committee
OF THE
E A S T - I N D I A
COMPANY.

Right Honourable,

N the first entrance upon great Actions, it hath been the use of good men to begin at the Sanctuary, and there to seek of the Lord a right way, as knowing that whatever be the services of Men, yet the successe and blessing must be from God alone. A course which honourable persons amongst the Heathen have sometime used, as Scipio, in Consultations of State, went first to the Capitol, and then to the Senate. You were pleased in the great work which you have undertaken, thus to doe, and what businesses you are to prosecute by the concurrent Counsels and Services of Men, to commend first to the favor and blessing

The Epistle Dedicatory.

of God. Wherein having used my *poor service*, you were pleased so far to accept of it, as to desire to have it made more publick. Hereunto I was the more easily perswaded that the great and good example of *Nebemiah* might be still before your eyes, both to direct you in your Honourable undertakings, and to comfort you in your imitation thereof. The Lord be pleased so to remember you for good, as by his Counsel to direct, and by his blessing to reward, what ever you go about in conformity to his will, and in pursuance of his glory. To his most gracious protection I commend your persons and enterprizes, and am

Your Faithful Servant
in the work of the Lord,

Ed. Reynolds.

THE

THE
C R O V V . N
O F

Great actions.

NEHE. 13. 31.

Remember me, O my God, for good.

THough all Saints have all the Members of the new man, and all the Graces of Christ fashioned in them (for there are no Monsters in his body,) John 1, 16. yet as in the natural body, some excel in sight, or hearing, or swiftness, or strength, or beauty; so in the minde, one excelleth in one grace, another in another; according as the Spirit is pleased diversly to distribute his gifts unto men, 1 Cor. 12. 11. Ephes. 4.7. Abraham is renowned for Faith, Isaac for Meditation, Jacob for Plainness, Joseph for Chastity, Job for Patience, Solomon for wisdom, Moses for Meekness, Phineas for Zeal, David for Devotion, Mary for Love, Nathaniel for singleness, and as some are more eminent then others in speciall graces, so likewise in special services. Joshua for a Warrior, Hushai for a

The Crown of Great Actions.

2

Counsellor, *Solomon* for a Gouvernour, *Paul* for a Preacher, and in this Book *Nehemiah* for a wise and a valiant Manager of great and honourable Actions.

I would send a Worldling to read *Ecclesiastes*, to learn the *Vanity of the Creature*; a Lover of Christ, to *Solomons Canticles*; a Devout person, to *David Psalms*; an Afflicted person, to *Johes Temptations*; a Preacher, to *Timothy* and *Titus*; a Backslider in Faith, to the *Hebrews*; a Moralist, to the *Proverbs*; a Justitiary and Legalist to the *Romans* and *Galatians*; a Libertine, to *James*, *Peter* and *Jude*; a Soldier to *Joshua* and *Judges*; a man that would study Gods providence, to *Esther*; and those who goe about great undertakings, to the reading of this Book of *Nehemiah*.

There are many things which such men may observe in him for their special direction. And because he desires God to remember them, I shall not look upon it as a departing from my Text, if we, upon this solemn occasion, do a little remember them likewise, and consider of what use they may be unto you.

Observe his care of Foreign and remote intelligence and correspondence; when he was in *Shushan*, he made enquiry of the state of his Brethren in *Jerusalem*, Chap. 111, 2, 3. You that undertake great actions, must be especially careful to have accurate and distinct intelligence. You have no *Elizabas* amongst you to save you that labour, 2 Kings 6. 12. And therefore as the Historian said of Princes,

The Crown of Great Actions.

3

need have many eyes and many ears in many parts of the World, to see and hear by them, what you cannot by your selves. Abrahams intelligence recovered Lot, Gen. 14. 14, 16. Rebeccas intelligence saved Jacob, Gen. 27. 42. The intelligence which the Spies brought, animated Israel, Josh. 2. 23, 24. Abigails intelligence saved Nabal, 1 Sam. 25. 14. Hushais intelligence preserved David, 2 Sam. 17. 15, 22. Many a man by speedy intelligence is enriched, is delivered: it was the way whereby Joshua overcame the Kings of Canaan, Josh. 10. 9. by coming suddenly upon them, before they could have intelligence of it; and in like manner, Abimelech discomfited Gath by the benefit of secret intelligence, Judg. 9. 30, 31, &c.

2. His extraordinary love, zeal, and tender-heartedness towards his Country, and the honour thereof; and his zealous prayer unto God night and day for it, Chap. 1. 4, 6. Men of great and remote employments, should be very careful by their vigilancy, to prevent any reproach and injury against the Land of their Native, and to manage all their dealings with such honour and integrity, as that the very Nation which brought them forth, may have renown in the remotest parts of the world. Deut. 4. 6. Keep the Statutes and judgements which the Lord commanded, saith Moses, and doe them; for this is your wisdom, and your understanding in the sight of Nations, which shall bear all these Statutes, and say, surely this great Nation is a wise and understanding people.

The Crown of Great Actions.

3. His not being contented with his own honour and greatness, who was in so near attendance upon the greatest Prince on the Earth, and was sure enough to live in plenty and prosperity himself, though his Brethren were in affliction. But his improving that interest for the service of community, and the particular comfort of Gods people. Men of great and publick undertakings, should not look onely after narrow and domesical interests, but should make use of their own greatness, power, wealth, prevalency with potent persons, to do reall offices of Love and Service to the poor Church of God. Esther might possibly have lived in splendor and roiall majesty, though her people had been destroyed; but she chuseth rather the danger of perishing, then to neglect their salvation. *If I perish, I perish, Esth. 4. 16.* And so Moses chose rather affliction with the people of God, then to be called the son of Pharaohs daughter, *Heb. 11. 24, 25.* Nature hath implanted even in senseless and inanimate creatures, such a love of community, as makes them forget their own proper motions, to preserve them whole from violence or reproach. How much more should we lay to heart publick evils, even then when our own condition may seem prosperous?

4. His prudent vigilancy in viewing the state of the City secretly, and then imparting his commission to his Brethren, Chap. 2. 12, 18. In great works, personall prudence and joyn communication, are singularly necessary for the happy management of them: *For in the multitude of Counsellors is safety, Prov. 11. 14.*

5. His

The Crown of great actions.

5

5. His pious courage animating his Brethren bearing up himself against envious aspersions of the enemy, and drawing in his Brethren into an unanimous Society in great and honourable works ; and all upon grounds of Faith , giving assurance of divine help, Chap. 2. 17, 18, 20. & 3. per totum, & 4. 1, 5, 14. Faith is a foundation of courage (no grace so valiant as that , Heb. 11. 33, 34. 1 John. 5. 4.) and Courage a foundation of constancy, 2 Tim. 4. 17, 18. And therefore Faith and fortitude are necessary graces for those who will go with resolution through great and difficult undertakings. And therin a special wisdom to work all in a sweet and amicable concurrence , to draw one way , and to joyn with speciall accord, hearts and hands in the same work ; for differences and divisions will unjoyn the frame of great actions , and as a breach in a wall , will minister unto adversaries an occasion of advantage.

6. His wise discovery of adverse counsels and preparations, Chap. 4. 8, 9, 15. There never was any great enterprise without speciall opposition. Zorobabel met with mountainous obstructions in the great work which he went about, Zach. 4. 7. (only these Obstructions are more secret and visible then Mountains ; and therefore men that engage in great works , must ever have their eyes running to and fro to discover dangers , that they may prevent them , Prov. 22. 3.

7. His special care upon all emergent occasions , to call the people together for new and further counsels,

The Crown of great actions.

counsels, Chap. 4. 19, 20. Great busineses being full of variety of incidentall and circumstantiall contingencies, will frequendy call for further resolutions and renewed consultations, will like great Vessels many times spring a leak, and require immediate application of remedies. And therefore it is a part of necessary wisdom, as in great Cities, so in great Actions, to have *Physitians* always within call, who may timely advise upon all needfull expedients for safety, *Judg. 19. 30.*

8. His indefatigable labour night and day, being not onely a commander, but an example of unweared patience to all the people, *Verse 22, 23.* And all great Actions will require this part of self-denial. A man either of sensual or sluggish principles, is very unfit for the management of any arduous and weighty affairs. It was a great businesse but one would think a sad one, for a man to sacrifice his beloved Son, and yet *Abraham rose up early to go about it, Gen. 22. 3.*

9. His compassionate zeale mixed with wisdom, impartiality, and self-denial, for the poor which were oppressed, rebuking the oppressors, and forbearing his own just allowances, and preventing the injuries of servants and officers, *Chap. 5. 14, 15.* In great employments which pass through many mens hands, it is neither impossible nor improbable, for innocency many times to suffer, and much wrong to be done, and that redutif'e, even by good men themselves, if their ears be too much open to misrepresentations; as we see it was in the case of *Zita and Mephiboseth, 2 Sam.*

The Crown of great actions.

7

16. i . 4 Unless much care , wisdom, and courage be used , to require all officers to do the things belonging unto them , with justice and expedition. And here give me leave to commend unto you the care of your poor Brethren ; a duty which Apostles themselves have put one another in minde of , Gal. 2. 10. You cannot be without many objects of that kinde , even amongst those who serve you in these expeditions ; sick Mariners , desolate Widows , poor Children : it would be a work of a sweet savor to God , to have a steady stock going for the advantage of these , as well as of the Merchants . Their Prayers may be wind in your Sails , and bring down a blessing on all your undertakings .

10. His bounty to the work , He bought no Land but spent himself upon the service , and upon hospitality to the people , Chap. 5. 16, 17, 18. Covetousness is not only a bar and obstruction to all honourable undertakings , but doth miserably corrupt and spoil them by a self-seeking management , when men drive on and interweave domestical interests , under the specious pretence of publick good . And therefore all great works do require great and large hearts , for the promoting of them . It was a great work , the building of the Sanctuary , and the Lord gave greatnes of heart to the people to contribute unto it , Exod. 36. 5. It was a great work , the building of the Temple , and God gave immense largenesse of heart to David and his Princes in offering thereunto : For the sums offered , were so great as surpassed the treasures of any other Princes

The Crown of great actions.

Budæus de
Assel lib. 4.
Breerwood de
Nummis pag.
16.

Raleigh. lib. 2.
esp. 17. sect. 9.
*μὴ διαφέρειν
τοῖς τεράσταις πρώτων
η ταχατεραίων
τοῖς απότομοις πολεύοντας,
καὶ αὐτοῖς πολεύοντας
εγκαίουσιν.*
Marc. Anton.
lib. 6. sect. 2.
Vid. lib. 10.
sect. 11.

Princes which we read of, *Sardanapalus* onely excepted; as the learned *Breerwood*, and Sir *Walter Raleigh* have observed, *I Chro. 22. 14. & 29. 14.*
See *Isa. 60. 6, 7.*

11. His undiscouraged constancy, notwithstanding all the threats, slanders, letters, prophecies, misreports, and wicked artifices purposely used by the subtle Enemies, to weaken and dishearten his resolutions, *Chap. 6.* None are fit for great actions, who are not men of constant and undaunted spirits, who cannot go through evil report as well as good, whom the integrity of their own consciences cannot bear up above the reproaches of enemies, *I Cor. 4. 3. 2 Cor. 6. 8, 9, 10.*

12. His wise and pious care to communicate part of the charge unto faithfull coadjutors, whom he advanced, not barely for their relation unto him, but for their fidelity to the service, *Chap. 7. 2, 3.* Since it is impossible for great actions to be managed without much concurrence, singular care is to be used that good and faithfull men, by whose care, and prudence, and prayers, they may be promoted, be employed in the transaction of them, that even near relations, do not prevaile with us, to entrust great works in the hands of weak or wicked men. Consanguinity hath a strong byal even with good men. *Barnabas* did earnestly contend to take *Mark* along in his and *Pauls* expedition to visit the *Churches*, which *Paul* opposed, *Act. 15. 37, 38.* The *Apostle* doth implicitly give us the reason of it in another place, *Col. 4. 10.* where he telleth us, that *Mark* was sisters son to *Barnabas*.

Vid. *Bitor. An.*
45. sect. 42.

13. His

13. His singular zeal for the purity of the people of God, that they might be an *Holy Seed*; and for the Offices of Gods house, that they might not be polluted, Chap. 7. His care of the Worship of God, Preaching, Praying, Fasting, renewing Covenant, restoring intermitted Duties, Chap. 8, 9, 10. Of the Chambers of Gods house, that they might not be defiled, Chap. 13.7, 9. Of the Portions of the Priests and Levites, that they might not be detained, vers. 10, 14. Of the Sabbath, that it might be duly sanctified, Vers. 15, 22. Of the courses and services of the Priests and Levites, that they might be appointed, Vers. 30, 31. Of the Holy seed, that that might not be by Heathenish marriages corrupted, Vers. 23, 30. Of the Name of God, that that might be duly praised and glorified, Chap. 12. By all which we learn, that the greater mens care is of the service and glory of God, the fitter instruments they are to do great works, and the more likely to prosper in the doing of them; because, *They that honor God, he will honor*, 1 Sam. 2. 30. So long as Uzziah sought the Lord, God made him to prosper, 2 Chro. 26. 5. Hezekiah trusted the Lord, and clave to him, and the Lord was with him, and blessed him whithersoever he went, 2 King. 18. 5, 6, 7. 2 Chron. 31. 21. But when Jephosaphat joyned with Ahabiah, who did very wickedly, the Lord brake his ships, and disappointed his expedition, 2 Chron. 30. 35, 37.

Lastly, His special wisdome and care to heal the sinfull breaches and divisions which were amongst the people, causing them to enter into a

Romans magis
nos fecerunt
domi industria,
foris iustum
Imperium, am-
mus in consu-
lendo liber, ne-
que libidini
neque delito
obnoxius. Vid.
Aug. de Crux.
Decib. 5. c. 12.
et 15.

The Crown of great actions.

solemn promise, to make reparations of all injuries done unto their poor Brethren; and to prevent the reproach of the Heathen, Chap. 5.11, 12, 13. In great companies, and great businesses, it is hardly possible to carry things on in so smooth and regular a way, but that some differences of judgment may arise, and cause difficulties, breaches, and obstructions in the whole work; and as our Saviour saith of Kingdoms, Cities, Houses; so may we of companies and undertakings, that divisions will endanger their standing, Matth. 12.25. It is one of Gods sore judgements, when he intendeth to shatter and disappoint enterprises, to send a spirit of division amongst those who are concerned in it, as he did between the men of Shechem and Abimelech, Judg. 9.23. and between the Host of the Midianites, Judg. 7.22. and of the Ammonites, Moabites, and Edomites, 2 Chron. 20.22, 23. And so he threatneth to do with the Egyptians, Isai. 19.2. and with the Armies of Gog and Magog, Ezek. 38.21. The like whereunto we read of in Pausanias, and in Dionysius Halicarnassum. In which case, wise and prudent men, as Nehemiah here, will use their utmost indeavours to heal breaches, to close up divisions, to prevent mistakes, to finde out expedients, wherein all may readily agree, for the preventing of those evils, which differences of judgement, if not timely cured, may be likely to produce. In which case, there is nothing more conduceuent then mutual mildnesse, meeknesse, and condescension. So Abraham healed the breach which was going to be made between his family,

Pausan. lib. 10.
pag. 654. Gr.
Lat.

Dionys. Hal.
Antiquit. lib. 7.
P. 329.

a Viz. Exem.
plum Cibet,
cratis &c Gba-
yaponitis aqua.
Xenophon. lib. 2.
Memorabil. pag.
744, 646. Edis.
Paris. 1625.

1625.

and

The Crown of great actions.

11

and the family of Lot his Kinsman, Gen. 13. 7, 8. Therefore *Rulers* are called *Healers*, Isai. 3.7. And so Christ is described as a *binder up*, and a *strengthener*, Ezek. 34. 16. And *Moses*, the first Ruler which God chose for his people, was the *meekest man alive*, Numb. 12. 3. Certainly *meeknesse* is a very great ornament, and a very great instrument of power. We may think that we shew our power by our stiffness and inflexiblenes; but it is a great evidence of power to be of an yeilding and a *meek disposition*. It shews, first, a great power which a man hath over his own spirit, which is a work of more power sometimes then the taking of a City, Proev. 16. 32. Secondly, It shews great humility, and self-denial, when as the Apostle speaks, *Nothing is done through strife, or vain-glory, but in lowlineesse of minde, each esteemeth other better then themselves*, Phil. 2. 3. And do mutually submit unto one another in the fear of God. Ephes. 5. 21. 1 Pet. 5. 5. And in honour prefer one another, Rom. 12. 10. The Apostle made himself a servant to all, and studied to please all for their good, 1 Cor. 9. 19, 22. *Fariet sapiens*, said Seneca, & que non probatit, ut ad *majora transitum inueniat*. A wise man will sometimes deny his own judgment, in order to a greater good. And it is an excellent direction of Hilary, *Ex alienis utilitatibus placere, nec offendere ex propriis*. To be ready to make it appear unto other men, that I am more desirous to please them upon the account of their profit, then to offend them upon the account of mine own. *Iste cogitationes deprimente superbiam, & tenentes charitatem, faciant*

Vid. Chrysost.
in Piat. 131. 1.

*Latus reges
avidum doman
do spiritum,
quam si Lybi
ani remota Ga
dibus jungas,
& iterque Po
lus servias nisi
Horat. Vid.
Philip. Camer
iar. Hor. subci
liv. part. 3. c. 26.*

Lagan. lib. 3.
c. 15.

Hilar. in. Piat.
14.

August. 83.
quæst. qu. 71.

The Crown of great actions.

faciunt onera fraterna invicem libentissime sustineri,
 saith St. Austin. Thirdly, It imitates the example of Christ, who did not look on his own things, but on the things of others, Phil. 2. 4, 5. And of the Lord whom Moses besought by an argument drawn from his power to be patient and long-suffering unto his people, Numb. 14. 17, 18.

We have seen in Nehemiah, the things which he remembred to doe; and which having done them, he beseecheth God to remember. And though the words seem to have properly a Retrospect onely to what had been done, yet because we finde Nehemiah praying when he began these excellent works, Chap. I. 6, 11, we shall therefore extend this prayer both ways; both as an humble representation of his own sincerity before God, in what he had done; and likewise as an humble imploring of being remembred by God, in what he should further do.

For the former of these considerations, as the words have a Retrospect to what he had already done, we shall consider them under a double notion; first, as the comfort of this good man; secondly as his prayer. A

As his comfort, he reviewed and looked back upon those good works which God had enabled him to do, with much complacency and delight. And this the Lord alloweth his servants to do: For though in some respect the Apostle telleth us, *That he forgot the things behinde*, Phil. 3. 13. As not esteeming his work finished, or his pace to be slackened upon his past acquirements, yet in regard of comfort,

comfort, the same Apostle doth once and again make mention of his former conscientiable conversation, as matter of present rejoicing unto him, *Act. 24. 16. 2 Cor. 1. 12. 1 Thes. 2. 10-2 Tim. 4. 7, 8.* So did Job, *I have not concealed the words of the holy One, Job 6. 10.* The conscience of his true faith, worship, and constant obedience to the words of the holy One, made him assured of comfort in his death; and elsewhere, *Chap. 23. 10, 11, 12. & Chap. 31.* So Hezekiah, *Isai. 38. 3.* Yea, God is pleased to mention the good works of his servants for their comfort, *Job 1. 8. Job. 1. 47. Act 10. 4. Revel. 2. 2.* And he hath appointed Officers on purpose to shew a man his uprightness, and thereupon to comfort him, *Job 33. 23, 26.* And hath given every man a conscience in his bosom, to report the consolations of the holy Spirit, unto wel-doing, and to be a continual feast within him, *Prov. 15. 15.* As *συντήρεσις*, an habit of practical principles, so it bindes us; as *ανωδίνος*, a knowledge of duty done, so it comforts us, *1 Job. 3, 20. Qui facit præceptum comparat paracletum.*

The Reasons hereof are,

1. A godly life hath pardon of failings; and this is matter of confidence, That as the husbandman looketh on his Field of Corn with joy, though he see many Weeds amongst it, and Chaff about it: So we may look with joy on an holy life, though many corruptions are mixed with it, because God doth not remember against us the iniquity of our holy things. Pardon of sin is matter

Omnia mandata
facta depurantur quando
quicquid non
sit, ignoratur.
Aug.

The Crown of great Actions.

of joy, *Psal. 32. 1, 2. Acts 16. 34.* And therefore mixture of sin cannot deprive us of it; the *Pasceover* was a *Feast*, though eaten with bitter Herbs; and a good Conscience is a *feast*, though mingled with some corruptions. Nothing spoiled the *Feast* of a *Pasceover*, but *Leaven*; and nothing spoils the *Feast* of *Conscience*, but *Hypocrisie*.

2. A godly life is God's own work: it is not we, but the *Spirit of God which worketh in us*, *Matth. 10. 20. 1 Cor. 15. 10. Phil. 4. 13.* And as God reviewed his own works with special delight, so may we review God's works in us, with comfort and delight: This the Prophet lays as a foundation of peace, *That God worketh our works for us*, *Isai. 26. 12.*

3. God hath commanded *comfort*, first or last, to wait upon a *godly life*, as a proper adjunct thereof, *Isai. 32. 17. Psal. 119. 165. & 32. 12. Rom. 14. 17.* And it is a wrong to God's own appointment, when we have taken in godliness to shut out comfort.

4. A godly life honours God, *John 15. 8. benefits men, Tit. 3. 8.* And therefore being not without *Fruit*, it is not without a foundation of *comfort*. When a man can say, I have finished my course, served my generation, adorned the *Gospel*, these and these are the better for me: I have not lived like an *empty Vine*, as an unprofitable burden of the Earth; but God's end hath been my end, and his service my work; this will cause the *face to shine*, and the *heart to rejoice*.

Every man would willingly live and die comfortably;

Ille facit ut faciamus. Aug. ep. 105.

fortably ; no way so to do, but to lay up a foundation of comfort in an *holy conversation*. A wicked man would gladly *forget himself*, and run away from himself, *Hoc se quisque modo semper fugit*. He cannot look backward or inward upon himself, without guilt and horror. It was therefore good counsel of an old *Rabbi*, *Ne sis impius coram ipso*. Be not wicked in thine own sight, learn to reverence thy conscience. *Cor bonum bonus socius*, No such good company as good Conscience ; a man may then dare to be acquainted with himself, as some men have written the *History* of their own lives. A *Leaper* cares not much for a *Looking-glass*, because he shall see by it nothing but his own deformity. A *Bankrupt* cannot abide to cast up his accompts, because he shall finde himself so much worle then nothing. But he that hath led an *holy life*, is like a man which hath travelled over a *beautifull valley*, and being on the top of the *Hill*, turneth about with delight to take a view of it again.

But may a man so look back on a *godly life*, as to put *confidence* in the good work thereof ? For answer hereunto, we are to distinguish,

1. *Interrationem condignitatis, & rationem ordinis* : Between the *merit* deserving a *Reward*, which we deny ; and the *order* and *consequence* which *God* hath put between a *good work* and the *reward*, making this *mercifully*, but yet *certainly* to follow the other, *Psal. 19. 11. Prov. 11. 18.*

2. *Inter causam effendi & cognoscendi* : Between the

Lucretius.

the cause of confidence à priori , and the Arguments whereby to know it à posteriori .

Our good works are not either the merits or cause of our confidence or comfort , but only the Free-grace of God , and perfect Righteousness of Christ bestowed upou us ; yet from a good conscience and an holy conversation , as from Fruits and Effects of Divine love and grace , we may draw arguments of comfort : *For in the fear of the Lord is strong confidence , Prov. 14.26.*

2. These words as they bear a retrospect unto Nehemiah's former actions , are likewise considerable as a Prayer , upon me for good : And so good men that have done much service unto the Church of God should pray to be remembred by God in favor and mercy : and this prayer is

1. For Acceptation both with God , and with his people .

1. That the Lord will be pleased to approve of our poor endeavours to serve him , and smell a savor of rest in our oblations , that he will let us know that he is well pleased with what we have done , that we may eat and drink with joy , when God accepteth of our works , as the Wise man speaks , *Eccles.9. 7.*

Secondly , that the Lord will make our works acceptable to his people ; as it is said of David , *That whatsoever he did , pleased all the people , 2 Sam. 3.36.* And of Mordecai , that he was accepted of the multitude of his Brethren , *Esth. 10. 3.* And so Paul prayed , *That his service towards Jerusalem might be accepted of the Saints , Rom.15.31.*

2. For

2. For condonation; for since no good works of ours do bear proportion to the rigor and exactness of the *Law of God*, but that *all our righteousness* is as a menstrual cloth, *Isai*, 64. 6. *Omnis nostra humilius iustitia, recta forsitan, sed non pura*, saith *Bernard*: And since the *Lord appointed Aaron* as a Type of *Christ*, to bear the iniquity of the holy things of his people, *Exod.* 28. 38. we must therefore confess with *St. Austin*. that our *Righteousness* here consisteth. *Potius in remissione peccatorum quam in perfectione virtutum*. As therefore *Job* professeth, *If I say I am perfect, mine own mouth shall prove me perverse*, *Job* 9. 20. And *David*, *Enter not into judgement with thy servant, for in thy sight no flesh living shall be justified*, *Psal.* 143. 2. And *Paul*, *Though I know nothing by my self, yet am I not thereby justified*, *1 Cor.* 4. 4. So this holy man *Nehemiah* prays to be spared, as well as to be remembred, as knowing that the *reward is of mercy*, and not of *debt*. "It was a sweet and golden confession which *Bernard* made, when he thought himself to be at the point of death: I confess, said he, I am not worthy, I have no merits of mine own to obtain Heaven by: But my Lord had a double right thereunto, an hereditary right as a Son, a meritorious Right as a Sacrifice: He was contented with the one Right himself, the other right he hath given unto me; by the virtue of which gift I doe rightfully lay claim unto it, and am not confounded.

bareitate patris, & merito passionis, Altero ipse contentus, Alterum mibi donat, ex cuius dono jure illud mibi vendicans non confundor. *Guliel. Abbas in vita Bern.* lib. 1. cap. 12.

*De verbis
Isiae, Serm. 5.*

*Aug. de Civit.
Def. lib. 19.
cap. 27. Et
contra Cres-
conis Gram.
lib. 3. c. 8. o.*

Chap. 13. 22.

*a Affuis Satan
improbis eam
accusationibus
pulsans — Ille
terribilis est, Fa-
tor non sum
dignus ego nec
proprii possum
meritis regnum
obtinere Calo-
rum. Ceterum
duplici jure
illud obtinere
dominus meus,*

3. For *Vindication* against the misconstruction of perverse men. *Nehemiah* had many and great adversaries, who raised false rumors upon him, and were likely to misrepresent all that he did, as the Psalmist complained of his enemies, *That they wretched his swords*, Psal. 56. 5. So did the enemies of *Nehemiah* put perverse constructions upon his worthy actions, *Nebe.* 6.6,14. And therefore he prays unto God to remember him, and to strengthen him; to remember them, and to rebuke them, *Verf.* 9, 14.

In great services we have all reason to mind these three things; to beg of God pardon for our failings; acceptance of our services; vindication of our innocence, and rebuke of our adversaries.

Now because *Nehemiah*, as a Governor, had work still to do; therefore we may allow this Prayer a Prospect forward in relation to actions which he was to do: And they serve for speciall instruction unto us, upon that accompt; For besides that, the prayer as to these actions, may take in the three former particulars, of acceptance, pardon and vindication. There are three things more which may be comprised in it under that aspect: It is prayer.

1. For counsel and direction, *Remember me to teach me.* I have great and weighty busineses go through my hand and care; I am subject to errors and mistakes; one miscarriage of mine might open the mouths of many to reproach me, might sadden the hearts of many who love and honor me, might be of dangerous consequence to all thy people;

Remember

Bene ac sapienter maiores instituerunt ut rerum agenda rum, ita dicendi inillium & preceptionibus capere. Plin. Panegyr.

Remember me therefore to teach me, shew me the way wherein thou wouldest have me to go; let not mine ignorance betray me to dishonour thee, or to inconvenience thy people. So David prayed, *Make thy way straight before my face, Psal. 5. 8. Cause me to know the way wherein I should walk, Psalm 143.*

8. So Solomon, I am but a childe, I know not how to go out or come in: Give me therefore an understanding heart, that I may discern between good and bad; For who is able to judge this thy so great a people? *1 King. 3. 8, 9.*

The greater the actions are which we undertake, the greater need we have to implore wisdom for the direction of them; Even wisdom to Plough and Sow is ascribed unto God. *Isai. 28. 24, 29.* How much more necessary is it in profound and abstruse actions to implore his guidance.

2. For Assistance; for when we know what to do, we have weak hearts and weak hands, apt to be discouraged, apt to flag and hang down, except he be pleased to animate and strengthen them, and as he hath promised, that he will hold our hand that it may not miscarry, *Isai. 42. 6.* We must all say as Nehemiah did, *Strengthen thou our hands, Chap. 6. 9.* As Jehoshaphat did, *we have no might, we know not what to do, 2 Chron. 20. 12.* And therefore our eyes are upon God; He it is that girdeth with strength, *Psal. 18. 39.* It is not we that do any thing, but the grace of God which is with us, *1 Cor. 15. 10. Phil. 4. 12, 13. Isai. 26. 12.*

3. For Success; for when we are taught, and when we are strengthened, yet still we must wait

Vide Pinedam
de rebus Solo-
monis, lib. 3.
cap. 9.

λέξει δὲ ὅτι
βούλεσθαι πίστην
βούτι τοι μη
αἰλον θέξει δέ
δι της οὐταις εἴ-
σαι, καὶ φύρα
υπάρουσα, καὶ
απομαρτυρί-
ται βαλεῖσθαι
ατα.

Certum est nos
Velle cum vo-
lunus, sed ille
facit ut veli-
mus εἰτ. Anx.
de Grat. et lib.
Aib 6. 16.

The Crown of great actions.

upon God for his *blessing*. We by his *help* may doe our works, but he reserveth it to himselfe as his *peculiar work* to impart the *blessing*: We may draw the Patent, but the *Prince* onely can command the Seal, and make it thereby *valid and effectual*, *Psal.* 127. 1, 2. Paul and Apollo can only *plant and water*, but the *increase* is from God alone, *1 Cor.* 3. 6. *The race is not to the swift, nor the battel to the strong,* &c. But the *power and providence* of God overruleth all, *Eccles.* 9. 11. And when he pleaseth, an handful of men shall discomfit a mighty host, as *Gideon* did the *Midianites* with three hundred men: And fewer then ten thousand *Grecians* did vanquish an Army of three hundred thousand *Perians*, in the famous battel at *Marathon*, as *Pausamias* and *Valerius Maximus* give the numbers.

Valer. Max. lib. 5 c. 3. Pausan. 14.

Now lastly, with relation unto all *performances* which he had, or should dispatch, so this *prayer* is a *Petition* for that *gracious Reward* which the *Lord* is mercifully pleased to encourage his *services* by, in those great and difficult works wherereunto he calleth them, whereby not his servants onely but his own *Son*, have been animated to endure *sufferings* and to *despise shame*, *Heb.* 11. 26. & 12. 2. For the *expected promises* do awaken our patience in the *Lords work*, *Heb.* 10. 36. 2 *Cor.* 7. 1. The *Apostle* prestid *forward to the price*, *Phil.* 3. 14. *Fought his fight, finished his course, kept the Faith,* in pursuance of that *Crown of Righteousness* which was set before him, 2 *Tim.* 4. 8. *For in keeping the Commandments there is a great Reward*, *Psal.* 19. 11.

And

And this indeed is matter of comfort and encouragement unto us, that though the works which we are to do, are difficult, and we have withdrawing hearts, and weak hands, and fainting spirits, and potent enemies, and strong temptations, and having conflicted with all these, may haply lose our thanks with men, and possibly be rewarded with hatred and ill-will; yet we work for a Master who remembers all, who keeps an accompt of but a cup of cold water, which is given to him in any of his poor servants. If a Raven feed his Prophet; if Dogs lick the sores of Lazarus; if Rotten rags draw Jeremy from a Dungeon; if a broken Potsherd stand Job in any stead in his afflictions; if a Basket be a means to deliver Paul, or Stalks of Flax to hide the Spies of Israel; if the cover of a Well do protect Davids Intelligencers, if spread garments and broken Boughs contribute any thing towards the honour of Christ, there shall be a Record kept, and an honourable mention made of the services even of these inanimate creatures. O what a good Lord do we serve, who keeps a Book for our sighs, a Bottle for our tears, a Register for but two Miles cast into his Treasury! Who keeps a Record of gleaning of Barley, dipping in Vinegar, of a Cake of Meale, of a Table, a Stool, and a Candlestick, and esteemeth himself a debtor for such poor things, as men scarce value for ordinary courtesies? Who would not put forth all his strength in the service of such a Lord, who takes notice of the least that can be done, who rendreth Robes for Rags, Crowns for Crums, turns our Water into Wine, gives

Matth. 10. 24.

1 King. 17. 6.

Luke 16. 31.

Jer. 3. 8.¹¹

Job 1. 8.

2 Cor. 11. 33.

J. Sh. 2. 6.

2 Sam. 17. 18,^{19.}

Matth. 21. 8.

Mal. 3. 16.

Psal. 56. 8.

Mar. 12. 42.

Ruth. 2. 8, 9,

14.

1 King. 17. 13,^{15.}2 Kin. 4. 8, 9,^{10.}

The Crown of great Actions.

gives a weight of glory for light afflictions, and eternal wages for a little momentary service?

Now in that this good man doth as often as he makes this prayer, make mention of God as his God; Remember me, O my God: Wee may from thence certainly infer, that by this consideration he had been greatly animated in his undertakings, by the which he was so much comforted in the review of them, and encouraged to pray for a mercitull reward unto them. And this leadeth us unto Three Observations, which I shall but name.

I. That a sound faith and particular interest in God as our God, is a special principle to quicken us in great and honorable undertakings. It set Nehemiah at first to improve his relation unto the King of Persia for the good of his people, and the City Jerusalem, Nehem. 1. 11. & 2. 4, 8. And by the same Argument he encouraged the people to valor and resolution, Neh. 4. 20. The Church professeth, That in the name of their God they would set up their Banners, Psal. 20. 5. David went unarmed in the confidence of that name against Goliath, because God was the God of the hosts of Israel, 1 Sam. 17. 45. In all their marches and motions in the wilderness, this was their comfort, That they had a God which went before them as their Captain, who was able to scatter all their enemies, Num. 10. 35, 36. Psal. 68. 7, 8. In this confidence Asa and Jehoshaphat applied themselves to God as their God, and went on with courage and comfort against huge armies of enemies, 2 Chron. 14. 11. & 20. 6, 7,

The Crown of great actions.

23

xi, 12. By this faith, *Gideon, Barak, Sampson, Jephthah, David, subdued Kingdoms, obtained promises, stopped the mouths of Lions, quenched the violence of the fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, &c.*
Heb. 11. 32, 34.

1. Faith is an active and working grace; Rememb'reng your work of faith, saith the Apostle, 1 Thes. 1. 3. It will not let men be idle or unfruitful, 2 Pet. 1. 8. It knows what a back and strength it hath in the truth and power of God, through whom it can do all things, Phil. 4. 13. And thereupon what it findeth to do, it doth with its might.

2. It is an Heroical grace, as the Philosopher saith of *Wisdom*, That it is *διέιπον τὸν πνευματικὸν*, the knowledge of the most honourable things; so we may say of *Faith*. That it undertaketh the most honourable thing, eyeth great objects, pursueth great ends, looketh upon all things as possible, Mark 9. 23. and therefore is not dismayed at any. What an Heroical *Faith* was that of *Joshuah*, whereby he prevailed with God in prayer to stop the course of the Sun and Moon, while *Israel* was avenged on their enemies? *Josb.* 10. 12. And though *Ordinarily* *Faith* be not a *Faith of miracles*, yet it hath a noblenesse and a greatness in it, whereby it can in the assurance of its interest in God, set upon great actions which are conformable unto his will.

3. It is valiant and a victorious Grace, is not afraid of Men or Devils when it hath made sure of God. It quencheth the fiery darts of *Satan*; it overcomes

πίστις ἡρωτικὴ
ἀρετῶν.
Clem. Alex.
Strom. lib. 5.
Per fidem Chri-
stii non sumus
liberi ab operi-
bus, sed ab opini-
onibus ope-
rum. Lath.
Est res viris,
potens, opera, &
&c. Luther. in
Gen. 12 fol.
153.

Metaph. s. lib
1.
Fides maxima
& Heroica o-
peratur, Lath.
in Gen. 19.

The Crown of great Actions.

overcomes the world : One David having God for his God was not afraid of ten thousand of Armies of men, Psalm 3. 6. & 27. 3. By his God, he can run ne through a Troop, and leap over a wall, and break a Bow of Steele, Psal. 18. 29. Nothing is invincible to Faith, it can level Mountains, Zach. 4.7. It can more then conquer greatest difficulties, Rom. 8. 35, 37. As one man by an Engine may move Bodies, which an hundred without it could not stir ; so by the Engine of Faith , things are many times effected, which to Sense and Reason do seem impossible.

*Credendi omnia
sunt possibilia;
fides facit ex
eo quod nihil est
ut sit, & ex im-
possibilibus facit
omnia possibilia.
—Figit cor in
illud quod om-
nino eis absur-
dum & impossi-
ble, consentaneo
verbis. Luth. in
Gen. 27. fol.
495.*

4. It is a patient grace ; it is not discouraged with every Obstacle , not dismayed with every ter- ricolament, nor wearied with every encounter ; but like Box, or Holly, and such other Trees, retains its verdure in the winter , and holds out amidst all difficulties unto the End, knows how near the pro- mised mercies are, and doth cheerfully press for- wardstowards them; says with those in the Pro- phet, Isai. 25.9. This is our God, we have waited for him, and he will save us. Faith doth not suffer a man to draw back, but patiently to continue in well-doing, that he may after a little while receive the promi- ses, Heb. 10.36,39. Rom. 2.7.

5. It is a praying grace , can in every exigent and distress call down invisible help from God : And none go with more vigor about any enter- prise then they , who being backed with potent friends, and having free access unto great Treasures, are able in any extremity to attain the concurrent Counsels, and succours of others, to further their de- signs,

signs. The Apostle bids us by Faith to ask *Wisdom* of God, that thereby patience may go thorow and have her perfect work, Jam. 1. 4, 5, 6. God hath honoured *Faith* and *Repentance*, in the *Gospel*, above other graces, because they have a peculiar virtue to carry us out of our selves in Prayer unto God. And no graces do more promote great *actions* then *self-denying graces*; when men have *ends* and *aims* above themselves. *Carnal ends*, *Domestical interests*, and *private affections*, do usually obstruct noble undertakings; because such men, as soon as storms arise, and difficulties shake them, forsake the proper and eternal merits of the *business*, and hold or alter their *resolutions*, according as their own *personal hopes* or *fears* do dictate unto them. And therefore the best way to make strong and steady progress in any serious employment, is to have God for our God, that in every difficulty we may be able to have recourse unto him for *counsel*, *Wisdom*, *Succour*, *Support*, and may be *strong in the Lord*, and in the power of his might.

II. As *Faith* is a special principle of action in great undertakings; so it is a special ground of comfort in the reviewing of them, when we consider, In this *action*, though full of many difficulties, yet *Faith in God as my God*, hath upheld me and carried me through, into the end; I have undertaken it, not in mine own strength, nor in the confidence of mine own *Wisdom*; but in an holy fear, and comfortable dependence upon God; I have aimed at his glory, and at publick interest; I have not immixcd nor interwoven in it, any *carnal counsels*, or

Sinful projects of mine own : I have laboured to keep a good Conscience in doing of mine own duty, and have cast my self upon his holy Providence for the event. In this case the Lord doth ordinarily return such an answer of Peace to Works that are done in the fear of his Name ; by the Rule of his word , in the comfort of his Promises , and with submission to his Providence , as that one way or other, the heart shall be able to take comfort in it : For Faith is a successful Grace, and hath a promise of prospering. Believe in the Lord your God , so shall you be established ; believe his Prophets , so shall you prosper , 2 Chron. 20. 20. By Faith Israel passed through the Red Sea , and saw the victory of their Faith in the ruine of their proud Enemies , Exod. 14. 30, 31.

If the Lord blesses the undertaking it self , with a desired success , Faith hath this comfort , That it is a blessing received from the hand of a Father , an evidence of his Love , an accession unto the gift of his Son , with whom he freely giveth all other things . It is the portion which God hath graciously given unto his servant ; and though the thing given be good it self , yet the favor and blessing of God which comes along with it , is much more excellent ; as the Money in the Mouth of the Fish , or the Pearl in the Body of the Oyster , is more precious then that which was the *vehiculum* of it .

And on the other hand , if the Lord suffer nor our labors to succeed , yet he is our God himself still , and all desirable good is eminently comprised .

prised in him, who is a God all-sufficient to those
that walk before him, and are upright. Though he
answer me not in the particular, wherein I waited
upon him, he ever answers, *Secundum cardinem desir-
dari*, in such a way as is better for me. Though
the issue be not *secundum voluntatem*, according to
my will, yet it is ever *ad utilitatem*, according to
my profit and good. Paul had not the thing he
expressly prayed for, to have the messenger of
Satan depart from him, but he had a sufficiency of
Grace to uphold him, which was much better. And
as a Merchant is not angry with his Factor, though
he send him not the Commodities he wrote for, if
he send him those that are ten times more bene-
ficial; no more is a Believer displeased with the
good providence of God, when he receives in
answer to his Labors and Prayers, not what him-
self expected, but what God knew much better for
him.

III. A special interest in God as our God, is a
notable argument in Prayer; for the obtaining of
a gracious Reward unto our sincere Services; for
upon this ground doth this *holy man* thine desire
to be remembred of God. And upon this ground
did our *Saints* teach his Disciples to build all
their Petitions by calling God *Our Father*: It is the
Prayer of *Faith*, the Prayer of a *Righteous man*, that
is effectual, *Jam. 5. 15, 16*. For the Lord will not
hear those that regard iniquity in their heart, their
Prayer is an abomination, *for Job. 6. 18*. The
Prayer of the Righteous Proev. 15. 29.

*Aug. Confes.
lib. 5. c. 8.*

*Bonus Deus qui
non tribuit sepe
quod volumus,
ut tribuit quod
maximus. Aug.
epist. 34. 6.
Tract. 73. in
Joan. & Tom.
7. lib. de Hui-
us. Eccl. c.
19. &c contr.
Julian. lib. 5.
cap. 4. & ep.
22. cap. 14.*

The Crown of great actions.

It is true, he is pleased sometimes to take notice of the Cries and Prayers of Nature, and to return some answer unto them, that even wicked men may know that it is not in vain even for them to seek the Lord; and therefore such as these Prayers are, such Returns he is pleased many times to make unto them. So God heard the voice of Ishmael crying for water, and shewed Hagar a Well, Gen. 21. 17, 19. He took notice of the Hamiliation of Abram, and therupon respite the judgement which he had threatened, 1 King. 21. 29. As Abram, though he gave the blessing and the inheritance unto Isaac, yet he gave gifts to the rest of his Children, Gen. 23. 9, 8. So the Lord, though he reserve his great Reward for the heirs of promises, yet he leaveth not himself without witness even amongst others, giving such benefits unto them as they render services unto him; they give none but outward services, desire none but inward benefits; and according to the nature of their services and desires, the Lord answereth them with meer outward good things.

But the prayer of Faith, pleading the great and previous promises of the new Covenant, and calling upon God as a Father by the blood of his Son shed abroad into the hearts of those who are heirs of promise, hath two great advantages above any other mere Natural Prayer. I. It is sure to obtain pardon for all their fallings and miscarriages proceed from human infirmity, the Lord replacing his children as often as he spareth his own son that serveth him, Mat. 3. 17. and

The Crown of great actions.

29.

Christ bearing the iniquiry of our holy things.

2. It is sure to obtain *Spiritual Rewards* for those holy and sincere Performances, which proceed from the grace and assistance of the *Spirit of Christ*; the Lord being pleased, firstly by his grace to work all our works for us, *Isai. 26. 12.* And then by a second Grace to Reward them, and to Crown his own Mercies in us. For verely there is a Reward for the Righteous, *Psal. 58. 12.* *Matth. 10. 41.* And thus we receive Grace for Grace; the Grace of Remuneration for the Grace of Obedience; the Grace of God enabling us to work, and the Grace of God rewarding us for working: for though it be the Work which is revealed, yet the Reward is not of mans work, but of Gods Grace, *Rom. 4. 4.* & 11. 6. Both these Graces did this holy Nehemiah beg, in the confidence of his interest in God as his God. Remember me, O my God, concerning this also, and spare me, according to the greatness of thy mercy, *Neh. 13. 22.* Remember me to spare me for my sinfull infirmities; Remember me to Reward me for my sincere performances; and both these only upon the accompt of thy great Mercy. Nothing but great Mercy passeth by many sins; nothing but great Mercy rewardeth weak services.

I have done with the words, and have from all but a word more to say unto you. What the nature of that great undertaking is, which God hath thus graciously moved your hearts to begin at the doors of his Tabernacle, and to consecrate your selves unto, by inquiring of him, and seeking of him a Right way, is much better known to you than

The Crown of great Actions.

then to me, who have little inspection into such things. But being a very weighty busines, and possibly full of variety and difficulty, and all men being subject to Errors and mistakes, to impotency and infirmity, to sinful failings and defects, to difference of judgements, and divided affections, and all humane actions being obnoxious to misconstructions and various miscarriages: And God having reserved events and successes in his proper power, it is therefore your duty in all your addresses unto action, to make your first applications unto God, that he would lead you by his Spirit, and cause you to make his word your Counsellors; that he would work all your works for you, and shine upon your counsels and undertakings, by his special blessing; that he would preserve you from all mistakes & misunderstandings; and pour out upon you a Spirit of unity and agreement; that he would forgive all your failings, and teach you to approve your hearts and Consciences unto him in well-doing; that your labours may so be conversant about treasures here below, as that your hearts and affections may be upon things above; and you may with such sincerity, courage, zeal, and holy affections, go through the duties of your places and callings here, as that you may be able to look backward with comfort upon a fruitful life, and forward with Faith and Hope upon a Glorious Reward; and conclude your lives and your labours, as Nehemiah doth his Book, with a Remember me, O my God for good. And we should all learn so to lead our lives, with such an eye to Gods Word and Rule, to his Glory and honour, to the service

service of his Church , and our Generation ; to be so diligent, careful, prudent, sincere, trusty, faithful, in every service which lieth upon us , as that when we come to die , and give up our accompts to him, we may be able to say , Lord, I have been faithful in that little service wherein thou hast employed me , let me now enter into my Masters joy: I have remembred thy Name, to gloriſe thee : I have remembred thy People, to ſerve them : I have remembred thy House, and the Offices thereof : I have remembred the Widow, the Fatherleſs, the Poor and Helpleſs, to provide for them : I have remembred every truſt impoſed upon me, and have not by any wilful indiligence, imprudence, or unfaithfulness betrayed it, but have laboured to adorn my general calling by ſincerity and fidelity in my particular calling : And now, be thou graciously pleased to remember me for good, and to ſpare me according to the multitude of thy mercies.

FINIS.

18
HISTOIRE DE LA LIGUE

et d'organes administratifs. Il fut alors établi
un état-major, où étaient réunis les capitaines
réguliers, et une commission de discipline et de
justice qui avait l'autorité de juger et de punir
tous les officiers et sous-officiers qui avaient
commis des fautes ou déshonorantes. Le point
de rencontre de la compagnie fut à la boulangerie
de la rue du Temple, où se trouvait le siège de la
Ligue. Les hommes, plus ou moins armés,
se rassemblaient tous les matins à cette heure
pour faire un rapport sur ce qu'ils avaient
vu ou entendu au cours de la veille. Cela
dura jusqu'à ce que l'ordre fut décreté par le
gouvernement pour empêcher toute réunion
de personnes dans les rues, et lorsque ce décret
fut rendu, la compagnie fut dissoute.

THE
Rich Mans Charge.
Delivered in A
S E R M O N
AT THE
S P I T T L E
Upon Monday in *Easter Week,*
12. April. 1658.
BEFORE
The Lord Major, &c.

By *Edward Reynolds, D.D.*



L O N D O N ,

Printed by *Tho. Ractliffe for George Thomason* at the Sign of
the *Rose and Crown* in St. Pauls Church-yard, 1659.

Rich Mrs Christie

Dedicated to A.

SEN MON

SPITTLE

Upon Monday in February 1749

The Second Major Act

By Edward Kynaston D.D.



10000

Printed by J. and C. Rivington, at the George-Street, 1749.

To the Right Honorable
Sir RICHARD CHIVERTON

Lord Major of the City of *London*,
and the Honorable Court of
Aldermen.

Right Honorable,

LIT is truly resolved by Learned men, (a) That Theology is not a bare *Speculative Science*, which ultimately terminateth and stoppeth in the understanding, but that it is a *Doctrine ordered and directing unto Practice*, prescribed not only the (b) knowledge of *Spiritnall Truth*, but the (c) doing and loving of *Spiritual Good*. The Apostle calleth it the (d) acknowledgment of the *Truth* which is after *Godliness*; *The Learning of Christ*, and of the *Truth as it is in Jesus*. As light and heat, lustre, motion, and influence, are united in the *Sun*, the one working with and by the other; so Treasures of Wisdom and Knowledge are joyned with fulnesse of

a. Aquila. part.
1. qu. 1. art. 4.
et Sabellius
in Prolog. Scen-
tent;

b. Joh. 17. 3.
Ephe. 4. 33.
c. Mat. 7. 21.
Jam. 1. 22.
Fabo. 13. 17.
d. Tit. 1. 1.
Eph. 4. 20. 21.

The Epistle Dedicatory.

Grace and Holinesse, in the Sun of Righteousnesse, whose Wings have healing in them. The doctrine of Religion is like the (e) Prophets Vision of Cherubins, where he saw Wheels full of Eyes, the one for Vision, the other for Motion; and Hands under Wings; these to soar in contemplation; those to be employed in Action; and Lamps, and Burning Coals of Fire; the one for light, the other for heat.

(f) As an Heathens and Hereticks Moral actions do not benefit him without Faith in Christ; so a Christians (g) speculative knowledge, and meere Doctrinall Faith will not save him without good works; and the fruits of new obedience. (h) Fides esse sine charitate potest; professa non potest; Though therefore we dare not ascribe unto good works; any meritorious dignity or proper causality; whereby they procure or produce Salvation for us; yet such a (i) necessity of them we ever acknowledge; as that without walking in the

e Zet. 1. 8.
13. 16. 18.

f Aug. de Cto.
Dei. l. 19. c 15.
De Nupt. &
Concupis. l. 1.
c. 3. Concr. 2.
sp. Pelag. l. 3.
cap. 5. Concr.
Julian. Pelag.
lib. 4. cap. 3.

g Aug. Tom. 4.
lib. de Fide &
oper. cap. 14.
ad Simplician.
quaest. 2.

b Aug. de
Trin. l. 13. c.
18. Quodlib. est
illa confessio
que sic Deus cre-
dit. ut pro ni-
bilo, ejus ducas
imperium: aut
quonodo ex ani-
mo ac vere di-
cimus. Domine,
Domine, si
ejus quem Do-
minus. confite-
mur, precepta
contemnimus.

Inter Christianum & Gentilem non fides tantum debet, sed etiam vita distin-
guere Hier. Epist. ad Galatian de ratione Pie. vivendi. i Heb. 13. 14. & 10. 36.
Vnde Davecent. de Justitia & Milt. cap. 30. 31.

The Epistle Dedicatory.

way of *boliness*, we shall not arrive at the Kingdom of *Glory*; without doing the will of God, we can never expect to receive the promises. And as it is a dangerous temptation of *Satan* on the one hand, to perswade men to deifie their own good works by putting confidence in them; so it is no lesse dangerous on the other hand by meer notionall, airy and Platonicall speculations to eat out all care of *good works*, and those moral duties of Piety, Temperance, righteousness, & Charity, in which the life, power, virtue of true saving faith doth exert it selfe.

These considerations moved me, when I was invited to Preach before you at that solemne time; when many proper objects of *good works* use to be presented to your eyes, to singe out that argument to treat upon. And that so much the rather, because we live in times; wherein there is a concurrence of many of those symptomes and distempers, upon which our Saviour hath concluded, That the love of many should wax cold: Wars, and rumors

Gal 5.6.
1 Thes. 1.3.
2 Tim. 1.3.
Tit. 3.8.

Matt. 24. 6,12.

The Epistle Dedicatory.

of wars , Nation against Nation, Kingdom against Kingdom ; many offended ; many hating one another , many false Teachers, many seduced people , and, above all , all abundance of iniquity. And indeed , it may be justly feared ; that where there are so many divisions,, prejudices, animosities, differences both of judgment and interest, to say nothing of the luxury, delicacy, vanity and excess in private expences, there cannot but consequently be a very great obstruction in the current of good works.

My hearty desire and prayer is , That as this *Sermon* received favourable audience from you, and is now by your own direction exposed to a more generall view, so some signal *blessing* may follow the publication thereof, that thereby the hearts of many *rich men* may be enlarged to honor the *Lord* with their substance , and to let their Merchandise , and their Treasures have inscribed upon them, *Holiness to the Lord.*

Prov. 3. 9.

Isay 23. 18.

Your Honors most humble Servant in Christ,

EDWARD REYNOLDS.



THE Rich Mans Charge.

1 Tim. 6. 17, 18, 19.

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

That they do good, that they be rich in good works, ready to distribute, willing to communicate;

Laying up in store for themselves a good Foundation against the time to come, that they may lay hold on eternal life.

He Wⁱseman telleth us, that a word fitly spoken, is like Apples of Gold in Pictures of Silver, Prov. 25. 11. And our Lord in the Prophet telleth us, that he had the Tongue of the Learned, to speak a word in season, Isa. 50. 4. Paul at Athens disproved the superstition of that Learned City, out of the inscription

The rich Mans charge.

Cuncta male-
facta sibi impu-
ne ratus Tacit.
Annal. I. 32.
Per omnem sa-
viciam & libi-
disem jus Regi-
um servili.
ingenio exer-
cuit. Hist. lib. 5

Suetonius,
Claudius, cap.
28.

scription of their own Altar , and the testimony of their own Poets , *Act 17. 23, 28.* And before * *Fœlix* , a corrupt and intemperate Judge , he Preached of Righteousnesse and temperance , *Act 24. 25.* In solemn and publick meetings , the most needfull Doctrines to be pressed , are those which are most suitable to the Auditory . When *Timothy* is to Preach before rich men , the Apostle here furnisheth him with the materials of his Sermon , to warne them against the sins incident to that condition , and of the duties incumbent upon it ; and because hard duties are both to be urged with cogent Arguments , and sweetned with speciall Comforts , here are Motives of both kindes used , that by the necessity and the utility , they may be periwaded unto the duty ; so that my Text is a very fit present for an Assembly of Rich Citizens , a present of Gold and Silver , Apples of Gold in Tables of Silver , a present of Treasures , Stable and abiding Treasures , a good foundation , an eternall life , and all to be had not *in vno* , in this present now ; but *in Eternitate* , in that living God , who is yesterday and to day the same , and for ever , and who never faileth or forsaketh those that trust in him .

The Apostle having before shewed the great mischiefe of covetousnesse , that godly contentment is true gaine ; that resolutions to be rich , do cast men upon desperate and frequent temptations ; that wordly love is a seminary of unbelief , apostacy , and all mischeife , and having warned *Timothy* in his owne conversation , to avoid such dangerous

dangerous Lurps, doth further direct him in his Ministeriall Function, to lay the same charge upon worldly Rich men, in the words which I have read unto you:

Wherein we have , First , *Timothies Duty* ; *To charge*. Secondly , The subject of that charge , *Rich Men*. Thirdly , The limitation of that subject , *Rich men in this world*. Fourthly , The particulars and materialls of the charge, set downe Negatively and Affirmatively , and both twofold .

The Negative, Not to be *High-minded* , not to *Trust or Hope in Riches* ; with a Reason which reacheth unto both , because of the *uncertainty* of them.

The Affirmative, 1. *To trust in God* , with a double Reason of that ; *His life* , he is *the living God* ; *His bounty* , he gives , gives richly , gives all things , and with the things gives an heart to enjoy them.

2. *To imitate God in this Divine Work of Bounty and Literality* , expressed.

First , By the manner of it *Aγαθοποιεῖν* , *To do good*.

Secondly , By the manner of doing it , viz.

1. *To do it copiously* , to be *rich in good works* , *πλούσιος κακῶς*. 1. To do it *chearfully* ,

readily , *easily* , with anaptitude and propensity thereunto , *εὐημέδετείας*. 3. To do it *dif-*

fusively , *extensively* unto *Community* , or to do it *modestly* , *humanely* , *lovingly* , *gently* , without *morosity* or *exprobation* ; to be *καυγεινοὶ τῆς οὐρανοῦ*,

The rich Mans charge.

as Luciansexpression is, That others may be partakers of our good things with us.

And this Duty is pressed by a very elegate reason, in a way of *προστασία*, and as a prolepsis or prevention of what might be objected. If I be so diffusive and communicative to others, I shall leave nothing for my selfe, or those of mine own household; this the Apostle preventeth, telling us,

First, That thus to lay out, is to *lay up*, and that as in a *treasure* *πόνημα πικρόν*. It is like scattering of *Seed*, in order to an *increase* and *harvest*.

Prov. 11. 24.

Secondly, That thus to lay out upon others is to *lay up for themselves* *πόνημα πικρόν εἰς αὐτούς.*

Thirdly, That hereby the uncertainty and instability of *Riches*, is corrected and fixed, *εἰς οὐδέποτε* turned into *εἰς πάντας καλά.*

Psal. 49. 17.

Fourthly, Whereas *worldly Riches* are only *τὸν διάνεμον*, for the present time, they will not descend after a man when he dies; being put into good works, they are *σταύρωσις τὸ μετάθετον*. returnable into another Country, *a. Mans workes* will follow him, he shall finde them againe after many dayes. And whereas they being of a muddy and slimy origiall, are slippery and cannot be held; either we shall go from them, or they from us, they have Wings, and will flie away; that which is thus *laid up*, by them may be held, *τὰ σταύρωσα* that they may *lay hold*.

*Revel. 14. 13.
Eccles. 11. 1.*

Prov. 23. 5.

Luke 12. 20.

Fifthly, Whereas a Mans riches cannot lengthen his life one night beyond the period which God hath fixed. Being thus *laid out*, and *laid*

Laid up , to comfort the lives of others , they are graciously by God rewarded with eternall life . An house thus founded , shall continue for ever .

I. Timothies duty , Charge those that are rich . He doth uot say , flatter them , nor please them , nor humor them , nor fawn upon them , or crouch to them ; nay he doth not say what sometimes he useth to do himselfe , Beseech them , intreat them , persuade them ; but he giveth Timothy the same power towards them , as he used towards him . Verse 13 . παρεγγέλλωσεν , οὐδεγέλλει τοῖς πλούτοις . And I Tim. 4. 11. πεπγόμενα ταῦτα καὶ διδάσκει ; These things commande and teach . It is true , The Ministers of Christ , are the servants of his Church . The Levites and Priests were so , They served the Lord , and his people Israel , 2 Chron. 35. 3. The Apostle themselves were so , Our selves your servants for Jesus sake , 2 Cor. 4. 5. Yea , the Lord of all whom the Angels worship , took upon him the form of a Servant , Phil. 2. 7. Came not to be ministered unto , but to minister , Matthew. 20. 28. And he was the Apostle , the High-Priest , ἀρχεπίστολος , the great , the cheif Shepheard , is pleased to be called by one of the lowest appellations Διάκονος , a Deacon , a Minister of the Circumcision , Rom. 15. 8.

Servants then we are , and accordingly must in humility , in meeknesse , in condescension , stoop to men of the lowest degree , the very Angels of Heaven do so , they are λειτέρηνα μιμουται , Ministring spirits , Heb. 1. 14.

But you must consider we are Servants to your

*Servili pretio
venditus,
Matth. 26. 15.
Exod. 21. 32.
Zach 11. 12, 13.
Cod. lib. 7 Tit.
7. Vide Casaub.
excusit, in Ba-
ron. anno 34
num. 15. Ser-
vili suplicio affec-
tus. Lips. de Cra-
ce. l. c. 12.

The rich Mans charge.

Souls, not to your *wills*, much less to your *Lusts*: So Servants to you, as that we must give accompt of our service to a greater Lord, who gives us Authority and Power, as well as Ministry and Service, Tit. 2. 15. And therefore in the delivery of his Message, we may not so be the Servants of Men, as to captivate the truth of God, and make his Spirit bend and comply with their *Lusts*, 1 Cor. 7. 23, Gal. 1. 10.

There is a Majesty and Power in the *word of Christ*, when set on with his *Spirit*, who spake as *Egyptian*, as one having Authority, Matthew 7. 29, and regarded not the persons of men; which no power, wealth, or greatness, can be a fortification against. It is as a *Two-edged sword*, sharp in the hearts of Christ's enemies, able to break Rocks, to tear Cedars, to pull down strong holds, to smite the heart, to stop the mouth, to humble an *Ahab*, to shake a *Felix*, to awe an *Herod*: It is the *arm of the Lord*, which can sling a stone into the Conscience of the stoutest sinner, and make it sink like *Goliath* to the ground: It can so shake a man with conviction of guilt and prepossession of wrath, that he shall go in Sackcloth and Ashes, weeping and mourning, roaring and rending of himself, till his Soul draw nigh to the grave, and his life to the destroyers.

2 Cor. 5. 20
Col. 2. 29
C. 4. 13.
Eph. 6. 19.
Tit. 1. 15.

And there is an Authority in the *Office*, which dispenceth the power of God; being the *Ambassadors of Christ*; there is a *manhood*, a liberty and boldness belonging to our *charge*; so that albeit we must manage the same decently and prudently

with

The rich Mans charge.

7

with due respect to mens stations and degrees , shewing all meekness to all men ; yet we must do it , first , Impartially without respect of persons ; secondly , Zealously against the daring presumptions of the greatest sinners . Say to the King and to the Queen , Humble your selves , Jere. 13. 18. I have made thee a defenced City , and an Iron Pillar , and Brazen walls against the whole Land , against the Kings of Judah , against the Princes thereof , against the Priests thereof , and against the people of the Land , Jere. 1. 18. A Minister of Christ , though he must be meek and lowly , gentle , and patient , of a Dovely Innocency , and of a winning compliance ; yet he must not be a low-spirited man , to fear the faces or the frowns of men . He must magnifie his Office , as Paul did , and dare to be as bold for Christ , as the proudest sinners can bee against him . The File is as impartiall to Silver and Gold , as it is to Brads and Iron : The Honey thought it be sweet , yet it cleanseth ; Oyl though soft and smooth , yet fetcheth out the poysen which lies in the stomach . Ministers must be bold to speak the Gospel *in rōdō āxō vi.* with much contention , 1 Thes. 2. 2. To cause the truth of Christ to enter into a combate with the lusts of men , to deliver it in the Spirit and Power of Elias , to sever the pretious from the vile : Not to please men , except in case when they may be edified and profited (then we may please them . 1. Cor. 10. ult.) not to please them by strengthning their hands in wickednesse , but to please God that trieth the heart . They must speak nothing but as the Word and

Vide Aug. epist.
64.

Rom 11. 13.

Luke 1. 17.
Jere. 15. 19.

1 Thes. 2. 4.

The rich Mans charge.

and Oracle of God, 1 Pet. 4. 11. And when they do so, the richest and greatest amongst men owe as much reverence, feare, trembling, and obedience to the *word*, as the meanest, Nay, many times as a Cannon Bullet makes more battery upon a stately Pile of Building, them upon a Wall of Mud, and a Tempest doth more easily break an Oak or Cedar, than a low Shrub; so the *Majesty of the word* delighteth to shew it selfe more in taming the Pride of an *Ahab*, or a *Pharaoh*, or a *Doeg*, than of other mean and inferior persons

*2 Tim. 3. 9 Mic.
2.7.*

Besides, great men stand so much the more in need of plain-dealing from Ministers, by how much the lesse they meet with it from other men. Some flatter them, others fear them, some are bewitched with their favors, and others are affrighted by their frowns; but the *word of the Lord is not bound*, the *Spirit of the Lord is not straitned*; his Ministers are or should be full of judgement, power and might, to declare their transgressions to the Heals of the *House of Jacob, and to the Princes of the house of Israell,* *Mic. 3. 8, 9.*

Besides, they are in more danger; the richest Land is more subject to be overgrowne with Weeds and Thistles; great men are apt to be hardned, ensnared, tempted unto more pride and stubbornesse. And as they are under greater danger, so they are under a greater trust, and are responsible to their Lord for more Talents; their conversion is of a more generall influence and concernment, then that of mean and private persons; their

their meekness and professed subjection to the *Gospeſſ of Christ*, doth give much glory and abundant thanksgiving unto *God*; and therefore no where is the *charge* more ſeafonable, *Charge thoſe that are rich in this World*. They ſay the crowing of a Cock will cauſe the trembling of a Lion: What is a Bee to a Bear, or a Mouse to an Elephant? Yet if a Bee get his ſting in to the Nose of a Bear, or a Mouse creep into the Trunk of an Elephant; how do ſo little Creatures upon that advantage, torment the greatest? Now the ričhest men have a tender Port, into which a ſting will enter. The Conſcience is as ſenſible in a *Prince*, as in a Beggar and therefore the one as well as the other equally expoſed to the *charge of God*. And therefore the Apostle as he doth in *humility* beſeech and exhort, ſo he doth in *authority* give commandments by the *Lord Jesus unto the Church*, 1 Thes. 4. 1, 2, 11. And four times in one Chapter ſpeaketh in that language of *Authority*, 2 Thes. 3, 4, 6, 10, 12. A Physician ſometimes gives a *Cordial* no a poor man and a *Vomit* to a *Prince*; tempers his *Physick* not to the dignity of the person, but to the quality of the disease: And ſo muſt the Ministers of the *Gospel*. *Eadem omnibus debetur charitas, non eadem omnibus adhibenda medicina;* *aliis blanda eft, aliis ſevera, nulli inimica.*

Let us now conſider the ſubject of this *charge*, *Charge thoſe that are rich in this world*. He doth not forbide men to be rich, as if Christian perfeſion conſifted in voluntary poverty, as ſome would perſwade us. When *Christ* pronounceth a

Voffii Hisr.
Telag. lib. 5.
Thes. 2.

Aug de Cata-
chis n 1 Redi-
bus. cap: 15.

* πάλιν το ἀν
δρ' αὐτῷ εἶπε, οὐ
θέλεις τέλεσθαι
Θεοῦ γνῶντας,
πολλούς τὸν
εὐαγγελιστὴν σὺν
μαρτυρίᾳ, εἶτα
χειροτόνους τούς
παῖδας τὰς ἡρ-
ωταὶς τὰς νε-
πτητὰς τετηνη-
κίας. οὐδὲ πε-
πάροιτε τὸν
Ἀριστοῖς τες
τανοῖσιν οὐδὲ
ἴαυτούς, &c.
Clem. Alex.
Strom. I. 3. p.
337. E. 328. A.
Edit. Heinrich.

— Volens
argueret Di-
vitem illum Do-
minus noster
quasi non vera
dicentem

— Dixit ad
eum Si vis per-
fectus esse, va-
de, vende omnia
qua possiles, &
da pauperibus.

Sic enim apparebis dicere verum. si dilexisti aut diligis proximum tuum sicut te ipsum.
Orig. Tract. 8. in Matth. Tertius sic collocatur νέος λαζαρίδης διαβόλος τοῦ τύρ. Theoph.
Hunc exegi in foliorum sollicitum de salute remitti ad legem. ut intra ipsa in una glo-
rificarent intelligerent nihil se exinde recti operis fecisse, &c. Hilar. in Matth. Cap. 19.
Vide Orat. Basili. in dicitur ei, Tom. 1. p. 403. 407. Puto quod arrogans quam
verius servasse se mandata responderat Aug. Ep. 29. Adolescentis dives & superbus
ministrant dicendō Omnia bac seruavi Hieron. Vide Mende. Distrib. 4. p. 46. 142. 343
Davenant. de Jusit. Actuali. cap. 44.

wo unto those that are rich, he shewes us whom he means, Even such as receive all their consolation in this world, and are wholly forgetful of another, Luke 6. 24. When he said to the young man, If thou wilt be perfect sell that thou hast and give to the poor, Matth. 19. 12. he speaks not of Evangelicall Counsels, or a State of Perfection and Superaugmentation beyond the fulfilling of the Law; but he speaketh πηγα, κατα by way of trial, and to convince him of that worldly love which obstructed his salvation; of his selfe - deceit in conceiving he had done all that the Law required of his unsoundnesse and insincerity of heart, which could not forgo all when Christ required it, to be his Disciple, Luk. 14. 26. which could not suffer the loss of all things, and count all dung for the excellency of the knowledge of Christ, Philipi. 3. 8, which could not with Abraham, Leave his Country, and Kindred, and Fathers house, to follow the command of God, Gen. 12. 1, 4; and with Peter and the other Disciples, Leave Nets, and Boats, and Fathers, and all to follow Christ, Matth. 19. 26. And with Barnabas, Sell all, and lay down all at his feet, Acts 4. 36. 37.* And so Clem. Alexandrinus, Origin, Hilary, Aust. and others understand that answer of Christ.

The rich Mans charge.

II

He doth not then forbid to be rich? Riches are
the good gifts of God, Prov. 10. 22. The Lord
had in his Church, as well a rich Abraham, Job,
David, Solomon, as a poor Lazarus. Yea, in those
times of danger and persecution, the Spirit of the
Lord which bloweth where it listeth, did find out a
Joseph of Arimathea, a Servant Paulus, a Padem,
(who was a man of a Senatorian order, as *Bona-*
nus calleth us, married unto *Claudia*, a Lady of
this Island, of which marriage we read in *Mar-*
tials Epigrams.) Yea, we read of Saines in the
Family of *Narcissus*, who was that vast rich man,
worth Ten Millions of pounds in the days of
Cladus the Emperor; for of him do *Calvin*,
P. Martyr, *Parvus*, *Grotius*, and other Learned
men understand that place Rom. 16. 11. though
Baronius think that he was dead when that Epistle
was written. We finde mention likewise of Saines
that were of *Casars Household*, Phil. 4. 32. If any
place in the World were like *Hill*, certainly *Ne-*
ro's Court was the place, yet even there we meet
with some that belonged unto *Heaven*. Rich then
he forbids them not to be.

Neither doth he forbid the use of such lawful
means, by which, through Gods blessing there-
upon they may be rich, We must maintain honest
trades for necessary uses, Tit. 3. 14. We must be in-
dustrious in them, *that we have lack of nothing*,
1 Thess. 4. 11, 12. It is true in every estate, as well
of want as plenty, we must be content, Phil. 4. 11.
(for there is a rich discontent as well as a poor)
We may not will, resolve, conclude upon it, that

C

what-

notes X.
Martini, HB. 4.
pp. 43.

Baron. Ap.
58. Sect 56.

Tberich Mans charge.

whatever come of it, by any meanes by which it may be effected, we will be rich, 1 Tim. 6.9. We may say so of grace and glory, whatever pains or danger it cost me, I will venture all for grace, but not so for riches; they are not absolutely and *per se* good; and therefore not simply to be desired. We may not seek great things to our selves; they who have most need of them, may *not* greatly multiply them to themselves, Deut. 17.17. Cyrus esteemed himself more rich in the hearts and love of his people, then in his Exchequer, as he told *Crasus*. We may be more rich in a narrow estate, with Gods blessing, then many wicked men are in the midst of their abundance, Ps. 37.16. As a man may be rich in bonds who hath but little money in hand, so may a good man be rich in promises, who is but narrow in possessions. He forbids Treasures of unrighteousness, Micah 6.10. Hab. 2.6.9. Jer. 22. 13. He forbids misplacing of Treasures, making our beds in the repositories of them, Psal. 62. 12. But when God is pleased without the concurrence, of our *sinful actions* and afflictions to give in abundance, we may with a good Conscience enjoy it; so long as it doth not draw away our delight from God, but enlarge our hearts to honor him therewith, and humble them the more to listen to his charge, and to be inquisitive after his counsel.

I shall not stand to inquire what measure of wealth it is which makes a man a rich man. We read of the vast riches of *Crasus*, *Pallas*, *Narcissus*, *Lentulus*, *Seneca*, * and others, and of the monstrous and portentous expences almost beyond

Xenophon.
Cypred. 1.8.
Vide Greg.
Tholos. dc.
Rep. 1. c. 9.

* Vide Balzum de Aste. l. 1. fol. 50. lib. 3. fol. 83. l. 4. fol. 98, 99, 100. Lipsi. de Msg. nitud. Rot. l. 2. v. 35. Brierwood de Numis. c. p. 9. Athenaeus, l. 12.

Arith.

Arithmetical computation in the Luxury of Games, Feasts, Apparel and Buildings amongst the Romans, and others. Cleopatra dissolved and drank in one draught of Wine, a Pearl of above Seventy eight thousand pounds in value. The Ornaments of Lollia Paulina amounted to above Three hundred thousand pounds; and P. Clodius dwelt in an house which cost him above One hundred and fourteen thousand pounds. There is no standing quantity which makes the denomination of a rich man. In the Apostles account, he certainly is a rich man who hath plenty sufficient for his calling, his occasions, his train, family, posterity, for necessary, decent, and liberal expences: in one word, Whose estate is amply proportionable both to his condition and to his mind; for copiosum viaticum avicenna and penury doth not consist in magnificence, but in desacie, not in narrowness of wealth, but in vastnes of desire. So that which is suitable to a mans mind, and to his train or estate, makes him a rich man.

But yet still all this wealth is but incumbrance it enricheth a man but between this and his grave, His glory will not descend after him, In all points as he came into the World, so he must go out, naked in and naked out; he brought nothing on, he can carry nothing out; he passeth, but the Earth abides, and his house will know him no more, And this

Psal. 49. 17.
Eccl. v. 16.
Job 1. 21.
1 Tim. 6. 7.
Eccl. 6. 4.
Job 7. 10.
Eccles. 9. 15. &c.
MS. 2500. 1
MS. 2500. 2
MS. 2500. 3
MS. 2500. 4
MS. 2500. 5
MS. 2500. 6
MS. 2500. 7
MS. 2500. 8
MS. 2500. 9
MS. 2500. 10
MS. 2500. 11
MS. 2500. 12
MS. 2500. 13
MS. 2500. 14
MS. 2500. 15
MS. 2500. 16
MS. 2500. 17
MS. 2500. 18
MS. 2500. 19
MS. 2500. 20
MS. 2500. 21
MS. 2500. 22
MS. 2500. 23
MS. 2500. 24
MS. 2500. 25
MS. 2500. 26
MS. 2500. 27
MS. 2500. 28
MS. 2500. 29
MS. 2500. 30
MS. 2500. 31
MS. 2500. 32
MS. 2500. 33
MS. 2500. 34
MS. 2500. 35
MS. 2500. 36
MS. 2500. 37
MS. 2500. 38
MS. 2500. 39
MS. 2500. 40
MS. 2500. 41
MS. 2500. 42
MS. 2500. 43
MS. 2500. 44
MS. 2500. 45
MS. 2500. 46
MS. 2500. 47
MS. 2500. 48
MS. 2500. 49
MS. 2500. 50
MS. 2500. 51
MS. 2500. 52
MS. 2500. 53
MS. 2500. 54
MS. 2500. 55
MS. 2500. 56
MS. 2500. 57
MS. 2500. 58
MS. 2500. 59
MS. 2500. 60
MS. 2500. 61
MS. 2500. 62
MS. 2500. 63
MS. 2500. 64
MS. 2500. 65
MS. 2500. 66
MS. 2500. 67
MS. 2500. 68
MS. 2500. 69
MS. 2500. 70
MS. 2500. 71
MS. 2500. 72
MS. 2500. 73
MS. 2500. 74
MS. 2500. 75
MS. 2500. 76
MS. 2500. 77
MS. 2500. 78
MS. 2500. 79
MS. 2500. 80
MS. 2500. 81
MS. 2500. 82
MS. 2500. 83
MS. 2500. 84
MS. 2500. 85
MS. 2500. 86
MS. 2500. 87
MS. 2500. 88
MS. 2500. 89
MS. 2500. 90
MS. 2500. 91
MS. 2500. 92
MS. 2500. 93
MS. 2500. 94
MS. 2500. 95
MS. 2500. 96
MS. 2500. 97
MS. 2500. 98
MS. 2500. 99
MS. 2500. 100
MS. 2500. 101
MS. 2500. 102
MS. 2500. 103
MS. 2500. 104
MS. 2500. 105
MS. 2500. 106
MS. 2500. 107
MS. 2500. 108
MS. 2500. 109
MS. 2500. 110
MS. 2500. 111
MS. 2500. 112
MS. 2500. 113
MS. 2500. 114
MS. 2500. 115
MS. 2500. 116
MS. 2500. 117
MS. 2500. 118
MS. 2500. 119
MS. 2500. 120
MS. 2500. 121
MS. 2500. 122
MS. 2500. 123
MS. 2500. 124
MS. 2500. 125
MS. 2500. 126
MS. 2500. 127
MS. 2500. 128
MS. 2500. 129
MS. 2500. 130
MS. 2500. 131
MS. 2500. 132
MS. 2500. 133
MS. 2500. 134
MS. 2500. 135
MS. 2500. 136
MS. 2500. 137
MS. 2500. 138
MS. 2500. 139
MS. 2500. 140
MS. 2500. 141
MS. 2500. 142
MS. 2500. 143
MS. 2500. 144
MS. 2500. 145
MS. 2500. 146
MS. 2500. 147
MS. 2500. 148
MS. 2500. 149
MS. 2500. 150
MS. 2500. 151
MS. 2500. 152
MS. 2500. 153
MS. 2500. 154
MS. 2500. 155
MS. 2500. 156
MS. 2500. 157
MS. 2500. 158
MS. 2500. 159
MS. 2500. 160
MS. 2500. 161
MS. 2500. 162
MS. 2500. 163
MS. 2500. 164
MS. 2500. 165
MS. 2500. 166
MS. 2500. 167
MS. 2500. 168
MS. 2500. 169
MS. 2500. 170
MS. 2500. 171
MS. 2500. 172
MS. 2500. 173
MS. 2500. 174
MS. 2500. 175
MS. 2500. 176
MS. 2500. 177
MS. 2500. 178
MS. 2500. 179
MS. 2500. 180
MS. 2500. 181
MS. 2500. 182
MS. 2500. 183
MS. 2500. 184
MS. 2500. 185
MS. 2500. 186
MS. 2500. 187
MS. 2500. 188
MS. 2500. 189
MS. 2500. 190
MS. 2500. 191
MS. 2500. 192
MS. 2500. 193
MS. 2500. 194
MS. 2500. 195
MS. 2500. 196
MS. 2500. 197
MS. 2500. 198
MS. 2500. 199
MS. 2500. 200
MS. 2500. 201
MS. 2500. 202
MS. 2500. 203
MS. 2500. 204
MS. 2500. 205
MS. 2500. 206
MS. 2500. 207
MS. 2500. 208
MS. 2500. 209
MS. 2500. 210
MS. 2500. 211
MS. 2500. 212
MS. 2500. 213
MS. 2500. 214
MS. 2500. 215
MS. 2500. 216
MS. 2500. 217
MS. 2500. 218
MS. 2500. 219
MS. 2500. 220
MS. 2500. 221
MS. 2500. 222
MS. 2500. 223
MS. 2500. 224
MS. 2500. 225
MS. 2500. 226
MS. 2500. 227
MS. 2500. 228
MS. 2500. 229
MS. 2500. 230
MS. 2500. 231
MS. 2500. 232
MS. 2500. 233
MS. 2500. 234
MS. 2500. 235
MS. 2500. 236
MS. 2500. 237
MS. 2500. 238
MS. 2500. 239
MS. 2500. 240
MS. 2500. 241
MS. 2500. 242
MS. 2500. 243
MS. 2500. 244
MS. 2500. 245
MS. 2500. 246
MS. 2500. 247
MS. 2500. 248
MS. 2500. 249
MS. 2500. 250
MS. 2500. 251
MS. 2500. 252
MS. 2500. 253
MS. 2500. 254
MS. 2500. 255
MS. 2500. 256
MS. 2500. 257
MS. 2500. 258
MS. 2500. 259
MS. 2500. 260
MS. 2500. 261
MS. 2500. 262
MS. 2500. 263
MS. 2500. 264
MS. 2500. 265
MS. 2500. 266
MS. 2500. 267
MS. 2500. 268
MS. 2500. 269
MS. 2500. 270
MS. 2500. 271
MS. 2500. 272
MS. 2500. 273
MS. 2500. 274
MS. 2500. 275
MS. 2500. 276
MS. 2500. 277
MS. 2500. 278
MS. 2500. 279
MS. 2500. 280
MS. 2500. 281
MS. 2500. 282
MS. 2500. 283
MS. 2500. 284
MS. 2500. 285
MS. 2500. 286
MS. 2500. 287
MS. 2500. 288
MS. 2500. 289
MS. 2500. 290
MS. 2500. 291
MS. 2500. 292
MS. 2500. 293
MS. 2500. 294
MS. 2500. 295
MS. 2500. 296
MS. 2500. 297
MS. 2500. 298
MS. 2500. 299
MS. 2500. 300
MS. 2500. 301
MS. 2500. 302
MS. 2500. 303
MS. 2500. 304
MS. 2500. 305
MS. 2500. 306
MS. 2500. 307
MS. 2500. 308
MS. 2500. 309
MS. 2500. 310
MS. 2500. 311
MS. 2500. 312
MS. 2500. 313
MS. 2500. 314
MS. 2500. 315
MS. 2500. 316
MS. 2500. 317
MS. 2500. 318
MS. 2500. 319
MS. 2500. 320
MS. 2500. 321
MS. 2500. 322
MS. 2500. 323
MS. 2500. 324
MS. 2500. 325
MS. 2500. 326
MS. 2500. 327
MS. 2500. 328
MS. 2500. 329
MS. 2500. 330
MS. 2500. 331
MS. 2500. 332
MS. 2500. 333
MS. 2500. 334
MS. 2500. 335
MS. 2500. 336
MS. 2500. 337
MS. 2500. 338
MS. 2500. 339
MS. 2500. 340
MS. 2500. 341
MS. 2500. 342
MS. 2500. 343
MS. 2500. 344
MS. 2500. 345
MS. 2500. 346
MS. 2500. 347
MS. 2500. 348
MS. 2500. 349
MS. 2500. 350
MS. 2500. 351
MS. 2500. 352
MS. 2500. 353
MS. 2500. 354
MS. 2500. 355
MS. 2500. 356
MS. 2500. 357
MS. 2500. 358
MS. 2500. 359
MS. 2500. 360
MS. 2500. 361
MS. 2500. 362
MS. 2500. 363
MS. 2500. 364
MS. 2500. 365
MS. 2500. 366
MS. 2500. 367
MS. 2500. 368
MS. 2500. 369
MS. 2500. 370
MS. 2500. 371
MS. 2500. 372
MS. 2500. 373
MS. 2500. 374
MS. 2500. 375
MS. 2500. 376
MS. 2500. 377
MS. 2500. 378
MS. 2500. 379
MS. 2500. 380
MS. 2500. 381
MS. 2500. 382
MS. 2500. 383
MS. 2500. 384
MS. 2500. 385
MS. 2500. 386
MS. 2500. 387
MS. 2500. 388
MS. 2500. 389
MS. 2500. 390
MS. 2500. 391
MS. 2500. 392
MS. 2500. 393
MS. 2500. 394
MS. 2500. 395
MS. 2500. 396
MS. 2500. 397
MS. 2500. 398
MS. 2500. 399
MS. 2500. 400
MS. 2500. 401
MS. 2500. 402
MS. 2500. 403
MS. 2500. 404
MS. 2500. 405
MS. 2500. 406
MS. 2500. 407
MS. 2500. 408
MS. 2500. 409
MS. 2500. 410
MS. 2500. 411
MS. 2500. 412
MS. 2500. 413
MS. 2500. 414
MS. 2500. 415
MS. 2500. 416
MS. 2500. 417
MS. 2500. 418
MS. 2500. 419
MS. 2500. 420
MS. 2500. 421
MS. 2500. 422
MS. 2500. 423
MS. 2500. 424
MS. 2500. 425
MS. 2500. 426
MS. 2500. 427
MS. 2500. 428
MS. 2500. 429
MS. 2500. 430
MS. 2500. 431
MS. 2500. 432
MS. 2500. 433
MS. 2500. 434
MS. 2500. 435
MS. 2500. 436
MS. 2500. 437
MS. 2500. 438
MS. 2500. 439
MS. 2500. 440
MS. 2500. 441
MS. 2500. 442
MS. 2500. 443
MS. 2500. 444
MS. 2500. 445
MS. 2500. 446
MS. 2500. 447
MS. 2500. 448
MS. 2500. 449
MS. 2500. 450
MS. 2500. 451
MS. 2500. 452
MS. 2500. 453
MS. 2500. 454
MS. 2500. 455
MS. 2500. 456
MS. 2500. 457
MS. 2500. 458
MS. 2500. 459
MS. 2500. 460
MS. 2500. 461
MS. 2500. 462
MS. 2500. 463
MS. 2500. 464
MS. 2500. 465
MS. 2500. 466
MS. 2500. 467
MS. 2500. 468
MS. 2500. 469
MS. 2500. 470
MS. 2500. 471
MS. 2500. 472
MS. 2500. 473
MS. 2500. 474
MS. 2500. 475
MS. 2500. 476
MS. 2500. 477
MS. 2500. 478
MS. 2500. 479
MS. 2500. 480
MS. 2500. 481
MS. 2500. 482
MS. 2500. 483
MS. 2500. 484
MS. 2500. 485
MS. 2500. 486
MS. 2500. 487
MS. 2500. 488
MS. 2500. 489
MS. 2500. 490
MS. 2500. 491
MS. 2500. 492
MS. 2500. 493
MS. 2500. 494
MS. 2500. 495
MS. 2500. 496
MS. 2500. 497
MS. 2500. 498
MS. 2500. 499
MS. 2500. 500
MS. 2500. 501
MS. 2500. 502
MS. 2500. 503
MS. 2500. 504
MS. 2500. 505
MS. 2500. 506
MS. 2500. 507
MS. 2500. 508
MS. 2500. 509
MS. 2500. 510
MS. 2500. 511
MS. 2500. 512
MS. 2500. 513
MS. 2500. 514
MS. 2500. 515
MS. 2500. 516
MS. 2500. 517
MS. 2500. 518
MS. 2500. 519
MS. 2500. 520
MS. 2500. 521
MS. 2500. 522
MS. 2500. 523
MS. 2500. 524
MS. 2500. 525
MS. 2500. 526
MS. 2500. 527
MS. 2500. 528
MS. 2500. 529
MS. 2500. 530
MS. 2500. 531
MS. 2500. 532
MS. 2500. 533
MS. 2500. 534
MS. 2500. 535
MS. 2500. 536
MS. 2500. 537
MS. 2500. 538
MS. 2500. 539
MS. 2500. 540
MS. 2500. 541
MS. 2500. 542
MS. 2500. 543
MS. 2500. 544
MS. 2500. 545
MS. 2500. 546
MS. 2500. 547
MS. 2500. 548
MS. 2500. 549
MS. 2500. 550
MS. 2500. 551
MS. 2500. 552
MS. 2500. 553
MS. 2500. 554
MS. 2500. 555
MS. 2500. 556
MS. 2500. 557
MS. 2500. 558
MS. 2500. 559
MS. 2500. 560
MS. 2500. 561
MS. 2500. 562
MS. 2500. 563
MS. 2500. 564
MS. 2500. 565
MS. 2500. 566
MS. 2500. 567
MS. 2500. 568
MS. 2500. 569
MS. 2500. 570
MS. 2500. 571
MS. 2500. 572
MS. 2500. 573
MS. 2500. 574
MS. 2500. 575
MS. 2500. 576
MS. 2500. 577
MS. 2500. 578
MS. 2500. 579
MS. 2500. 580
MS. 2500. 581
MS. 2500. 582
MS. 2500. 583
MS. 2500. 584
MS. 2500. 585
MS. 2500. 586
MS. 2500. 587
MS. 2500. 588
MS. 2500. 589
MS. 2500. 590
MS. 2500. 591
MS. 2500. 592
MS. 2500. 593
MS. 2500. 594
MS. 2500. 595
MS. 2500. 596
MS. 2500. 597
MS. 2500. 598
MS. 2500. 599
MS. 2500. 600
MS. 2500. 601
MS. 2500. 602
MS. 2500. 603
MS. 2500. 604
MS. 2500. 605
MS. 2500. 606
MS. 2500. 607
MS. 2500. 608
MS. 2500. 609
MS. 2500. 610
MS. 2500. 611
MS. 2500. 612
MS. 2500. 613
MS. 2500. 614
MS. 2500. 615
MS. 2500. 616
MS. 2500. 617
MS. 2500. 618
MS. 2500. 619
MS. 2500. 620
MS. 2500. 621
MS. 2500. 622
MS. 2500. 623
MS. 2500. 624
MS. 2500. 625
MS. 2500. 626
MS. 2500. 627
MS. 2500. 628
MS. 2500. 629
MS. 2500. 630
MS. 2500. 631
MS. 2500. 632
MS. 2500. 633
MS. 2500. 634
MS. 2500. 635
MS. 2500. 636
MS. 2500. 637
MS. 2500. 638
MS. 2500. 639
MS. 2500. 640
MS. 2500. 641
MS. 2500. 642
MS. 2500. 643
MS. 2500. 644
MS. 2500. 645
MS. 2500. 646
MS. 2500. 647
MS. 2500. 648
MS. 2500. 649
MS. 2500. 650
MS. 2500. 651
MS. 2500. 652
MS. 2500. 653
MS. 2500. 654
MS. 2500. 655
MS. 2500. 656
MS. 2500. 657
MS. 2500. 658
MS. 2500. 659
MS. 2500. 660
MS. 2500. 661
MS. 2500. 662
MS. 2500. 663
MS. 2500. 664
MS. 2500. 665
MS. 2500. 666
MS. 2500. 667
MS. 2500. 668
MS. 2500. 669
MS. 2500. 670
MS. 2500. 671
MS. 2500. 672
MS. 2500. 673
MS. 2500. 674
MS. 2500. 675
MS. 2500. 676
MS. 2500. 677
MS. 2500. 678
MS. 2500. 679
MS. 2500. 680
MS. 2500. 681
MS. 2500. 682
MS. 2500. 683
MS. 2500. 684
MS. 2500. 685
MS. 2500. 686
MS. 2500. 687
MS. 2500. 688
MS. 2500. 689
MS. 2500. 690
MS. 2500. 691
MS. 2500. 692
MS. 2500. 693
MS. 2500. 694
MS. 2500. 695
MS. 2500. 696
MS. 2500. 697
MS. 2500. 698
MS. 2500. 699
MS. 2500. 700
MS. 2500. 701
MS. 2500. 702
MS. 2500. 703
MS. 2500. 704
MS. 2500. 705
MS. 2500. 706
MS. 2500. 707
MS. 2500. 708
MS. 2500. 709
MS. 2500. 710
MS. 2500. 711
MS. 2500. 712
MS. 2500. 713
MS. 2500. 714
MS. 2500. 715
MS. 2500. 716
MS. 2500. 717
MS. 2500. 718
MS. 2500. 719
MS. 2500. 720
MS. 2500. 721
MS. 2500. 722
MS. 2500. 723
MS. 2500. 724
MS. 2500. 725
MS. 2500. 726
MS. 2500. 727
MS. 2500. 728
MS. 2500. 729
MS. 2500. 730
MS. 2500. 731
MS. 2500. 732
MS. 2500. 733
MS. 2500. 734
MS. 2500. 735
MS. 2500. 736
MS. 2500. 737
MS. 2500. 738
MS. 2500. 739
MS. 2500. 740
MS. 2500. 741
MS. 2500. 742
MS. 2500. 743
MS. 2500. 744
MS. 2500. 745
MS. 2500. 746
MS. 2500. 747
MS. 2500. 748
MS. 2500. 749
MS. 2500. 750
MS. 2500. 751
MS. 2500. 752
MS. 2500. 753
MS. 2500. 754
MS. 2500. 755
MS. 2500. 756
MS. 2500. 757
MS. 2500. 758
MS. 2500. 759
MS. 2500. 760
MS. 2500. 761
MS. 2500. 762
MS. 2500. 763
MS. 2500. 764
MS. 2500. 765
MS. 2500. 766
MS. 2500. 767
MS. 2500. 768
MS. 2500. 769
MS. 2500. 770
MS. 2500. 771
MS. 2500. 772
MS. 2500. 773
MS. 2500. 774
MS. 2500. 775
MS. 2500. 776
MS. 2500. 777
MS. 2500. 778
MS. 2500. 779
MS. 2500. 780
MS. 2500. 781
MS. 2500. 782
MS. 2500. 783
MS. 2500. 784
MS. 2500. 785
MS. 2500. 786
MS. 2500. 787
MS. 2500. 788
MS. 2500. 789
MS. 2500. 790
MS. 2500. 791
MS. 2500. 792
MS. 2500. 793
MS. 2500. 794
MS. 2500. 795
MS. 2500. 796
MS. 2500. 797
MS. 2500. 798
MS. 2500. 799
MS. 2500. 800
MS. 2500. 801
MS. 2500. 802
MS. 2500. 803
MS. 2500. 804
MS. 2500. 805
MS. 2500. 806
MS. 2500. 807
MS. 2500. 808
MS. 2500. 809
MS. 2500. 810
MS. 2500. 811
MS. 2500. 812
MS. 2500. 813
MS. 2500. 814
MS. 2500. 815
MS. 2500. 816
MS. 2500. 817
MS. 2500. 818
MS. 2500. 819
MS. 2500. 820
MS. 2500. 821
MS. 2500. 822
MS. 2500. 823
MS. 2500. 824
MS. 2500. 825
MS. 2500. 826
MS. 2500. 827
MS. 2500. 828
MS. 2500. 829
MS. 2500. 830
MS. 2500. 831
MS. 2500. 832
MS. 2500. 833
MS. 2500. 834
MS. 2500. 835
MS. 2500. 836
MS. 2500. 837
MS. 2500. 838
MS. 2500. 839
MS. 2500. 840
MS. 2500. 841
MS. 2500. 842
MS. 2500. 843
MS. 2500. 844
MS. 2500. 845
MS. 2500. 846
MS. 2500. 847
MS. 2500. 848
MS. 2500. 849
MS. 2500. 850
MS. 2500. 851
MS. 2500. 852
MS

The rich Mans charge.

Psal. 17. 14.
& 73. 7.
Job 21. 13.
Hai 1. 8.
Hab. 2. 5, 6.
Eccle. 9. 1.

shews the baseness of worldly wealth, First, That it is communicable to the men of this World, who have their portion onely here; their Bellies may be filled with these Treasures; they may have more than heart could wish, they may be mighty in power and spend their days in wealth, they may joyne house to house, and lay field to field: No man can know love or hatred by these things; a *Nabal*, and a *Deg* may have them as well as an *Abraham*, or a *David*. *Jacobs* Ladder which conveyeth to Heaven, may have its foot in a smoaking Cottage, and there may be a trap-door in a stately Palace which may let down to Hell. Secondly, That it is of but a very narrow use, like a Candle, needful in the night, but absurd in the day; like Bras Tokens, fit to buy some small trifles with, but not to purchase an Inheritance. All the difference which *riches* make amongst men, are but ~~as~~ ^{as} to this little *span* of Mortality. As in casting accompis, one Counter stands for a thousand pounds, another for a penny; as in setting Letters, the same Letter may one while be but into the name of a Prince, and the next time into the name of a Beggar; but when the Counters are put into the Bag, and the Letters into these Boxes, they are there all alike; no difference between the dust of *Drun* and *Lassaw*. Come to *Nab* and *Fizabel* when the Dogs have done with them, and their Vineyard; and their Paint is vanished unto all eternity. A living Dog is better then a dead Lion, a dead Lion ne better then a dead Dog.

Eccle. 9. 4.

Our

Our wisdom therefore it is to labor for that which Solomon calleth *Durable riches*, which is current in another World, which will follow a man when he dies; his wealth will not, his works will, Revel. 14. 13. To make the feare of the Lord our Treasure, Isa. 33. 6. To be rich towards God, Luke 12. 21. To lay up treasure in Heaven, Luke 18. 22. To buy of Christ Gold tried in the fire, that we may be rich, Revel. 3. 18. As Abraham gave Jewels of Silver and Gold and Rayments unto Rebbecca, the Wife of Isaac, the Son of Promise, Gen 24. 53. So doth the Lord give rich and precious Ornaments unto the Church his Spouse, Ezech. 16. 10, 13. The graces of the Spirit are compared unto Chains and Borders of Gold, and Studs of Silver, Cant. 1. 10, 11. These riches are returnable into Heaven, to be rich in faith, in knowledge, in wisdom, will stand us in stead, when the World hath left us. Things which come from Heaven to us, while we are on the Earth, will go to Heaven with us when we leave the Earth, Grace are like the Waggon's which Joseph sent to carry Jacob his father, Gen. 45. 21. They are the Vehicula like Elijah's Chariot of Fire, to transport the Souls of Believers unto Christ. Men naturally desire durable things, strong Houses, clear Titles, lasting Garments, Jewels, and precious Stones, that will go every where. No riches are indeed durable, but those that are heavenly, no Rust no Moth, no Thief can reach them. What the Philosopher affirmeth of Heavenly Bodies, is certe nly true of Heavenly Graces, they are incorruptible.

There

The rich Mans charge.

There is a strange contradiction between mens Professions and their Practice. Ask a man which in his conscience he thinks the best, *Riches or Grace*, and he will answer very truly, There is no comparison, no more then between *God and Mammon*: *riches* not to be named the same day with *Grace*. But observe it, and you will finde no man sit still, and drowsily look when *riches* will drop into his mouth; but *heriseth early, and goeth late to bed*, his worldly heart shakes and awakeneth him, *Surge, inquit Avaritia, ejah surge; negas?* *Instat, Surge inquit, non quo, surge.* He sweats, he toils, he spends his time, his studies, he ventures far and near,

Per mare pauperiem fugiens, per saxa, per ignes.

John 6.27.

Jam. 5.3.

But for durable *riches* of *Grace and Glory*, which our Saviour says, *Must be labored for*; which *Solomon* tell us, *Must be searched and digged for as for hidden treasures*, *Prov. 2.4.* How few are there who evidence the truth of their profession by the measure of their diligence: who are not far more supine in their pursuance of *holiness* then of *wealth*. Surely even in this sence is that of *Saint James* true, *Your Silver and your Gold shall rise up in judgment against you*, and plead as *Cyprian* tell us, *Satan will plead against wicked men by way of exprobation*, I never died for them, I never made promises of *eternal life* unto them: So will your money say, I was never able to cleanse their Consciences to remove their guilt or fears, to pacifie

The rich Mans charge.

17

pacifie their hearts, to secure their salvation, to present them without spot or wrinkle to God; yet me they woed, and worshipped, and hunted after, and left Grace and Mercy, Righteousness and Peace, Christ and Salvation, unadulterated, uudefired. O learne we to build our House upon a Rock, to get a Kingdom that cannot be shaken, to have a City which hath foundations; Crownes may fall, Thrones may miscarry: Such may the storms be, as may subuert the Cedars of Lebanon, and the Okes of Bashan, as may overturn Towers and Palaces. Treasures of darknes, hidden riches of secret place may be searched out and taken away, but the righteous shall not be moved, he shall not be afraid of evil tidings. *The name of the Lord is a strong Tower, in the which he shall be kept in perfect peace, because in the Lord Jehovah is Everlasting strength.*

Let us now proceed to the matter of the Charge, which is first Negative, and that double First, *That they be not high minded.* This notes that there is a secret malignity which riches meeting with corruption, have in them, to lift up mens mindes above their due Region. Tyre edified her self, because of her wealth. Thine heart is lifted up, because of thy riches, and thou hast set thine heart as the heart of God, Ezek. 28. 5, 6. According to these pastures so were they filled, they were filled and their hearts was exalted; therefore have they forgotten me, Hos. 13. 5, 6. Whence that Caution which Moses gives unto Israel, Beware, least when thou hast eaten and art full, and hast built goodly houses

Iere. 13. 18.
Dan. 2. 22.
& 7. 9.
Iai. 2. 13, 16.
Zech. 11. 1.
Iai. 45. 3.
Obad. v. 6.
Psal. 112. 6, 7.
Prov. 18. 10.

Iai. 16. 3. 4.

The rich Mans charge.

houses, and dwels therein: And when thine Herds and thy Flocks multiply, and thy Silver and thy Go'd is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and than forget the Lord thy God, &c. Deut. 8. 12, 13, 14. Men are like Larks, very silent and modest when they are low and on the ground; but in a warm and glorious Sunshine they soar up, and are very clamorous. And though they be never a dram the holier, the nearer to Heaven, the safer from Hell by all their wealth, yet they think highly of themselves, walk with more state, look with more disdain, breath more scorn, keep more distance, that you would not think such an one a richer onely, but another man. Put mony into a Bag, and the Bag remaines Leather or canvas still; but if it once get into the heart of a man, he is presently changed, his thoughts of himself greater, and of others meaneer then they were before.

This the Apostle saith should not be so, for after all this, *It is but man still*, Eccles. 6. 10. and the Word is as much above him, as before. A Hill is proud and overtops the Valley; but in comparison of the Sun, they are equally distant, and that haply scorcheth the one when it reviveth the other; as the same Word it may be, comforteth a poor Believer, and scourgeth a rich Sinner. A rich man then should not be high minded.

For

1. *Riches* are not noble enough to raise the Minde, or to put any solid value upon a man more then he had before. *Righteousnes*s indeed, because

The rich Mans charge.

19

because it comes from *Heaven*, can exalt and lift up thitherward: But things of a meer Earthly extraction, do rather depress then heighten the Soul, they beare no proportion unto it. The Heart is as improper a place for riches, as a mans Purse or Barn is for *Grace*. The Minde is the seat of *wisdom*, of knowledge, of divine impressions; where as Earthly things can per se, and in their own nature operate onely unto earthly effects, they may indeed be used by sensual lusts, as the Femmes and Instruments of Pride and Luxury, and by special *wisdom*, as the vehicle of *Charity* and *Mercy*; but of themselves they adde nothing of real value to a man. A poore man may be richer by one promise of the *Gospel*, by laying up but one line of the *Scripture* in his heart, then a *Dog* or a *Nabal*, by the Cattel on a thousand Mountains.

2. Rich men are at best but *Stewards*; For the *Earth* is the *Lords*, we are but *Tenants*, *Depositaries*, *Treasurers* unto him. Now a *Steward* or *Prince*'s *Treasurer* is the self same man, no change of State, no ebb or flux of greatness, when he hath the custody of Thousands or of Tens. And surely God gives us our *riches* to honor him, and not our selves withal.

3. Rich men walk amongst more snares and temptations; for riches are the materials which provoke, exalte, foment lust, call forth sinful pleasures, worldly love, self-confidence, contempt of the World, endanger our Apostacy in times of persecution, and our security in times of peace. And this is certain, That a full *Estate* is like

D

The rich Mans charge.

like a full Dice; as this requires more strength of nature, so that more wisdome and grace to order and to digest it. Therefore a rich man ought to look downeward the oftner, to take care of his feare, and the higher the windie is to hoise up the fewer Sails, because there are Rocks and Shelves round about him.

In making men rich, and setting them in greate places God hath exalted them enough already, and they ought the rather to be more low in their own eyes. The highest bough in a Tree are the stondrest, the more nature hath raised them, the smaller they are in themselves, and by that meanes the less endangered by the tempests which they so easily yeild unto. And so it should be with us, the more we are exalted by God, the less we should be in our own esteem; and the less we are in our own esteem, the safer we shall be against any temptations. Humility is not onely an ornament, but a protection. We see the fruit grows upon the twigs and smaller branches of a Tree, not upon a Stock. Humility makes way to fruitfulness, and fruitfulness back a gaine to humility. The more weighty the Ears of Corn, the more they hang downward towards the Ground. The richer things are, the more humble they are. Ambition was the sin of the Bramble, the Pine, Olive, Fig-tree, were contented with theirs former dignity. Clouds, the fuller they are, are the more heavy; the Earth is the richest, and yet the lowest Element. Christ had in him the Treasures of Wisdom and Grace, and yet in nothing more pro-

The rich Mans charge.

21

posed himself unto us as an example, then in meekness and humility, *Math. XI. 29. John 13. 13, 14. Phil. 2. 5, 6, 7.* And what comparison is there between Christ the Heir of all things, and the richest man on Earth? When the *Lord* of all, who thought it no robbery to be equal with God, humbled and emptied himself, and made himself of no reputation; what is there in sinful dust and ashes, that he should be proud? We see in the Body one member hath more magnitude, nutriment, dignity, employment then another; but none hath more humility then another. The Head will be already to study for the Hand, in the Hand to work for the Head, the Tongue as forward to speak for the Foot, as the Foot to move for the Tongue. And all Christians profess to be Members of the same Body, and therefore none should be proud or disdainful towards another.

5. Why should a mans work and service make him proud? Commonly pride and idleness go together, *Ezek. 16. 49.* Now the more riches God gives a man, the more work he lets him about. If we see a mans shop full of Wares, of Instruments, of Servants, Commodities continually imported, we conclude such a man is ful of busines; When the *Lord* doth multiply mens estates, he doth multiply their employments. And we see Tradesmen, though upon Festival times, they will put on rich Apparel, yet upon working days they go in a more plaine and careleſſ fashion. Now of all other work, a Christians work will not let him be proud;

D 2

Lastly,

The rich Mans charge.

Lastly, Why should I set a little difference in this one particular of worldly wealth, despise or disdainfully over look my poor Brother? Doth a Lawyer despise a Physician, because he hath not read the Code, or the Pandect? Doth a Physician despise a Lawyer, because he hath not read Galen or Hippocrates? Doth the Eye despise the Ear, because it cannot see; or the Tongue the Hand, because it cannot speak? Have we not all one Lord, one Faith, one Hope, one Spirit, one Gospel, one Common Salvation? When so many and great things unite us, shall our wealth onely disunite us? One Sun shines on both, one Air refresheth both, one Blood bought both, one Heaven shall receive both, Onely he hath not so much of the Earth as I, and possibly much more of Christ. And why should I disdain him on Earth, whom haply the Lord will advance above me in Heaven? Why should I brow-bear, and proudly over look him, whom Christ hath adorned with his grace and honored with his presence?

We see a rich man hath no reason to be high-minded; but he that is so, will not stop there. He that makes an idol of his riches, will worship and trust in it, when he hath done; and therefore *Timothy must give rich men a second charge,*

That they trust not in uncertain Riches.] By which, first, he giveth us a plaine intimation, That rich men are naturally apt and prone to trust in their riches; as it is saide of Doeg, that he did not make God his strength, but trusted in the multitude of his riches, Psal. 52. 7, 8. And Solomon tolleth us,

that

That

The rich Mans charge.

23

That the rich mans wealth is his strong Tower, and an high Wall in his own conceit, Pro. 18. 11. As Thrasyllus by a melancholly fancy judged all the ships in the Harbor at Athens to be his, so a rich man judgeth all the safty and security, that the World can afford to be his own, because he hath that *unum magnum* which will helpe it in the forest extremities. Euery man is conscious to himself both of his *wants* and of his *dangers*; what good he is *defective* in, what evil he is *exposed* to: And therefore doth what he can for assistance to procure the good he wants, and to repell the evil he feares; and of all assistances, he looketh upon this as the surest, because *money answers unto all*. The Fool in the Gospel promised himself, *Ease, long life many years, to eat, to drink, to be merry*, and all in the confidence of his riches, Luke 12. 19. How many men trust their wealth to uphold their wickednes, and lean upon them while they fall from God? How many take a liberty of violence, *rapine, cruelty, oppression, luxury, prophaneness*, because they think their wealth will be an advocate and a varnish unto all? How many, if Christ and Mammon should come into competition, would say as Amaziah did, *What shall I do for the hundred Talents? Ardua res hac est opibus non tradere mores.* So hard a thing is it not to give up our souls into captivity to our wealth. But

Secondly, This ought not to be neither. For first, The *object* must be commensurate and futeable to the affection, or else it is altogether unnatural and improper: But there is no futeableness between

Abraham, l.
22. c. ult.

The rich Mans charge.

Aquin 12. 22.
qu.40.art.1.

between hope and riches : For hope and trust is ever *de futuro possibili*, whereas riches are onely present, & *in se*. No man can know vicissitudes of worldly things, *What a day may bring forth*: *Bellisarius* a great Commander one day, and a poor Beggar another. There must be permanency, stability and fixednes in that which a man casts his Anchor upon, but riches take to them wings and fly a way.

Secondly, The true object of hope and trust, is *Bonum arduum*. I trust in that which can help me in such arduous and grand matters, wherein I cannot help my self, in that which is adequate to all mine extremities; which hath *more good* in it, then any of mine evils can embitter, and *more strenght* in it, then the weight of any of my extremities can over-bear. But now riches are not at all suitable to a mans greatest extremities: When my Lungs are wasted, my Liver dried up, Stones in my Kidneys too big for the passages: If all the Stones in mine house were Diamonds, and I would give them all for the removal of these distempers, it could not be done. When Death comes, what Crowns or Empires can ransom me out of the hands of the King of Terror? When my Conscience stings me, and the Arrows of God stick fast in me, and I am summoned to his Tribunal to be there doomed. In such cases, *Neither treasures, nor multitude of riches can deliver in the day of wrath*, Prov.10.2. 11.4. Riches are but like the leaves of a Tree, beautiful for a season; but when Winter and storms arise, they fall off and are blown away.

Vide Garak.
Cinnam. lib. 1.
c. 8.

3. The

3. The Apostles reason in the Text, they are uncertain riches.

Uncertain. 1. In their *abode*, subject to a Moth a Rust, a Thief. Some thing precious, but so thin; that a Moth can eat them up. If more massive and solid, as *Gold* and *Silver*, *Rust* and *Canker*, some slow and lingring lust can insensibly eat them out; but both the one and the other subject to a *Theif*, to some outward accident and miscarriage, which may spoil us of them.

2. In their *Promises* and *Pretences*; the fool promised himself long life, but was answered with *an hac noce*. Many mens riches are like *Israels Quails*, promise meat, but bring a curse; like *Ezekiel's Book*, *Chap. 2.10.* 3.3. Tastes like *Honey*, but is written with *woes*. Like *Johns Roll*, *Sweet in the Mouth, but Bitter in the Belly*; like *Belsazar's Feast*; *Wine on the Table*, and an Handwriting on the Wall. Achans Wedg of Gold, *Gehazies Talents*, *Ababs Vineyard*, *Fehoiakims*, wide House, and large Chambers, were all but like the *Queens Feast unto Haman*, as poysoned dainties, sweet to the tast, but attended with Death. Beds of Ivory, Lambs of the Flock, Calves of the Stall, Instruments of Musick, Wine in Bowls, Precious Oyntments, all Comical Harbingers of a Tragical Catastrophe, *They shall go captive, with the first that go captive*, *Amos 6.4.7.* Little reason to put trust in such falle and uncertain things, which do not onely lye and disappoint, but like a *broken reed* run into the arm of those that lean upon them, *Kept to the hurt of the*

έ δ' ὄλβος α.
δίδεται μάτα
επιτίνει Σωτήρ
εἰκόνας τοι.
κανονικός
επιθέτας γέρον
Ευριπ· Ελέκτρα.

Josh. 7.22
2 Kings 5. 23.
1 King 21.15.
Jere. 32.14.

The rich Mans charge.

*the owners of them, as the Wise man speaks, Eccles.
5-13.*

But great reason for rich and poor to trust in God, who is a God able to replenish the Soul, to help it in greatest extremities, true and faithful in all his promises; and truth is the ground of trust. No attribute of God, which the Soul may not rest upon. His eternity, he will never fail me, in him there is everlasting strength: His immensity, I have him ever with me: His omniscience, I want nothing but he knows it: His omnipotence, I suffer nothing but he can rebuke it. His wisdom, he can order every condition to my Good. If I do my duty in the use of meanes, I may comfortably venture on his blessing for an happy issue. He is a living God, he ever abides; is a Fountain of Life to his poor servants; all that is desirable is comprised in this one word *Life*: Whatever we delight in as good, is in order to the support, or to the comfort of life. Now riches can neither give life, nor preserve it, nor restore it: A mans life stands not in his abundance, then there would be no poor man alive. It is not our bread, but Gods Word of Blessing which feeds us, and that Blessing he can give to pulse, and withdraw from Quails. Riches perish, but God lives; Riches sometimes make us to perish, but God makes us live. A theif can take a wey my Gold, but who can take away my God? what hath a rich man if he have not God? and what wants a poor man, if he have God? An Acre of Land, and a Shepherds Cottage in the South, with the warmth and benignity of the Sun,

Luke 12. 15.
March. 4. 4.
Dan. 1.15.
Psal. 78.27,31.

Sun, is better then Twenty thousand Acres, and a stately Palace under the North Pole. Better be in a Wilderness with God, then in a Canaan without him. If thy presence go not with us said Moses, carry us not up hence; Exod. 33.15.

He is a Bountiful God: he is Good, and he doth good; he is Life, and he gives life. to him alone it belongeth to supply all necessities, all comforts of life unto us, we place riches indifferently, we transfer his work and office upon them, when we make them the objects of our trust.

He gives, so do not riches; they buy, they do not give. I must part with so much of them, as I will proportionably have of other things. But when I have God, I need not exchange him away for other things; he brings them ~~entirely~~ in himself, he gives them bountifully with himself. The Earth is his, the Silver and the Gold his, the power, the strength, the wisdom, whereby we get riches, his; the blessing upon that Strength and wisdom, his; we are not the getters, but he is the giver of them; And if we boast of them, and crust in them; he that gives, can take them away; they that receive, must not glory as if they had not received. And if he give first he may well charge us to give too, since he requireth of us but his own.

He gives all things: All the wealth in the World would not buy a mouthful of Air, or a drop of Light, if God subduct it. Rich men give nothing for Sun, and Moon, and Stars, and breath, and health, and Strength: God is the free Giver of all

Psal. 115. 16.
Hag. 2. 8.
Deut. 8. 16.
Prov. 10. 22.
Eccles. 9. 11.
1 Cor. 4. 7.
1 Chro. 29. 14.

The rich Mans charge.

The Earth he gives to the Children of men. All things that pertain to life and godliness, 2 Pet. 1.3. (two things which all the riches in the World can not reach.) All things in the promises, All are yours, 1 Cor. 3.23. I have all, I abound, I am full, Phil. 4.18. as having nothing, and yet possessing all things, 2 Cor. 6.10. All things in measure, in proportion to our capacity, to our ability, to our exigences, to our occasions. All things necessary, all things suitable; with-holds no good thing, nothing but that which would be a snare and a temptation unto us; we are not straitned in him, but in the Bowels of one another; our covetousness may defraude our Brethren, Gods bounty doth not.

All things richly: there is not the poorest man living who is able to number up all the mercies which he doth enjoy. The light which he sees is mercy, the air he breathes, mercy; the ground he walks on, mercy; the bread he eats, the water he drinks, the rags he wears, mercy; the bowels of those that pity him, mercy; the bounty of those that relieve him, mercy; if dogs lick his sores, mercy; if a post-horn to scrape him, mercy; rotten rags to Jeremiah in a Dungeon, mercy; a basket to Paul in a Garrison, mercy: But for the poor in this World to be rich in faith, heirs of a Kingdom, to have the same common Christ, the same Hope, and Spirit, and Salvation, for a poor Lazarus to have the bosom of a rich Abraham to rest in at the last: How can the poorest Saint in the World, deny unto God the praise of being rich in mercy? It is

not

not barely want, but ignorant of our deservings, ignorance of our enjoyments, ^{but} unthankfulness to God, envy against others, our murmuring discontent, idleness, imprudence, improvidence which makes men poor. Were their hearts and mouths more enlarged towards God in praises, other mens bowels would be more enlarged to them in bounty and releif.

Lastly, He gives all things richly to enjoy; and that is more then all the world can do. If it give the possession, it cannot give the fruition, it cannot give an healthy body, it cannot give a cheareful and contented minde, it cannot free a man from disquieting thoughts, from anxious fears, from distressing cares, from wearisome labors, from continual sollicitude; it cannot give either a free, or a chearful, or a pure use of the things which a man hath. As it is God that gives the power to get riches, Deut. 8. 18. so it is he who giveth knowledg, skill, wisdom, an heart seafored with his fear, and cheated with his favor, whereby we may with quiet contentment, and sweet tranquillity, make use of those blessings which are reached unto us by the hand, and sanctified by the Word, and sweetned by the sense and comfort of the love of God. It is Gods blessing alone which maketh rich without sorrow, Prov. 16. 25. Which by his fear, taketh away the trouble of great treasures, Prov. 15. 16. Which makeith us enjoy the fruit of our labours, Psal. 128. 2. Which makes us eat and drink before him with chearfulness; eat the fat, and drinke the sweet, because the joy of the Lord is our strength.

The rich Man's charge. P

strength. 1 Chro. 39, 22. Nehe. 8, 10, 11, 12. This is the frequent Doctrine of Solomon, Eccles. 3, 24, 26. &c. 3, 13. & 5, 18, 19. & 6, 2. So much for the first Affirmative duty, To trust in God, who alone is the Fountain of our life, the Anchor of our comforts.

We proceed now unto the second, which is to imitate God in these his works of *bounty*, ^{and} *disp-*
bins. To do good, to be rich in good works; for God hath not given them to us only to enjoy, but to do good with them too. He hath not given them for the fuel of our pride and luxury; but for the good of our Souls, and the comfort of our poor Brethren. We have our Waters not only to drink our selves, but also to disperse abroad, Prov. 5.

15. 16. *Good works are taken either in a more large sense for all such actions of regenerate men, as they do by the help of the holy spirit, in conformity to the law of God. As he that doth good is a son of God, 3 John v. 11. and Governors are said to be for the praise of those that do well, 1 Pet. 2. 14. or else more strictly for works of ~~charity~~, Charity, and Beneficence, as Tabitha is said to have been full of good works and alms deeds; where the latter clause is exegetical of the former, Acts 9. 36. As elsewhere, Do good and lend, hoping for nothing again, Luke 6. 35.*

Now it being here restrained to such good works as it is proper for rich men, as rich men, to exercise; and being after explained by the words ~~universitatis~~, ~~the state~~, and ~~canonists~~. I shall take it here in the

more contracted sense for a Direction touching the right use of riches, which is, to make them the material of good works, that we may be profitable unto men. As God hath made us not only for our selves, but to glorifie him, and to serve our generation; so when he supplieth us with provisions, wherewith we may act towards those publick ends, he requireth that his gifts should be used, not only for our own domesical interests, but for his honor, and the good of others. Rich men have their wealth as the Sun hath light, or the Fire heat, to communicate unto others. And of all things, riches should be so employed, because their whole use is in motion. Some things put forth their vertue most, when they rest and stand still. The Earth keeps its place, and yet is fruitful. Motion debilitates the vertue of some agents, and hindreth the fixing of their impressions: But the whole good that man doth, all the efficacy that it hath, is while it is in motion, and passing from hand to hand. It is as insignificant in a Wordlings Chest, as when it lies in the Bowels of the Earth. We call it *currunt money*, to note, that the use of it is while it is in course.

The day then it is of rich men to make their wealth the materials of good works. Money useth to have an Image and Superscription upon it, Matth. 22. 20. And the Prophet hath given us an Inscription for ours, *Isai. 23. 18.* *Her merchandise, and her hires shall be holiness to the Lord.* and so Zech. 14. 20, 21. Hereby we stamp the Image of God upon them. *Homo homini Deus,* By doing good a

The rich Mans charge.

man is as it were a God to his Brother. Be ye merciful, as your Father is merciful, Luke 6, 36.

The Lord could have enriched all men, but he hath said, That we shall have the poor always with us; that so the rich may have matter to imitate God; and the poor to praise him; that the poor may have Christ for an example of patience, and the rich for an example of goodness; that the rich may supplying the poor mans wants, may be a pledg, and an assurance of Gods supplying his wants. For rich and poor are relations amongst men; but as we stand in relation to God, every man is poor, and must be alwayes in a begging posture, Luke 18. 1. And as Christ hath taught us to pray, Lord, I forgive others, do thou forgive me; in like manner, we may pray, Lord, my heart and hand is open to others, let thine be so to me; I that am evil, am enabled by thee to give good things to others, and thou hast given me assurance that thou wilt much more give good things to those that ask them.

The matter out of which these good works are to be done, must be.

1. *Bona propria*, *eu te iban, et tua, sapientia.* Our own things, Luke 11. 41. & 21,33. 2 Cor. 8,11. We must not enable our selves to do good by doing evil first, God hateth robbery for burnt-offering: We must warme the poor with the fleece of our own sheep, Job.21. 20. Ill gotten goods are matter of restitution, rather then of distribution.

2. *Bona superflua*, We are to give out of our over-

overplus and abundance, That your abundance may be a supply for their want, 2 Cor. 8. 14. ^{is implied} that which remains and is to spare after other necessary uses, as Mark 8. 8. Luke 15. 17. (though ardent charity will sometimes go beyond its power, Mark 12. 44. 2 Cor. 8. 3.) To know what these remaines and overplus are, we must consider what things are necessary, Things are necessary upon a double ground.

1. *Necessaria simpliciter*, without which a man cannot maintain himself and his charge at all.

2. *Necessaria ad decemiam statu*: Necessary to the decency and quality of a mans condition, that which is abundant for a Tradesman, may be too little for a Nobleman.

Now in case of *extream necessity* of our Brother, we ought to relieve out of that which is necessary to our own decent condition. He that hath two Coats to give to him that hath none, rather than to see him perish, Luke 3. 11. In cases of *ordinary necessity* we are to give out of our *overplus* and abundance, providing for the decency of our own condition, which is to give *as we are able*, according to the blessing of God upon honest labors; so much the word importeth 1 Cor. 16. 2. which doth not hinder our endeavors to lay up and provide for our Families and Posterity, which the Apostle requires, 1 Tim. 5. 8. 12 Cor. 12. 14.

Ezra 2. 69.
Acts 21. 29.

The *objection* or *Matter* *Circa quam* of our *Good works*, are

First, *The worship of God*, and things subservient

The rich Mans charge.

vient and conduced thereunto ; as maintaining Poor Scholars in the Nurseries of the Ministry, and Schools of the Prophets ; comforting and encouraging the able and faithful Ministers of the Gospel : For which, Heskiab and Nehemias are by God honored in the Records of Scripture, 2 Chron. 30. 22. & 31. 4, 11. Neh. 13. 10, 14. *Even him that it taught in the Word, communicate unto him that teacheth in all good things,* Gal. 6. 6. *Honor the Lord with thy substance,* Prov. 3. 9. They who sow unto you spiritual things, it is equal that you minister unto them carnal things, 1 Cor. 9. 11. David would not, when he might, offer unto the Lord of that which should cost him nothing, 2 Sam. 24. 24. Ministers, that are faithful, dare not offer unto you that which costs them nothing. It costs them their time, their Studies, their Strength their Prayers, possibly their tears and sorrows, to see their work fall as fast as they set it up (as Chrysostome sometimes complained). Nay, if you will have a Learned Ministry, it must cost their purses too ; the Utensils of a Minister are chargeable things. And therefore it is a worthy, honorable, and most beneficial work, to contribute unto publick Libraries for the service of the Ministry in Universities, Cities, and publick places.

Secondly, *The necessities of men;* and here

1. *Kinred, friends, acquaintance, & base of our own house,* 1 Tim. 5. 8. Acts 10. 24.
2. *Those of the household of Faith, who dwell before the Lord,* Gal. 6. 10. Isa. 23. 18. Pour your ointment above all, upon the feet of Christ.
3. *Strangers,*

3. Strangers, 1 Tim. 5.10.
4. Enemies themselves, If thine enemy hunger, feed him, Rom. 12.20, 21.

In one word , All that are in misery and distress amongst them : First , The most helpless, widows, fatherless, sick, maimed, aged, exiles, captives. Secondly , The most hopeful, useful, and painful; as pregnant with learned education, or other necessary imployments.

For the manner how , the Apostle directeth us. First , To do good workes richly . They who are *Divites opibus* , must, be *Divites operibus* too, their fruit must be plentiful, as well as their estate. There may be a narrow Heart, a starved Charity, where there is a large estate , as in *Nabal*. And there may be a large and bountiful heart, where there is but a poor and narrow estate , as in the poor widow , who as our Saviour tells us, *Cast in more then all others* into the Treasury ; more in proportion, *quia nemo sibi minus reliquit* ; more in affection she cast in her bowels , she cast in her prayers with her two Mites , Marke 12.43. So the Apostle testifieth of the *Macedonians*, That their poverty was deep, and yet their liberality was rich and abundant , 2 Cor. 8.2. Though he could not draw much out of their Purse, yet they drew out their very Soul to their Brethren, 1 Cor. 8.10. As the Apostle saith, That he imparted his own Soul to the *Thessalonians*, 1 Thes. 2.1. But you that are rich in estate, may be rich in good workes , as well as in good affections , may be exercised to all bountifulness , 2 Cor. 9.11. As there is a *decensis status*

The rich Mans charge.

for a mans expences on himself; so is there for his bounty to the poor. The Widows two Mites had been a mock and not an alms, if a rich man had cast them in.

Secondly, *To do them readily,* ~~eueraffus eras~~. To be easie, prompt, prone unto good works, not out of necessity, importunity, constraint, but willingly. This is a great mercy, when men are able to offer these Sacrifices willingly, 1. Chro. 29. 14. And hereunto are necessary such habits and principles as do facilitate good works, as

1. *Piety to God*, a desire to honor him with his own gifts, and to give him back again of his own, and thereby as to testifie our professed subjection to the *Gospel*, so to procure abundant thanksgiving unto God, 2 Cor. 9. 11, 12, 13.

2. *Love to Christ*, whose doctrine hereby we obey, Luke 11. 41. whose example herein we imitate, John 13. 29. whose members hereby we refresh, and so in his account do it unto himself, Matth. 25. 40, and become his creditors. For he that giveth to the poor, lendeth to the Lord, Pro. 19. 17.

3. *Love to our Neighbour*, which worketh tender heartedness towards him in his affliction, and large heartedness for his relief, Pro. 31. 30. God requireth the doing of judgment, which in some cases may be done with sorrow, as in the punishment of malefactors; but he requireth *The loving of mercy*. We must never go unwillingly about that, Mic. 6. 8. Our bounty must be in our eye, and so affect our hearts, Pro. 22. 9.

4. *Wis-*

4. *Wisdom and skill* with prudent consideration to do a good work to the best advantage. A man is never ready and dextrous in a busines, which he is unskilful in; therefore the Psalmist saith, *Blessed is he that considereth the poor*, *Psal. 41. 1.* We read as I take it in *Seneca* or *Plutarch*, of one who knowing the poverty and modesty of his friend, was fain to steal a gift under his Pillow for him, who otherwise might have refused it.

5. *Chearfulness and speed*, to do a good work without grudging or delay. *Say not to thy Brother, Go and come to morrow*, *Prov. 3. 28.* *Fob did not withhold the poor from their desire*, *Fob. 31. 16.* He that sheweth mercy, must do it with chearfulness, *Rom. 12. 8.* For the Lord loveth a cheerful giver, *2 Cor 9. 7.* In many cases delays are denials; a duty done in season, is twice done.

Thirdly, *To do them diffusively*, *κοινωνικά τις*. We are not only to do good, to doit copiously, to do it readily and chearfully, but to do it to many, to community; so to have the property in our selves, as that the comfort may be diffusive, and redound to many others. And as here *ἀπόσπαται*, and *κοινωνικά* are put together, so elsewhere *Heb. 13. 16.* *κοινωνία* and *κοινωνία*, doing good and communicating, are put together, and so it is used, *Phil. 4. 15.*

The word seemeth to import, first, To do good, so as that many may be the better for it, that it may be a common and a publick good: Such are the works of God; his Sun-shines, his Rain falls, on good and bad, upon the barren Rocks, as well

as the fruitful Valleys. Such publick works are building and endowing of Schools, of Churches, of Lectures, of Work-houses, of Hospitals, of Manufactures, furnishing of Libraries, maintaining of publick Professors, Legacies to the poor, repairing Way and Bridges, Loans to set up poor Tradesmen, and other the like Benefactions which have a common and publick influence.

Secondly, To do it *as in communion*, as Members one of another, *communion Natural* upon principles of *humanity*, and *communion Spiritual* upon principles of *Christianity*. To remember them that are *in Bonds*, *as bound with them*, and them which suffer adversity, *as being our selves in the body*, H.b.13.3.

Thirdly, To do it *sociably*, modestly, humaneously, to be not onely bountiful, but to adorn both our wealth, and our good works with suavity of conversation, with meekness, placidness, and facility of manners, with an amiable and communicative deportment towards all men. For a Mans very charity may be so morose and austere, that tender stomachs may nauseate it; as Phylick that is wholesome, but bitter.

Give me leave to press this duty upon you, which the Apostle both by so many and emphatical expressions, with such considerations as these.

I. From the example of God himself, who requireth us to imitate him in works of mercy, Luke 6. 36. *His mercy is in the Heavens*, Psal 36.5. *The Earth is full of his goodness*, Psal.35.5. *His bounty is over all his works*, Psal.145.9 *He punisheth*
etc

eth unwillingly, Lam. 3.33. He watcheth to be gracious, Isai. 38.18. He chose mercy and grace as the choicest things, to make his name known unto his people by, Exod. 34.6,7.

He gave his Son, his Spirit, his Love, his Grace, his Glory, Himself unto us; and yet his mercy is free, he is not by any Law bound thereunto. *He sheweth mercy to whom he will shew mercy*, Rom. 9.18. Whereas we are but his Stewards, and have riches as the Sun hath light to disperse to others. We have the custody, but the comfort belongeth unto others; it is called another mans, and not our own, Luke 16.12. If a Man were master of the light of the Sun, we should esteem him extreamly barbarous and inhumane, if he should let it shine onely into his own house: Our Money, our Bread, our Clothing, is as necessary for our poor Brother, as the light of the Sun; and therefore the inhumanity as great to withhold the one, as it would be to monopolize the other.

Secondly, From the example of Christ. He was his Fathers Almoner, Mercy was his Office: It belonged unto him as the son of David, to shew mercy, Matth. 9.27. Mercy was his praise, He went about doing good, Acts 10.38. All his miracles were in workes of mercy, feeding, healing, raising, comforting: and though he be now inglorie, yet he reckoneth the bounty shewed to his members, as done to himself, Matb.25.35,40. A Sacrifice was offered to God, though eaten by the Priest and the people; and our Alms are called Sacrifices, Heb.13.16. Phil. 4.18. The poor onely are

are benefited, but God is honored by them. And there is a connexion between his *mercy* and ours; we forfeit his, when we restrain our own, *Matth. 5. 7. Fam. 2. 13.* And the Argument is strong from his to ours; his was to *enemies*, ours to *Brethren*; his to *debtors*, ours to *fellow-servants*. His free *grace* to me, mine just debt to my Brother, *Rom. 13. 8.* His for ever to me, mine but for a moment to my Brother; his in *Talents* to me, mine but in *Pence* to my Brother; his in *Blood* to me, mine but in *Bread* to my Brother; his *mercy* enricheth me, mine leaves my Brother poor still. If then I live by the *mercy* which I do *enjoy*, and must be saved by the *mercy* which I do *expect*, shall so much *mercy* shine on me, and none reflect from me upon my poor Brother? shall all the *Waters* of life run from *Christ* unto me as those of *Jordan*, into a Dead Sea, to be lost and buried there? Wherefore doth the Sun shine, and the Rain fall on the Earth, but that it may be fruitful? The *mercies* of God should be as Dew and heat, as manure and culture to the Souls of Men; that being thereby enriched, they may empty themselves, and draw out themselves into the Bowels of others. *Christ* is the *Fountain*, Rich men the *Conduit*, and Poor men the *Vessels* which are there and thence supplied.

Thirdly, From respect to ourselves. In the Community of nature, we also are in the flesh. We may want mercy from others, as others do now from us. Who would have thought that *David* should have stood in need of the Bread of a Churl!

good

Good offices between men and men, are not *duties* only, but *trade* and *merchandise*. I shew them to him now, and another time he may shew them to me ; it is the *Apostles* argument, 2 Cor. 8.14,
2. A special honour, when God makes us *instruments* for doing good; for it is a more blessed thing to give, than to receive, Acts 20. 35. Mercy is the feed of honor, Psal. 112. 9. Prov. 21. 21.

Fourthly, From respect to our Neighbor, to whom we owe this debt of love, For there is a debt of *Charity* as well as a debt of *Justice*: A debt whereby I owe him that which is truly his, and a debt whereby I owe him something of that which is mine own. And this I do both unto Gods Image in him, for every one that loveth him that begat, loveth him also that is begotten, 1 John 5.1. and unto mine own Image, for his flesh is as mine own flesh, Neh. 5.5. He that made me in the Womb, made him saith Job, Cap. 31. 15. And when I hide my self from him, I hide from mine own flesh, Isai. 58.7. *Homo sum, humanum a me nihil alienum patio*.

Fifthly, For the credit of our *Reformed Religion*, that the mouths of adversaries may be stopped, who falsely charge us with preaching, and you with professing a naked, empty, fruitless Faith; We preach St. Pauls Faith, a Faith which workes by love, rememb'reng your warke of Jesus. We preach St. Peters Faith, a Faith which hath vertue and knowledge, and temperance, and patience, and godliness, and brotherly kindness, and charity added unto it. And we tell you with him, That if these things be

Gal. 5.6.
1 Thes. 1.3.

2 Pet. 1.5.7.

The rich Mans charge.

Jam. 2. 2, 14.
18. 21, 25.

Jude v. 3. 12.
ac.

1 John 3. 17,
18, 23.

Psal. 37. 3.
Job 31. 16,
23.

be lacking, you are blinde ; and your knowledge is worth nothing , so long as it is barren and unfruitful. We preach St. James his Faith , a Faith w^t h . hath workes, which may be shewed, which visiteth the Fatherles^s and Widows in their afflictions; *Abraams* Faith that bath a bosome for poor Lazarus , *Rababs* Faith which had an Harbor for endangered Strangers. We preache St. Jades Faith, a most holy Faith , a Faith delivered to the Saints ; such a Faith, as who indeed hath it, is not a Cleadwith out Water, nor a Tree without Fruit. We preach St. Johns Faith, to believe on the Name of Christ, and to love one another ; and to shew this love by opening our Bowels of Compassion to our needy Brother, and loving him not in Word only , bat in Deed and Truth. We tell you, if you trust in the Lord, you must do good : If you believe either the truth, or the terrors, or the promises of God, you must not withhold the poor from their desire, nor cause the eye of the Widom to fail. This is the Faith we preach , this the Charge we give : We tell you without this, your Faith is Hypocritical, your Religion vain, your Hope delusion, and all your Expectation but as a Spiders web.

Sixtly, Let me press upon London, the example of London , an easie Argument, One would think, to desire you to be like your selves. I might make a large recital of great and publicke Works of Piety done by this famous City : I might mention multitudes of ample Manificencies and Benefactions, by very many worthy Members thereof, since

since the *Reformation*, where by they have refuted the calumnies cast upon our Religion by Papists; as if it made us careless of *Good works*. A large Catalogue hath been made of them to mine hand by a *Learned Writer*, Dr. *Andrew Willer*, to the honor of God, and credit of our Religion. I shall content my self to give you a report of the *general sum*, which upon computation, he telleth us, doth amount in the space of Sixty years, unto above Six hundred thousand pounds. So that by an equal distribution, through the whole time, this famous City did allow Ten thousand pounds *per annum*, for Threescore years together unto *Works of Piety and Charity* (besides all which was done in a private and unobserved way.) An example, I believe, hardly to be parallel'd in any City under the *Roman Jurisdiction*. More then Forty Hospitals builr, above Twenty Free Schools, besides Granaries, Conduits, Waterworks, Loans to poor workmen, Exhibitions to poor Scholers, Churches, Munificent gifts to the Universities and Colledges thereso that I may say unto you, as *Paul to the Thessalonians*, touching *Brotherly love*, *You need not that I speak unto you, for you have been taught of God*; only I beseech you *That you abound more and more*, *1 These. 4.9,10.* That you may receive the same honorable Testimony and Memorial from *christ*, which the Church of *Thyatira* hath received, *I know thy works, and charity, and service, and faith, and thy patience, and thy works* (they are twice mentioned) *and the last to be more then the first*, *Revel.2,19.*

Synopsis Pa-
pismi. Edit. 5.
P. 1223—1332

The rich Mans charge.

Be not weary of wcelding, in due time you shall reap, if you faint not, Gal. 6.9. Lose not the things which ye have wrought, but that ye receive a full reward, 2. John v. 8. And this leads me to the last consideration, *viz.*

Seventhly, The Reward which is set before you, It is a sowing of Seed, 2 Cor. 9.6. A scattering which tendereth to increase, Pro. 11.24. There is no duty which hath more copious promises of reward, then this of mercy and good works. Rewarded with plenty, Thy Soul shall be as a watered Garden, Isai. 58.11. For this thing, the Lord thy God shall bless thee in all thy works, Deut. 15.10. Rewarded with honor, He hath dispersed and given to the poor, his hornes shall be exalted with honor, Psal. 16.9. Rewarded with the blessings of the poor, The blessing of him that was ready to perish, came upon me, Job 39.11.13. Rewarded with the grace of God, God is able to make all grace abundant towards us, 2 Cor. 9.8. Rewarded with a quiet and comfortable life of what we enjoy our selves, Give almes of such things as you have, and behold all things are clean unto you, Luke. 11.44. Rewarded with a lengthening of our present tranquillity, Dan. 4.27. Rewarded with Gods acceptations, Heb. 13.3.6. with the mercy of God, Matth. 5.7. with the mansions of God, Luke. 16.9. Good works are Bills of Exchange, which return our estates into another Country.

This laying out is laying up; Mercatura est ambi: ter ut Litteris. It is like putting a Basin of Water into a Pump which drawes out a great Vessel full: It is a Sacrifice, and Sacrifices were offered

for the benefit, not for the damage of the offerers. A man scatters his Seed in the Furrow; but he lays up his Crop in the Barn; it is a scattering which ends in a laying up. The Backs of the Poor, the Bellies of the hungry, are the Bank of Heaven.

And it is a laying up for our selves. Men lay up usually for others; their Children, & their Heirs and Executors meet with it at the last; but works of mercy are all expended upon a man's self, he hath the comfort here, and the reward hereafter. It is money lent to God; and he will repay it to our selves. In Law, he which sows must reap; and so saith the Apostle, *He that soweth bountifully shall reap bountifully.*

Quis dederis solus semper habebis opes.

And it is laying up a Foundation, a way to make our uncertain riches a sure and stable, that whereas other riches take unto them wings and fly away, those which are thus laid out, are laid up, as safe, as unmovable as the Stones of a Foundation, as the bottom of a Rock. A Foundation not by way of merit towards God, but by way of evidence in regard of our selves, as Testimonies of our reconciliation and peace with God. A Learned Writer makes *Answer* to an answer to the Hebrews, which is the Bond or Instrument, securing to a Creditor the money which

*Si amicus
tum intrares
in dominum su-
am & inve-
nires te in loco
humido fre-
menta posuisse,
— dare tibi
bafsum modis con-
ficium diens,
Frater perdit,
quod cum mag-
no labore Col-
legisti; in loco
humido prae-
fisti, paucis die-
bus ista patres*

*cent. Et quid facio, frater? Leva in spiritu audire et ramum suggestum item in frumentis Levare de inferioribus ad superiora, & non audi Christum monentem in thesaurum suum. Levare de terra ad Calum? A g. in Psal. 149. b Sam. Petit. Var.
Lev. 11. 18.*

The rich Mans charge.

he hath lent. *σινεοαρπίσσει διδύλλον χαλά,* is *Bona
nomin a facere;* God becomes fuary for the po or to
repay us there, where neither rust, nor moth, nor thief
can enter.

And it is a *Foundation,* *ii. τὸ μαρτυρόν*, for the time
to come, for the life to come, when none of our
glory will follow us. *Wealth hath wings,* it is here
to day, it is gone to morrow; but *good works*
are a Bank in Heaven, when all other mens wealth
doth stay behinde them, and betake themselves
to other Masters; A good Mans being turned
into *good works*, doth follow him, and enrich him in
a life to come.

And this life to come, a life which may be held,
a life which can never be lost, when the last gene-
ral conflagration shall have consumed and melted all
the Treasures of the world, our *good markes*
will abide that trial; the inheritance unto which
they follow us, is *incorruptible and undefiled*, and
that fadeth not away, reserved in the Heavens for us.

And now Right Honorable and Beloved, to give
you all in one view, You have heard the *Charge*
of the God of Heaven, to the Rich men of the
Earth: It is my Petition, it is his Command. I
beseech you, be injoyns you, *Not to be high minded;*
not to let that which comes from the deep
place of the Earth, exalt you, and make you
forget that you are Earth; not to let the thick
Clay make the thin Dust proud. It cannot adde
a cubit to your stature, let it not adde so great a
sin to your Souls: It is gift, it is not property;
Gods,

Gods, not yours ; you are the fiduciaries, the depositaries onely ; why should you glory as if you had not received it ?

Let me adde this oneword more, Let not your riches, make you low minded neither , to giew your hearts, to bend your affections to things below : Let them make you heavenly-minded, and then they will make you humbly-minded ; the more of Heaven in any minde , the more of Humility.

Not to trust in riches , not to let his gifts be used to his own degrading : Who would trust in an *unstable* thing which he cannot keep ! *Riches* are uncertain ; in a *false thing* which he cannot credit ? *Riches* are deceitfull ; in a *nothing*, which is not ? He that trusts in *Riches* , makes them an Idol, and an *Idol* is *nothing in this world*. Who would trust in a Dead Idol, that hath a *Living God* to trust in? whowould trust in on useleis *nothing*, who hath a *Bountiful God*, who gives *all things* to trust in ?

Prov. 23.5.
1 Col. 8. 4.

You have another charge, *To do good, to be rich in good works*, to do them chearfully, to do them diffusively : And though God might stop at the charge, his soveraignty and dominion would bear him out , to command you only ; yet being full of love and mercy, he is pleased to encourage as well as command you. He encourageth you antecedenter , by that which goes before your duty, his own example ; he encourageth you consequenter, by that which follows after your duty , his great reward , his example you have ; he gives, you do but

The rich Mans charge.

but lend, he gives, you do but render back to him of his own. He gives to you *all things*; the Earth empties into your Coffers her Silver and her Gold; the Pastures send you in Cattel, the Fields Corn, the Sea Fish, the Aire Fowl; one Country sends you in Wine, and another Spices, one Silks, and another Furrs; one Delicates, another Ornaments: He gives you the light of the Sun, the influences of the Stars, the protection of Angels, the Righteousness of his Son, the Grace of his Spirit, the Hope of his Glory: He gives you Himself, and his own Alſufficiency for your portion. And now if Heaven and Earth be *all*, if Grace and Glory be *all*, if God and Christ be *all*; he hath given you *all things richly to enjoy*: for many of these gifts bring their joy and fruition with them. So the Example far exceeds the *Imitation*; you *lend*, you do not give; you lend *some thing*, you do not give *all things*; you lend to the *necessities* of your Brother; you do not give to his *delights* and *replenishment*; you cloath him, you do not adorn him; you feed him you do not fill him, much leſſe pamper him. This is one encouragement, *A great Example*.

You have another encouragement, *A full Reward*, good measure, shaken together pressed down, running over into your bosomes. You give money, God gives life; you things uncertain, which you could not keep, but by giving; God gives a Foundation, Mansions, a City which hath Foundations, *The sure mercies of David*. You lay out to your Brother, God lays up for you, you

you give perishing things to your Brother , God an abiding , an abounding life to you , you a Cottage, or a Coat to your Brother, God a Kingdom and a Crown to you ; you such things to your Brother , which neither you nor he can keep. God such things to you, which when once laid hold on, you cannot lose.

So this double encouragement sets on the duty by a threefold love, If you *love God*, imitate his Example, be merciful as he is merciful: If you *love your Brother*, refresh his Bowels , make his Back and Belly your repositories. He can repay you with Prayers, and Prayers are as good as Gold. If you *love yourselves*, do what the most covetous man would do , lay up , lay up for your selves, not onely for your heirs, your children ; it may be for strangers, for enemies : lay up surely, that which you may lay hold on, that which will stay by you , a Foundation : Lay up for the future , that which Time, which Death, which Rust, Moth, Theif, cannot take away ; for life which is more worth then wealth, for eternal life which is more durable then wealth, If you do not thus by your wealth , lay up a foundation unto *Eternal life*, your thick Clay will load you w th many sorrows , and drown you in destruction and perdition. You have your wealth for this end, you have your life and salvation with this homage, and quit-rent upon it. If you do not give, you shall not live ; If you do not do good, you shall not receive good ; if you do not lay out , you shall not lay up. Here is your option , keep your money,

The rich Mans charge.

money, and perish with it; return it unto Heaven, and be gainers by it. If you love God, or your Neighbor, or your selves, or your very riches themselves; do good, be rich in good works, you do not only comfort your Brother, but you keep your God; you save your selves, you lengthen your lives, you preserve your estates unto all eternity.

FINIS.

Gods fidelity, THE CHURCHES SAFETY: Opened in a **SERMON**

Preached before the Lord Major,
Aldermen, and Common-Council, at
Lawrence-Fury Church, on wednesday Septem. 15.
1658. Being a day of Humiliation by them
appointed.

By EDWARD REYNOLDS, D.D.



LONDON,

Printed by Tho. Ratcliffe for George Thomason at
the Sign of the Rose and Crown in St. Pauls
Church-yard, 1659.

God's Fidelity
THE
CHURCHES-SAFETY
Oration in
SERMON

Precious before the Lord Most
Admirable among Countries-Confess
Yourselves-Jesus Christ our Master's Servants
1828.-Being a Day of Humiliation by the
Assembly.

By EDWARD RENOLD D.D.



TONDO

Printed by Jno. W. Nichols for Gales & Nichols
Specimen of the New and Correct 25th Edn.
Church-Avg^r 1823.



Amplissimis, Præstantissimis,
Consultissimis Viris

D. JOANNI IRETON

Honoratissimo Domino Præfecto,
MAGISTRATIBUS UNIVERSIS,

TOTIQUE SENATUI

Celeberrimæ Florentissimæque Civitatis

LONDINENSIS,

Concionem hanc coram ipsis habitam

Ipsorumque jussu publici Juris factam,

In Honoris & debitæ observantie

TESTIMONIUM,

D. D.

E. R;



¶ A N D S O N H O M E R A N D C O M P A N Y

A n t i q u i t y s T r a d e m a r k

C o n s u l t a n t s A n t i q u i t y s

D I O A N N I T R E T O N

H o m e r i c o n D o m i n o R i d e g o

M A G I S T R A T I O N S U N I V E R S I T Y

T O T I O N E S E N A T U

C o p e r n i c u s F l o r a n d i u m C i v i t a

T O N D I N E S I Z

C o n c i o n e r u s p a n c e c o r s u s i b i e r e p e s t i s

I p p o l i t u m i l i u m b a p p i c i J u m i s t r a g a m

I n H o m e r i c o n d e p a r t m e n t o f C o l e c t i o n s

T E S T I M O N I U M

D.D.

E R

¶ A N D S O N H O M E R A N D C O M P A N Y



E Z R A 9. 15.

O L O R D G O D o f I s r a e l , t h o u a r t
r i g h t e o n s , f o r w e r e m a i n y e t e s c a p e d
a s i t i s t h i s d a y : b e b o l d , w e a r e b e -
f o r e t h e e i n o u r t r e s p a s s e s , f o r w e c a n -
n o t s t a n d b e f o r e t h e e b e c a u s e o f t h i s .



N the former part of this Book, we
have a Narration of many great
mercies of God to his people af-
ter their long and sore capti-
vity.

1. The Edict of Cyrus for re-
turn of the people, building the Temple, restoring
of the holy Vessels, *Chap. 1.*
2. The pursuance of that Edict in the return
of 49000 and upward, *Chap. 2.*

3. The beginning of the restitution of Gods
worship, setting up the Altar, offering Sacrifices ,

Gods Fidelity,

laying the Foundations of the House, with Trumpets and joy, *Chap. 3.*

4. The special assistance and encouragement they received in the work by the Prophets, notwithstanding the opposition of the adversaries, *Chap. 5. 1, 6, 14.*

5. The gracious Decree of *Darius* for promoting the building, after it had been obstructed, his Princely munificence thereunto, the command given to the Enemies to be serviceable to the work, the finishing and dedication of the House, and keeping of the Pasleover, *Chap. 6.*

6. The gracious commission of *Artaxerxes* to *Ezra* for further promoting the worship of God at *Jerusalem*, his indulgence to Priests and Levites, ordering of Magistrates and Judges, *Chap. 7.*

7. The expedition of *Ezra*, and divers others with this Commission; The delivery of the Silver, Gold, and Vessels which the King, his Counsellors, Lords, and all Israel, had offered to the house of the Lord into the hands of twelve select men of the Priests: the gracious preservation of *Ezra* and his company in their journey from the hands of those that lay in wait for them, after they had solemnly sought God by prayer and fasting, their safe arrival, delivery of the offering to the House of the Lord, success of the Commission, *Cap. 8.*

Thus far things went comfortably on, and with good success, notwithstanding the opposition and obstruction given to the work for a time by the Enemies thereof, of which we read, *Chap. 4.*

But in this ninth Chapter we meet with a farre more

the Churches safety.

B

more dangerous obstruction then any had before been: an horrible sinne committed by Priests, Levites, people, wherein the hands of the Princes and Rulers had been cheif, in mingling the holy seed in marriage with the people of those Lands: contrary to an express command, *Deut. 7. 1. 3.* *Thou shalt not make marriages with them, &c.* whereby the worship of God now newly restored, was in danger to be speedily subverted again, *Deut. 7. 4. Exo. 34. 15, 16.* as we finde by the example of *Solomon, 1 Reg. 11. 4, 8.* Hereupon *Ezra* is affected with zeal, sorrow, and astonishment, ver. 3, 4, 5. and unto him were assembled every one that trembled at the word of the God of Israel, to humble themselves before God: and to consult what in so desperate a case was necessary to be done for diverting that wrath which they had provoked, ver. 3, 4. *Ezra* prepareth and componeth himself in a solemn manner to pray, rends his garments, falls on his knees, spreads forth his hands, stirs up his faith, takes the fittest season, *the time of the Sacrifice*, when God might be minded by the blood of Attone-
ment to recieve his prayer with favour. ver. 5.

In the Prayer we have these particulars.

1. His abasement of himself, his shame, and consternation of spirit, a temper essential to true humiliation: *I will remember my Covenant* saith the Lord, and thou shalt remember thy ways, and be ashamed, *Ezek. 16. 60, 61.* and again, you shall loath your selves in your own sight, for all your evils that ye have committed, *Ezek. 20. 43.*

2. A general confession of their sinnes, and the

*Vid. Serarium
in fol. 6. quart.
50. Pined. de
Rebus Solom.
lib. 7. cap. 4. l. 9⁶*

*Jer. 3. 5. 31. 19.
Dan. 9. 7, 8.
Luko 18. 13.*

Gods Fidelity,

ώς δι' ὅτε κεί-
μαρρόν ποτακοί
νεατ' ὄρεσοιρέ-
συτε.

ἴει μωράγχει-
ας συμβαδίλετον
ὅβελμον ὑδωρ.
Homer. Iliad. 4.

finnes of their Fathers, as *Nehem.* 9. 34. *Dan.* 9. 8. the greatness , the growth , the continuance of them, *Our iniquities are increased over our heads*, as *Psal.* 38. 4. A Metaphor from the swelling of waters, *Psal.* 124. 4,5. our Trespasses are grown up to Heaven, a further and stronger expression of the authority of them, as *2 Chron.* 28. 9.

3. An acknowledgement of the justice of God in the punishment of their iniquities , on Kings , Priests, and people, in captivity, poverty, and contempt, ver. 7. as *Psal.* 44. 9-14. 79. 1-4.

4. A thankful acknowledgement of restored mercies out of free and rich grace, unto a small remnant of distressed Bondmen whom God had not forsaken in their Bondage, but extended mercy unto , who were, 1. escaped out of their captivity. 2. Settled in their own land, as a naile in a sure place, as *Isa.* 22. 23. 3. Comforted after their darkness and sorrow, by lightning their eyes , who had been long in Babylon as in a Dungeon, *Zach.* 9. 11. by reviving and giving them a resurrection , who had lien in Captivity as dry bones in a grave, *Ezek.* 37. 12.

4. Aided and assisted by the special favour of the King of Persia, to set up the House of God, and repair the desolations thereof, ver. 9. 5. Compassed about with his protection, as with a wall , from the violence of Enemies, ver. 8,9. as *Isa.* 26. 1. *Zach.* 2. 5. by all which considerations , the greatness of their finnes was exceedingly aggravated.

5. A particular confession of the present sin under the guilt whereof they did now lye.

Wherein are considerable. i. A patheticall acknow-

acknowledgement that they are wholly without excuse put to silence , for guilt stops the mouth ,
Mat. 22. 12. Rom. 3. 19. ver. 10.

2. A full aggravation of it by severall considerations. 1. It was against a severe *Law* provided in that very case, *Deut. 7. 3,4.* 2. Against the *Equity* of that Law, the people were *unclean, abominable.* 3. Against the *Promise* annexed to the Law, to eat the *good of the Land.* 4. Against the *Chastening hand* of God which had been upon them. 5. Against the *Measure* of those *Chastisements,* they were punished *lesse then their iniquities deserved.* 6. Against the great and notable *Deliverance* which God had wrought for them beyond their thoughts or hopes, *ver. 11,12,13.*

6. An implicite owning of the wrath of God, which might in this case justly consume and make an end of them , and leave them no remnant , *ver. 14.*

7. An acknowledgement of Gods gracious fidelity in not consuming them , but patiently bearing with them, and letting them remain escaped, *ver. 15.*

Lastly, the conclusion of the Prayer , the same with the introduction into it , *shame and confession of guilt, ver. 15.*

O Lord God of Israel] who art in Covenant with them, and ownest them for thy people, Deut. 26.18. and art afflicted in their afflictions ; in whose sufferings thy great name is concerned, in whose prosperity thy sole grace is magnified. Thou art righteous] Just in thy Judgements in all that is come upon

Gods Fidelity,

on us, *Nehem.* 9.33. faithfull in thy *Covenant* in all that thou hast said unto us. And thereof thou hast given us assurance, *for we remain yet escaped*,] According to thy promise, that after *seventy years* should be accomplished in *Babylon*, thou wouldest visit thy people, and perform thy good word towards them, in causing them to return to their own Land again, *Jer.* 29.10. 2 *Chron.* 36.21. we have deserved by our Provocations, to be *cut off* from being a People, but for thy Promise sake we yet remain, for thou hast said, that the *Scepter shall not depart from Judah, nor a Law-giver from between his feet, untill Shilo come*, *Gen.49.10.* that *Immanuel* was to come of the house of *David*, before the Jews should cease to be a Nation, or should have their politie utterly dissolved, *Isa.7.14.* *Isa.8.9,10.* *Isai.10.24-27.* We have deserved to have been kept *Captives* in *Babylon* still, but for thy Promise sake we remain yet *escaped*, because thou hast said, that thou wouldest cause us to come up out of our *graves*, and bring us into the Land of *Israel*, *Ezek.37.12,13,14.* It is by the blood of the *Covenant* alone that thou hast sent forth thy prisoners out of the pit, *Zach.9.11.*

The words are the close of a Penitential Prayer, wherein there is observable, 1. A Comfortable address to God as the *God of Israel*. 2. A Penitent acknowledgement of *his righteousness* in the evils which they suffered. 3. A grateful acknowledgement of *his fidelity* in the Mercies which they enjoyed. 4. A demonstration of this great Mercy. 1. *We remain, we are not consumed.* 2. We re-

the Churches safety.

7

remain *an escape*, we are not detained in captivity.
3. *As it is this day*, not only escaped, but favoured, encouraged, assisted, to build Gods House, to restore his Worship, though to this day we have had so great provocations.

O Lord God of Israel, Thou art righteous, we have sinned as a perfidious people against a God in covenant, thou hast afflicted us in measure, as a God in covenant.

Afflictions are sweetned, Mercies are magnified finnes are aggravated, sinners are humbled and melted by no consideration more, then by the grace of the Covenant, that we have to dye with a God who is pleased to be called ours; when he *smites* us, this is our Comfort, the rod is in the hand of a Father, he may visit with stripes, but he *will not break his Covenant*, *Psal. 89. 32-34.* when he loadeth us with *mercies*, this is our joy, that they are all appendices to Christ, and rayes, and Emanations of the Covenant, *Rom. 8. 32. Jer. 32. 41.* If he bear us, if he *answer us*, if he be gracious unto us, we shall weep no more, though he give us bread of adversity, and water of affliction, *Isai. 30. 18-20.* when we review our finnes, and set our selves seriously to turn to God, this makes us loath our selves, this fills our faces with shame, and our hearts with sorrow, that we have done it *against a God in Covenant*, who is pacified towards us, *Ezek. 16. 62, 63.* It is great presumption for *aliens and strangers* to despise Gods authority, or abuse his bounty, but for an adopted people, whom he hath selected in a peculiar manner to be his own, and set apart for himself, for whom he reserveth the choicest of his mercies,

cies, to whom he revealeth the secrets of his love , for these to sinne, not only against *Precepts* and *Bene-fits*, but against the *Bowels* of a Father, the *blood* of a Saviour, the *grace* of a Comforter, the *Covenant* of life , the *Charter* of Salvation, this is that which should greatly abase us in our own eyes, that we should *thus requite* a Father, Deut. 32. 6. The Lord calls Heaven and Earth to be amazed at it, *Hear O Heaven, and give ear O Earth, for the Lord hath spoken, for I have nourished and brought up children, adopted them into my family, brought them into my Land, advanced them unto my favour, vouchsafed my presence with them, set up my Name and glory among them, and yet they have rebelled against me, Isa. 1. 2.* Be astonished O ye heavens, and be ye horribly afraid, be very desolate , for my people who have heard my voice out of Heaven , whom I have taken from the midst of another Nation, by temptations, by signs, by wonders, by war, by a mighty hand, by a stretched-out arm, and by great terrors, who have been the Fountain of all their blessings , and the glory in the midst of them, *have changed their glory for vanity, and their Fountain for broken cisterns, Jer. 2. 11, 12, 13.* This is matter of great pressure unto him, *Amos 2. 9, 13.* and should much more be so unto us.

Many aggravations there are in the sins of Gods people, which may greatly tend to their humbling, and abasement. They are committed,

1. Against more glorious light , and more spiritual convictions, *after they have known God, and are known*

known of God, Gal. 4. 9. after he hath taught them his ways, & shewed his covenant, & imparted unto them the secrets of his salvation, Ps. 25. 9, 14. after he had opened their ears, and sealed their instruction to withdraw them from sinful purposes, Job 33. 16, 17. after he had caused them to hear a word behind them, saying, this is the way, Isa. 30. 21. and had shewed them the salvation of God, Psal. 50. 23. and had been as it were transfigured in their presence. The more the beauties of holiness are discovered to the soul, the greater is the unkindness and disingenuity of that soul, in giving entertainment to any sinful lust again.

2. Against speciall and more tender love, which love of Christ passeth knowledge, and therefore should constrain us to love him, that loved us, & died for us, 2 Cor. 5. 14. David had been highly honoured by God, Solomon was the beloved of God, and this made their sins both more strange, and more atrocious, 2 Sam. 12. 7, 8, 9. Nebem. 13. 26. you only have I known of all the Families of the Earth, therefore I will punish you for your iniquities, Amos 3. 2. Jer. 2. 21, 22.

3. Against the breathings of the Spirit of Grace, whose motions being quenched, whose operations being resisted, whose sweet and gracious pullulations at the door of the soul being neglected, he is exceedingly grieved in the hearts of his people, and provoked to withdraw himself and his Comforts from them, Ephe. 4. 30. Cant. 5. 6. and they put to cry hard for recovery of him again, whom they had by their unkind usage grieved away, and caused to hide his presence from them, Ps. 5. 1. 10, 11, 12.

Gods Fidelity,

4. Against the peace of God which should keep our hearts and minds in Christ, from yeilding to temptations, Phil. 4.7. when the Lord speaks peace to the souls of his people, and lifts up the light of his Countenance upon them, and sheds abroad the love of his Son into them, this should fortifie and garrison the heart against the assaults of sinne, the joy of the Lord should be the strength of his people, Nehem. 8. 10. and the more comfort they have in being acquainted with him, the more fearfull they should be of being estranged from him, the greater the sweetnesse of the peace of God, the greater the bitternessse of those sinnes whereby we forfeit it, and hide it from our selves.

5. Against that spirituall wisdom and understanding, which the Lord hath given us for this end, that we might walk worthy of him unto his pleasing, Col. 1.9,10. True wisdom is the knowledge of the most honourable and most excellent things whereby we discern things which differ, suggesteth the supreme and most necessary ends, and the most proper and pertinent means conducing therunto. Setteth a man to consider how he may live to the great uses for which he was made, is a wisdom unto salvation, 2 Tim. 3.15. makes him look to the way of life how he may depart from Hell, Prov. 15. 24. 14,8,15. teacheth him to walk circumspectly, and waryly amidst the many snares and temptations which are ready to seduce and mislead him, Eph. 5. 15. makes him have his eyes in his head, Eccle. 2.14. that he may understand every good path, Prov. 2. 9. makes him study the will of God to the end that he

in signis
reverentia.
arip.

he may keep it, *Prov. 28.7.* puts the *heart* and the *right hand* together, *Eccle. 10. 2.* gives a spiritual evidence and taste of the beauties and sweetnes of holines: shews it self in a good conversation, and in doing the Commandements, *Jam. 3. 13. Psal. LII. 10.* It is more improper for a holy man to yeeld up himself unto any way or work of wickednes, then for a Counsellor of State, or a great Philosopher to play with Straws or Cherry-stones, to give up himself to Boyish and Ludicrous vanities: and therefore holy men confess their sinnes in Scripture by the name of *folly*, *2 Sam. 24. 10. Psalm 73. 22.*

6. Against the *hope of salvation*, which teacheth us to *purifie our selves* as Christ is pure, *1 Joh. 3. 3.* our salvation will be to be *like unto Christ*, that grace which makes us suspire after a likenes unto him in *glory*, will kindle in our hearts a desire to be like unto him in *grace*; for grace is glory Inchoate, as glory is grace Consummate, to much as we neglect duty, so much we shake the *hope of glory*, Lord, saith the Psalmist, *I have hoped for thy salvation, I have done thy commandments, Psal. LII. 166.* though obedience be not a foundation upon which to build our hope (for our hope must be in Gods word, not in our own works, *Psal. LII. 42. 49. 74.*) Yet it is a fruit, and consequently an *Evidence* and argument *a posteriori* to demonstrate it.

The salvation we hope for is to see God, and hereunto is required *purity of heart*, *Math. 5. 8.* as the object seen doth make its own image in the eye which feeth it; so when the soul sees God in glory,

Gods Fidelity,

*Qui sibi male
vivendi licen-
tiam inducgent,
toidem sunt
christianis mi-
probra et ma- u-
la. Calv. Opus.
de Scandalis.
Magna insaniz
est Evangelio
non credere, cu-
jus veritatem
sanguis Martyrum
Clamas, prodi-
gia probant, ra-
tio confirmat,
mensus testa-
tur, Elementa
loquuntur, de-
mones confiten-
tur. Sed longe
major Insania,
Si de Evangelii
veritate non
dubitare, vivere
ramen quasi de-
ejus salutate
non dubitares,
sco. Picus mi-
raadula Epis.*

glory, it is perfectly fashioned unto his *likenesse*, and therefore without holiness no man can see God, *Heb. 12. 14.* So much as we blemish our holiness, we do obscure and fully our hope.

7. Against the honour of Religion which is thereby exceedingly wounded and reproached, *2 Sam. 12. 14.* the Apostle frequently exhorteth us to walk worthy of our high calling, so as becometh the Gospel, that we may adorn the doctrine of our Lord Jesus, and put to silence the ignorance of foolish men, that they may be ashamed who falsly accuse our good conversation, *ut nemo de nobis male loqui sine mendacio possit*: to be tender of the name of God and his Doctrine, that these may not be blasphemed, see *Ephes. 4. 1. Phil. 1. 27. 1 Thes. 2. 12. Tit. 2. 10. 1 Tim. 6. 1. 2 Cor. 6. 3. 1 Pet. 2. 15. 3. 16.* for though it be most illogically and absurd to charge an holy Doctrine with the blame of those sins, which the professors thereof, contrary to the rules of their own profession, and in obedience only to their own lusts, do commit; Yet so much ignorance and malice there is in wicked men, as to blaspheme God for the sinnes of his people, and to reproach the rectitude of the rule for the obliquity of their lives, who swarve and vary from it. And by how much the greater ingratitude it is to be honoured by God as his servants are, and yet to dishonour him, by so much the more hainous are those sinnes, whereby we neither sanctifie God in our own hearts, and open the mouths of others to poure contempt upon him.

8. Against the souls of our brethren, which are thereby

thereby greatly scandalized, for as there is *joy in Heaven*, and consequently among the Saints on Earth (whose affections and conversations are heavenly) for the conversion of a sinner, and great mutual comfort in the communion of Saints, insomuch that the joy of one is *the joy of all the rest*, *1 Cor. 15.31. 2 Cor. 2.3.* So when a converted person relapseth into any sinne, it must needs sadden and offend the souls of all who rejoiced in his standing, and possibly become a stumbling block, and an occasion of falling unto them, as the Apostle sheweth, *Rom. 15-21. 1 Cor. 8.10-13.*

9. Against the *souls* of the *wicked*, who are thereby hardened and encouraged. *Ezek. 16.54.* when wicked men, who possibly had some conflict and regret in their Consciences against those sinnes which their hearts hanker after, observe holy men overtaken with them, and indulge unto them, like *Benhadads servants*, they hastily catch at such an advantage, and are emboldened by their example unto sin, whose holy lives they neither love nor imitate. Therefore of all people, they who are called by Gods name, and have him for their God, should in special manner humble themselves before him for their sinnes, as sins whereby he is in special manner grieved and dishonoured, should above all others take heed of playing the wantons with divine grace; for though God be a tender and a loving Father: yet he may be an angry Father, and who knoweth the power of his anger? *Psal. 90.11.* though thou be a Son, and an Heir of salvation, yet thou mayest be *Filius sub ira*, a son under

Gods Fidelity,

der displeasure, and when thou art so , thou wilt finde by fadexperiance, that one frown of his Brow, one stroke of his Rod, hath infinitely more bitterness in it, then there is sweetnes in the pleasures of a thousand sinnes. And since Gods own people do by their sins contribute unto publick Judgments, they shoule be the more carefull to stand in the breach, and to improve their interests in him for the procuring of renewed mercies, to minde him of his gracious Covenant, and of his Fatherly relation unto them, as the Church doth, *Psal. 74.* 20. forget not the Congregation of the poor, *have respect unto thy Covenant*, Thou, O Lord, art our Father, we are thine, *Isai. 63. 16-19.* Be not wroth very sore, neither remember iniquity for ever, behold, see we beseech thee, *we are all thy people, Isa. 64.9.*

Thou art righteous] 1. In thy Judgements and chastisements which thou hast inflicted upon us, we cannot blame thy severity, thou didst warne us before thou didst punish us, thy Trumpet did sound before thy Rod did smite us.

1. Thou art a Righteous Judge, when thou condemnest wicked men, their mouth shall be stopped, thou wilt overcome when thou judgest, *Psal. 51. 4. Rom. 3. 19.* thou dost not wrong them, for they shall receive according to their works.

2. Thou art a Righteous Father, when thou chastisest holy men, thou dost not wrong them, thou measurest and proportionest thy stripes not unto their sinnes, but unto their strength, dealest with them tenderly, and suitably to their cases and conditions :

ditions : To purge them , not to consume them : thou hast a Rod for the Cummin , and a Staffe for the Fibbes , and a wheele for the Bread Corn , Isa. 28. 27, 28. thy Rod is Virga Hominum , a Rod fittid unto the condition of weak men , 2 Sam. 7. 14. and the Temptations wherewith thou sufferest thy Children to be tempted , is ~~anoyng~~ ~~and~~ ~~paine~~ proportioned to the infirmities of man , 1 Cor. 10. 13. thou knowest our frame , thou remembrest that we are dust , Psal. 103. 14. that our strength is not the strength of stones , nor our flesh of brasse , that we dwell in houses of Clay which are craufed before the Moth , Job 4. 19. 6. 12. and accordingly thou dost in very faithfulness afflict , to refine , not to consume us .

3. Yea when thy judgements are secret , yet they are righteous , when wicked men prosper , and good men suffer , when wicked men are the Fanne , and good men the Corn , when the Weeds flourish , and the Corn is overtopped , when the wicked devoureth the man that is more righteous than he , when the affaers of the world seem to be out of course , and every man out of his place ; All this while the Lord makes way for the revelation of his righteous judgements : his work will be beautifull in its time : all things will work together for good , as Materials in a Building , Ingredients in a Cordial , Colours in a Table , Rom 8. 28. The prosperity of the wicked will work to his ruine , Prov. 1. 3. the affliction of the righteous will work to his glory , 2 Cor. 4. 17. Thus righteous in thy judgments , neither thine Enemies , nor thy Children shall ever

ever haue cause justly to complaine against thee.

Thou art righteous] 2. In thy Covenant and promises: If thou shouldest have dealt with us according to our provocations, we had been consumed, *Lam. 3. 22. Fer. 10. 24.* but thou hast remembred thy gracious promise to our fathers, and therefore we are preserved: Though our sins have forfeited mercy, yet thy truth and faithfulness hath fulfilled it: we owe not our remaining, that we are a people, we owe not our escaping that we are a free people, unto any goodnes of our own, but unto the grace of the Covenant alone.

Gods truth and fidelity to his people that are in Covenant with him, is the true ground of all their safety, he doth not change, therefore we do not perish, who otherwife from the dayes of our Fathers are gone astray, *Mal. 3. 6,7.* his mercies are from everlasting to everlasting, *Psal. 103. 17.* from everlasting in predestination, to everlasting in Glorification; he gave grace, and promised eternal life, before the world began, *2 Tim. 1. 9. Tit. 1. 2.* before they were extant, or had any being, (further then in the purpose of God,) on whom the grace was bestowed, to whom the life was promised. And what he did from eternity purpose, he will not in time revoke, for his gifts are without repentance, *Rom. 11. 29.* he doth by his faith and fear preserve his people through his power, unto that mercy which he hath from eternity given them, *Fer. 32. 40. 1 Pet. 1. 5.* of themselves they fall dangerously and frequently from their own stedfastnes, and then

*Ab eterno per
prædestinationem,
in aeternum per glori-
ficationem.
Bernard Serm.
a. in Ascensione.*

*Ante mundi
confusioneum
vidis nos, fecit
nos. Emendavit
nos, misit ad nos,
Redemit nos.
Hoc ejus consi-
lium manes in
aeternum. Aug.
Ser. 2. in Psal.
32.*

then the Lord doth chastise their wantonness with the Rod of a Father, but doth not utterly take away his loving kindness, *Psal. 89.28-35.*

I. The Covenant and grace thereof is free and absolute, not conditional and suspended upon the unstable will of man: *It is not of him that willeth, or runneth, but of God that sheweth mercy,* and sheweth it on whom he will, *Rom. 9.15-18.* Between God the Father indeed, and Christ as a second Adam, the Transaction of the Covenant was wholly conditional, he was to take from his Father a Commission in our nature, *to lay down his life, and to take it up again, to fulfill all righteousness, to be made sinne for us, to have our iniquities and the Chastisement of our peace laid upon him,* before he could see of the travel of his soul, Yea he undertook not only for his own work, but for ours, By the preciousnes of his blood he purchased, and out of the plenitude of his Spirit he suppyeth unto us what ever grace is requisite unto our salvation. But I say as to us, the grace of the Covenant is thus farre free and absolute, that no duties are required of us, which are not as branches of the same Covenant bestowed upon us: he hath promised to give a new heart, and to put a new Spirit within us, to take away the stony heart out of our flesh, and to give us an heart of flesh, and to put his Spirit within us, and to cause us to walk in his Statutes, to save us from all our uncleanesses, to cleanse us from all our iniquities, *Ezech. 36.25, 26, 27, 29, 33.* and though he there tell us, that he will be enquired of by the house of Israel to doe these things for them, *ver. 37.* yet we

know it is he only who poureth out the Spirit of Grace and Supplication, whereby we make this inquiry of him, *Zach. 12.10.* *Gal. 4.6.* *Rom. 8.26.* True indeed it is, that when we believe, it is we only that believe; and when we work, it is we that work, but our working is not the cause of his grace, but his grace the cause of our working: *Cer-*

Aur. de Grat.
& Lib. Arbit.
cap. 16.

tum est nos velle & facere cum voluntate cum facimus sed ille facit ut velim aut faciamus: And therefore the Apostle saith I laboured more abundantly than they all, to note, that the labour was his, yet not I, but the grace of God which was with me, to note, that the principle was Gods, *1 Cor. 15.10.* Thou hast wrought all our works in us saith the Prophet, *Isaias 26.12.* The works are ours, the strength is thine: ours the heart and the hand that act, thine the Spirit and grace whereby we act. He doth not withhold his love till our wills prevent him, and move him to extend it, but he doth out of his own free love frame our hearts unto the love of him, and work the will in us, which he requireth of us, *Phil. 2.12,* *13.* we repent because he turns us: he doth not turn to us, because we first turn to him: his love prevents ours and doth not stay for it, *1 John 4.19.* *Ezek. 36.32.* *Isaias 48.9,11.* *Inspirat charitatem ut que discendo novimus diligendo faciamus.*

Ipse Auctor,
ipse Remunera-
tor operis, ipse
Remuneratio-
nis. Bernard in
Psal. 91. Ser. 9.

Ille facit ut nos
faciamus quo
praecepit, nos
non facimus ut
ille faciat quo
promisit Aug.
Ep. 143.

Vid. Bradward.
de causa Dei
lib. 1. cap. 23. 24.
25.

2. The Covenant and the grace thereof is *inconsi-*
table, and therefore changeth not with the unstable
will of man: God is not a man that he should lie, nei-
ther the Son of man that he should repent, hath he said,
and shall he not doe it? hath he spoken, and shall he not
make it good? *Numb. 23.19.* his Covenant of grace
is

Furatio Dei
firmata promis.
so. Aug. de Civ.
dei. lib. 16. cap.
32.

is confirmed by an oath, to shew the immutability of it. This is as the waters of Noah unto me, saith the Lord, for as I have sworn that the waters of Noah should no more go over the earth: so have I sworn that I will not be wroth with thee nor rebuke thee. For the Mountains shall depart, and the hills be removed: but my kindness shall not depart from thee: Neither shall the Covenant of my peace be removed, saith the Lord that hath mercy on thee, *Isai. 54. 9, 10.* A Covenant thus founded upon meer mercy, and sealed by an Oath, is more unmoveable then hills, or Mountains, the strong foundations of the Earth shall be sooner shaken then the Oath of God miscarry. The oath of God is the strongest demonstration of the immutability of his Counsel that can possibly be used, *Heb. 6. 17.* for where he swears he doth not repent, *Psal. 110. 4.* Every work of mercy which he begins, he carries on to a consummation, *Phil. 1. 6.* the foundation of God remaineth sure, cannot be infringed, shaken or undermined by the levity or inconstancy of the will of man, *2 Tim. 2. 19.* what ever are the fluctuations of the heart of man, the Counsel of the Lord shall stand, *Prov. 19. 21.* *Psal. 33. 10, 11.*

3. The Covenant and grace thereof is most powerfull and efficacious: Therefore his Mercies are sure, his promises yea and Amen, because his word is settled in Heaven, seconded with his power, which will finde means to effect what ever he hath spoken, *God hath spoken once* saith the Psalmist, *twice have I heard this.* It is a word constant and stable, a word doubled to note the certainty of it (as Joseph said)

Gods Fidelity,

said unto Pharaoh, Gen. 41.32.) That power and mercy belong to God, Psal. 62.11,12. every promise which mercy makes, power performs, if mercy promise an heart of flesh, and to put his fear into us; God hath power enough to make it good, hee may as soone be an impotent, as an unfaithfull God. Abraham considered not the impotency of his own body, but the power of God to make good his promise, and therefore staggered not through unbelief, Rom. 4.19,20,21. and so the Apostle argues touching the conversion of the Jews, Rgm. 11.23. If they abide not still in unbelief, they shall be graffed in, for God is able to graffe them in, Rom. 11.23.

4. The Covenant and grace thereof is invincible by any adverse assaults, nothing can alter or overrule the will of God, or cause him to recede from his own purposes of shewing mercy. If any thing could, sinne could: But he hath assured us that that shall not. *If his children forsake my Law, and walk not in my Judgements, if they break my Statutes, and keep not my Commandements, then will I visit their transgressions with a rod, and their iniquity with stripes; Nevertheless my loving kindnesse will I not utterly take from him, nor suffer my faithfulness to fail, my Covenant will I not break, &c.* Psal. 89.30.--34. though he punish, it shall be in measure; not unto rejection but unto emendation, Isai. 27.8,9. As to the guilt of sinne, and damnation due unto it, he will pardon it, *I will forgive their iniquity, and remember their sinne no more,* Jer. 31.34. As to the dominion thereof, he will subdue it, and purge it away, Micah 7.19,20. Psal. 65.3. As to the particular prevalency

valency of any lust, he will awaken us to repent. Make us by some word, or affliction, or mercy, or example, or providence, to search and consider our wayes and return from all our evill doings, so he did *David* by the Ministry of *Nathan*, 2 Sam. 12. 13. so *Peter* by the look of *Christ*, Luke 22. 61. so *Joseph* his brethren by his speaking roughly unto them, Gen. 42. 21. As to the *Remainders* of it, he will daily mortifie and destroy them, Rom. 6. 6. sinne then shall not break out so far as to annull and to evacuate the Covenant: For who then should be saved? seeing in many things we offend all, and by the grace of the Covenant alone are preserved from offending more. Nay the Lord is so gracious to his people, that their very *sins*, which of themselves do only defile and endanger them, are by Gods goodness ordered unto their benefit. The Lord could keep his servants from falling, Jude ver. 24. and preserve them blameless. 1 Thes. 5. 23. but he is pleased sometimes to leave them, that they may know themselves, and their own weakness, as he did *Hezekiah*, 2 Chron. 32. 31. that they may *know* their own misery, and loath themselves in their own eyes, Jer. 31. 18, 19. Ezek. 20. 43: that they may be driven to live upon free grace and pardoning mercy, Psal. 51. 1. that they may set the *higher price* upon the *Lord Jesus*, who is a *Sanctuary* for the chief of sinners to fly unto, Isai. 8. 14. 1 Tim. 1. 15. that they may be the more *watchfull* over their loose and deceitfull hearts, having once, yea twice been betrayed by them, Job 40. 5. 34. 32. that they may pray more earnestly for the subduing and mortifying of prevalent:

*Adeo Justis
omnia Coope-
rantur in Bo-
num ut etiam
si qui error de-
viant & exor-
bitant, etiam
hoc ipsum eis
facias proficere
in bonum, quia
Humilioris re-
deunt atque
doliores. Aug.
de Corrept. &
Grat. cap. 6.
vid. de nat.
& Grat. 28.
*An vero ei per
cata ipsa non
Cooperantur in
Bonum qui ex
eis humilior,
ferventior, sa-
llicitior, timora-
tior & Causis
or inventiarum
Bem. Scr. 1. de
diversis.**

prevalent corruptions , *Psal.* 51. 7-10. *Rom.* 7. 23. these and other the like ways, the Lord hath to order the very *sin* of his people unto their good. And if *sinne* shall not prevale against the covenant , we are sure nothing else shall : he that pardoneth sin rebuketh Satan, conquereth the world , his love is above the reach of any thing to separate us from it. *Rom.* 8. 33-39. none shall be able to take us out of Christs or his Fathers hands , *Joh.* 10. 28-30.

5. The Covenant and grace thereof is founded in the *blood of Christ* and ratified by it : as he hath by his blood purchased his people, *Tit.* 2. 14. so hath he by the same procured for them *all good things* specified in the Covenant, *Rom.* 8. 32. the blood of Christ can as well be vacated, as any branch of the the Covenant be unfulfilled to believers , for whom they were all bought with so precious a price.

6. His purchase is seconded by his *Intercession*, His Intercession is the *petition of his blood*, and therefore shall undoubtedly be granted , his Father heareth him always, *John* 11. 41,42. and he prayeth to his Father that his people may be so kept, as that they may be with him, and behold his glory, *Joh.* 17. 11. 15. 24. therefore accordingly they shall be kept.

7. Christs Intercession is seconded with his *Fathers love* to his people, I say not that I will pray the Father for you, for the Father himself loveth you, saith Christ, *John* 16. 26, 27. and therefore must needs be exceeding acceptable, because Gods own heart

Vid. Camero.
de Eclat. pag.
120.-126, in
4to.

heart is towards them, and his love upon them, as the woman of Tekoa her petition for Absalom was easily granted by David, because his heart was towards him before, 2 Sam. 13. 39. and 14. 1, 2.

Lastly, the Lord hath promised his holy Spirit of Fear, Love, Grace, Adoption unto his people, by the help of which they are preserved from the dangers whereunto of themselves they are exposed, Ezek. 36. 27. Isai. 59. 21. upon these and such like grounds it appeareth; That because God is righteous and faishfull in his Covenant, therefore we remain escaped.

And if it be here objected that the Promises are usually set forth as conditionall, *The Lord is with you while ye be with him, and if ye seek him he will be found of you, but if ye forsake him, he will forsake you,* 2 Chron. 15. 2. *If ye be willing and obedient, ye shall eat the good of the Land,* Isai. 1. 19. *He that believeth shall be saved,* Mark 16. 16. Job. 3. 16. except ye repent ye shall perish, Luke 13. 3.

We answer, 1. Promises are in some places made absolutely, which in others are conditionally expressed; as Heb. 13. 1 *I will not leave thee nor forsake thee,* Ier. 32. 39. *I will give them one heart and one way, that they may fear me for ever, I will give them an heart to know me, they shall be my people, I will be their God, they shall return unto me with their whole heart,* Ier. 24. 7. If ye will obey my voice and keep my Covenant, is a Condition in one place, Exod. 19. 5. a free promise in another, ye shall keep my judgments and doe them, Ezek. 36. 27. The mercy of the Lord is towards them that fear him, Psal. 103. 11. There
the

Gods Fidelity,

the fear of God is a condition. I will give them one heart and one way *that they may fear me*, *Jer. 32. 39.* there it is a free promise.

2. The Lord doth not only give us good things under a condition, but doth give the condition it self to his people, compare *Isai. 1. 19.* with *Phil. 2. 12. Acts 10. 43.* with *Phil. 1. 29. Ephes. 2. 8.*

3. Precepts and Conditions are used as the *vehicula* of the grace promised. Of our selves we can do nothing of those duties unto which Promises are annexed, for *all our sufficiency is of God*, who *worketh all our works for us*, *2 Cor. 3. 5.* But the Precepts of the Word are the usual Instruments, by which he worketh those things in us, which he requireth of us, *Rom. 10. 17.*

4 Conditionall Propositions do not imply that our performances work upon God to do what he had said, as if the performance of duty were only ours, and then the performance of promise alone his: But they intimate the order and connexion which the Lord hath set amongst his own gifts, some whereof he hath appointed to be antecedent dispositions and preparations towards others consequent upon them: *He that believeth shall be saved*, this is a conditional promise, Faith the condition, Salvation the Promise; But we may not so understand it as if Faith were only ours, and Salvation alone his. But *Faith* is one Gift of God, Antecedent to *Salvation* which is another Gift of God.

use 1.

Now then since the Lord is righteous in all the ways of his Judgements and secret providences, we

we must for ever lay our Hand on our Mouth, and put our Mouthes in the Dust, and beware of Murmuring and Repining against him, as if his wayes were not equall towards us : Behold he taketh away, who can hinder him ? who will say unto him, what doſt thou ? Job 9. 12. we may in our Prayers plead with God about his Judgements as Holy mea have , Jer. 12. 1. Habak. 1. 2-4-13. But we may not quarrell at them nor murmur against them.

2. When the Lord doth strangely vary his Providences towards a people , and worketh unusuall changes and alterations among them : stirreth up ſome helpes , and then layeth them by , calleth forth others and quickly revokerh them , fitteth men for great actions , and in the midſt of those actions cutteth them off ; Our work here is not to censure either the Agent , or the Instruments , to charge the dealings of God either as unrighteouſ or as unreasonable ; but to reflect upon our ſelves , and learn our *unſtedfaffneſſe* in Gods Covenant , by his diversifying of Providences towards us . 1. Sometimes we over dote upon Instruments , and deifie them , as if God had no way to helpe us but one . And then God breaks that Staffe when we lean too hard upon it , to force us to leane upon his Name again . 2. Sometimes we undervalue them , and will not understand that God is doing us good by them , (as it is laid of Moses , Acts 7. 25.) and then God suspendereth his work which he was about to doe . 3. Sometimes the hearts of the people are unprepared for mercies , and then God

God's Fidelity,

doth not honour his Instruments with setting them. *Jehosaphat* was a good King , yet he did not work a perfect Reformation, the high places were not taken away , and this the reason, *the people had not as yet prepared their hearts unto the God of their Fathers*, 2 Chron. 20,32,33. 4. Sometimes the guilt of old sinnes do remain uncleansed away , as it is said of the iniquity of *Baal-Peor*, Iosb. 22. 17. and in this case Instruments are too weak to divert wrath , 2 Reg. 23.25,26. Never such a Reformation as *Iosiah* made about the eighteenth year of his reign, and yet because the people returned *but fainely*, Ier. 3.10. within a few years after they were carried into Captivity. Our Saviour was very near his *Sufferings* when they cryed *Hosanna* before him. The Sun often shews biggest, and shines brightest, when it is ready to set ; The Candle blazeth most when it is in the Socket ; Many times dying men, and it may be so with dying Churches , have a lightning before death.

I speak not this to bode ill unto the Land of my nativity. If any say it shal not be so, but we shall still have Peace, and Truth, and Holiness flourish, I will chearfully say as the Prophet did, Ier. 28.6. Amen: the Lord do so for this Land : But withall, happy is the man that feareth always, Prov. 28. 14. The sins of the people may weaken the hands of the best Instruments, and make them unable to help us. It is noted as a caufe of wickednes that men have *no changes*, Psal. 55.19. Ier. 48.11. But to be tossed and emptied , and exercised with frequent alterations, and our sent to abide in us still , wan-ton

ton under Mercies, sullen under Judgements, after all our Phisick to relapse, after all that is come upon us, *again to break the Commandements*, this is a sad Symptome, a great aggravation of our sin, and justification of Gods Righteousness in all his dealings with us.

Again, since the Lord is the God of his people, and righteous to them in a way of mercy and fidelity, We learn to acknowledge it a great Mercy, and to glorifie God for it, that we *Remaine yet escaped*: that we may set up an *Eben-Ezer*, and say thus far hath the Lord holpen us.

Many Considerations may set on the sense of this Mercy upon our hearts. 1. The many sinnes which remain amongst us, even in the Israel of God: sad divisions, sharp animosities, perverse Opinions, vanity, luxury; severe censurings, loose walking, worldly mindedness, &c. 2. The many shakings, and univeral sufferings, whereby the Lord hath made it appear that his quarrel was against all orders of men, that the disease was all over, *Isai. 1.6. Jer. 5.1-5.* so that none can blame others, but every one acknowledge *the plague of his own heart*, and say as David did, *I confess my sinne, and the sin of my people, Dan. 9. 20.* Now various shakings and concussions in a Nation use to be sore presages of greater Judgements, as we may see in Gods dealing with the ten Tribes before their dissolution. What shakings have been amongst us, we need not recount, by changes at home, by differences abroad, shakings on the Land, and shakings on the Sea, shakings at hand, and shaking afar off.

shakings by War, and shakings by sicknesse, shakings in our mindes by divided Opinions, shakings in our hearts by divided affections, shaking in our estates by divided interests. And whether these shakings have a tendency to dissolution we know not, (we are not ignorant of the rage which hath been upon many of our Protestant Brethren in other parts of Christendom) But surely this consideration may lead us both to gloriifie God that we *remain yet escaped*, and to humble our selves under the feare of his further wrath.

3. The powerful *Preaching* which hath been in the Land which where it doth not kindly work, where it is not honourably entertained, doth exceedingly ripen Judgements, and make white for the sickle. It is compared to the shining of the Sun, *2 Cor. 4. 6. 2 Pet. 1. 19.* and to showers of rain, *Deut. 32.* which are intended for the bringing forth of *Salvation*, and springing up of Righteousness, *Isai. 45. 8.* But if they fall upon sins, doe hasten their maturity, and make them *nigh unto cursing*, *Heb. 6. 7, 8.* the sins of the *Church* are *Summer Fruits*, they ripen faster then the sinnes of the world, the sins of the *Amorites* were four hundred years a ripening, *Gen. 15. 16.* the sins of *Israel* in the Wildernes fourty years, *Psal. 95. 10.* Gods patience towards the ten Tribes after their revolt was but two hundred and sixty years, from the sins of *Manasseh* to the *Captivity* brought upon *Judah* for those sins, little more then one hundred years. As at *Jerico* the sounding of the *Trumpet* seven times did lead in the falling of the wall, so
the

the long sounding of the Word in the ears of disobedient people, is a shrewd presage of ensuing ruine.

These considerations laid together, as should they justly awaken us to Humiliation, so are they Evidences of Gods goodness towards us, in that such a people *Remain yet escaped*. Escaped from the bondage of Popery, from the flames of persecution, from the Spanish Armada, from the vault of Powder, from rigour in the Church, from troubles in the State, from the terror of a bloody War, from renewed attempts of trouble and danger, escaped from a Vote, extinguishing and abolishing the whole maintenance of the Ministry, the consequences whereof could not but have been unutterably miserable. Any one of these evils God might have sharpened into a destruction. And yet after all this, *Righteous art thou, O Lord, for we remain yet escaped*.

2. It reproueth our unbelief, in consulting with flesh and blood, betaking our selves to carnall shifts in time of danger, having a *faithfull Covenant*, and a *righteous God* to lay hold upon, whose alone fidelity is the ground of his peoples safety, *who knoweth how to deliver the godly out of temptation*, 2 Pet. 2. 9. this was the sin of *Ahaz* in sending to the Assyrian to help him, when God offered him a sign to confirm his trust in him, *Isai. 7. 11, 12. 2 Chron. 28. 19.* The Christians in the Church of *Corinth*, being afraid to displease their Heathen friends, and endanger themselves, would sit with them at the Idols Table, and eat at their Tables meat offered

to

God's Fidelity,

to Idols : The Apostle diswadeth them from using this Carnal shift to decline danger, bids them *flee from Idolatry*, lest that which they in carnal wisdom might judge the means of their standing, should prove the occasion of their fall, and directeth them to trust for safety in a faithfull God, who would not suffer them to be tempted above that they were able, but would with the temptation make a way to escape, that they might be able to bear it, *1 Cor. 10.13,14.*

3. In fears therefore and dangers we should be encouraged by these two Arguments ; 1. The *Righteousness of God*. 2. Our own present *remaining escaped*, *Faith in*, and *experience* of the fidelity of God to help us, to trust in him at all times : not to fear the wrath of man , but to secure the love of God , he sometimes purposely bringeth his servants to difficulties, that they may make triall of such a friend , who in six and seven troubles is at hand to deliver them. *Faith is a ventures grace*, it honours God and laies hold on his strength, *Rom. 4.20. Isai. 27.5.* It is a *victorious grace*, and rises up above difficulties, *1 Job. 5.4.* all things are possible to it : Therefore in times of danger let us plead Gods Covenant , and our own experience , Lord wilt thou now destroy us seeing we *remain*, *yet escaped*, and are Monuments of thy Mercy ? hast thou wrought so great deliverances , and done so many wonders , and snatcht us as brands out of the fire , to destroy us at the last ? thou hast delivered, and dost deliver, wilt thou not give us leave to trust in thee for deliverance still ? Though the Lord

Lord had broken us in the place of Dragons, and had cast us off and put us to shame; yet even so we may lean upon his Name, and plead his Covenant, *Psal. 44. 17, 19. Psal. 74. 1-20. Isai. 64. 8-12. Hab. 3. 17, 18.* how much more comfortably may we plead it, when by the alone mercy thereof, *we remain escaped?* When we may say as the people of Joseph did, *Fosb. 17. 14.* we are a great people, and the *Lord hath hitherto blessed us?* and may set up a Monument as *Samuel* did, *I Sam. 7. 12.* and say, *thus far hath the Lord holpen us?* This is one chief Argument which Gods servants use in Prayer, to mind him of his Word and Covenant, wherein he had caused them to hope, so *Jacob*, I am not worthy of the least mercy, *but thou saidst, I will doe thee good,* *Gen. 32. 9-12.* so *Moses*, we remain yet escaped out of the Land of *Egypt*, thou hast brought us out thence, turn from thy fierce wrath; Remember *Abraham*, *Isaac*, and *Israel* thy servants, to whom thou swarest, &c. *Exod. 32. 11-13.* and again, let the power of my Lord be great, according as thou hast spoken, pardon the iniquity of thy people, as thou hast forgiven them from *Egypt* untill now; As they remain yet escaped, so save them still; the same Mercy and Power can do it now which did it before, *Numb. 14. 17, 19.* so *David*, Thou hast spoken of thy servants house, for thy words sake hast thou done these great things: and now O Lord establish thy Word, do as thou hast said, *2 Sam. 7. 19, 21, 25, 27, 29.* So *Solomon*, Let thy word be verified which thou spakest unto thy servant *David*, *1 Reg. 8. 26.* So *Aza*, O Lord we rest in thee, thou art our God, *2 Chron. 14. 11.* so *Ie-
shaphat.*

Gods Fidelity,

Abraham, Thou art God—our eyes are upon thee, 2 Chr. 20.6-12. no such plea in Prayer as the free grace, the Word, the Truth, the Fidelity, the Righteousness of God.

4. This may comfort us against all the mutability of our own wills, whereby we are apt to start aside like a deceitfull Bow; In as much as our safety dependeth not upon our own performances, but upon the Covenant of God, who is righteous and faithfull, and will not suffer our weakness to annul his promise, Rom. 9.16.

5. This Caution notwithstanding we must take in, That we beware of playing the wantons with the grace of Gods Covenant, because thereby we remain escaped; for the Lord will not pass by the petulancy and lascivieny of any of his Children, though he doth not totally cast them off, yet he hath sharp rods wherewith he can chastise them. If they fly from his service, he can send a Whale to swallow them, and can bring all his Waves and Billows upon them; if they keep not to his Commission, he can send a Lion to tear them, he can make them feel the weight of his Frown, though they do not of his Fury, and it may be, cause them to walk in darkness, drooping, and disconsolate all their days, complaining of broken Bones; and of a wounded Spirit, with strong cryes, imploring the comforts of that Spirit, which they had so unkindly grieved and resisted.

As it is this day I escaped, escaped this day in which we lie under so sore and heavy a guilt. This is a marvellous heightning of Gods Mercy, That

*Ht totum Deo
decur, Hominis
voluntatem bo-
num & pra-
parat adjuvan-
dam & adjuvat
preparat.*

*Aug Enchirid.
cap.32.*

*Si Deus mis-
creatur etiam
volumus ad eau-
dem quippe
Gratiam perit-
nem us velimus
Ad Simplicium
Qu. 2. & Epist.
106.*

That we may remain escaped in *this day*, a day of so great sin: and also a marvellous aggravation of the sin, that it hath been committed in *this day*, a day of so great Mercy, wherein we remain yet escaped. *Sinne committed in a day of mercy*, is the more exceeding hainous: *mercy extended in a day of sin*, is the more exceeding glorioue. That we should so greatly provoke the Lord, *this day*, wherein we remain escaped: O how prodigious and presumptuous the wickednes? That we should remain escaped *this day*, wherein we have so greatly provoked the Lord, O how admirable and unsearchable the goodness?

1. Sinne in a day of great *Mercy* is exceedingly the more hainous. It is a great aggravation of sinne, when it withstandeth *Judgements*, when the Lord changeth the corrections, and men still hold fast their sins, *Amos 4.6-12.* and *turn not unto him that smiteth them*, *Isai. 9.13.* It is a brand upon *Abae* that *in the day of his distresse he sinned more*, *2 Chron. 28.22.* How much more hainous is it to abuse *Mercy* and *Loving kindness*? It is the character of a wicked man, that though favour be shewed him, yet *he will not learn righteousness*, *Isai. 26.10.* The An-gell spared *Balaam*, and yet he ran greedily after the wages of *iniquity*, *Numb. 22.35.* This is an un-kindnes the Lord often upbraideth his people with, *Deut. 32.13-15. Jer. 22.21. Hos. 13.5. Amos 2.9-13.* This made *Solomons* sin the greater, that he turned from the God of *Israel*, who *had appeared to him twice*, *1 King. 11.9.* This adds disingenuity, unthankfulness, unkindness unto disobedience

ence, when men neither fear, nor love the Lord for his goodness: No surfeits more dangerous then those which are upon sweet things: no diseases more desperate, then those which reject Cordials; no Fruits ripen faster, then those on which the Sun continually shineth: as the Apostle saith of grace, where sin abounded, grace did much more abound, so we may by an inversion say of sin, where grace aboundeth, there the guilt of sin is the more abundant.

2. *Mercy extended in a day of sinne*, is the more exceeding glorious, when the Lord is pleased to proclaim mercy to a divorced people, *Jer. 3.12-15.* in the midst of provoked wrath to remember mercy, *Hab. 3.2.* and when men go on frowardly in their own ways, then to heal them, to restore comfort to them, to create peace, *Isai. 57.17-19.* to heal a backsliding people, and to love them freely, *Hos. 14.14.* To look back upon a denying Peter, *Luke 22.61.* To send a pardon to an adulterous David, *2 Sam. 12. 13.* To call from Heaven to a persecuting Saul, *Act. 9.4.* This is that which maketh Mercy the more radiant, which magnifieth the freeness, fulness, and superabundance of it, that it rejoyceth against judgment, *Fam. 2.13.*

These considerations tend much to humble a people which remain yet escaped, as we do this day.

The sad conjunctions of our sins with the Lords goodness, when the Lord saith, *I will remember my Covenant, and thou shalt remember thy wayes,* Then he saith, *thou shalt be confounded, and never open thy mouth any more, because of thy shame, when I am pacified*

cified towards thee, *Ezek. 16.60-63.* When we compare his Mercy with our corrupt doings, then is a time to loath our selves in our own sight, *Ezek. 20.42-44. 36.25-32.* Sin punished, doth many times harden a sinner in pride, as we see in *Pharaoh.* But sin pardoned, and subdued with Mercy, should melt the soul into a godly sorrow, holy revenge, and self displicency for it: They shall *shall* fear the Lord and his goodness in the latter dayes.

O let us learn to bewail our wickednes, in that we have ventured on it in a day of Mercy, as if we had been delivered to commit abominations, *Jer. 7.10.* as if privileges were a protection to profaneness. Certainly if mercies be aggravations of sin, no Nation in the world is less excusable then we. What Nation in the Earth hath God so honoured with a long possession of his Oracles, and glorious light of his Word? In so much that other Nations study the *English* Tongue to read our Books; What Nation hath ever had such manifold, such miraculous deliverances? What Nation hath the Lord Crowned with a greater abundance of all good things? What means could be used to work upon a people which the Lord hath not made use of amongit us? If teaching would work upon us, we have had his *Word;* If Chastisements would amend us, we have had his *Sword.* If bounty would persuade us, we have been fed, and cloathed, and healed, and crowned, and compassed with mercies more then we can recount. If strange and unparalleled *Providences* would awaken us, this Nation hath never had for many hundred years such a

prospects of Gods works , such interwoven mixtures of Mercies, of Judgements, of Wonders, of Terrors. Great Instruments raised up, and taken away again, Wars raging, and again ceasing, Seas roaring , and again calmed. And certainly the Works of the Lord should be sought out of his people, *Psal, 111. 2.* and improved to their own accompt. Felt Judgements shoule mak them out of love with sin : Renewed mercies should make them in love with God. That which humbleth shoule heal them, that which comforts shoule cure them, that which amazeth, shoule amend them.

2. This is a strong Argument in Prayer for penitent sinners to use, that God hath mercy in store even in a day of sin for his people : that though we have trespassed against God, yet *there is hope in Israel concerning this thing, Ezra 10.2.* That though sin do ever forfeit mercy , yet it doth not ever remove it; though it do always provoke wrath, yet it doth not always procure it; how will mercy triumph in a day of repentance, when so great provocations have not hitherto extinguished it ? how will fire break forth in dry wood , when it hath prevailed against the green ? needs must that Jewel be glorious in the Sun, which glisters in the Night. This should exceedingly encourage us unto Repentance. Doth the Lorld invite backsliding Israel, doth he wait to be gracious to a secure people, doth he pity us in our blood , and ate his bowels kindled towards us, when we compas him about with lies and deceit ? doth he look back with pity upon a denying Peter ? doth he speak pardon from Heaven

ven unto a persecuting Paul? doth he shew mercy on a Manasseh, filling Jerusalem with blood and Idols? doth he appear first unto Mary Magdalen, out of whom he had cast seven Devils? O who would not be encouraged by such examples, to fly for sanctuary from the wrath to come, unto that mercy which hath snatched these as brands out of the fire? The Lord keeps as open house for us as for them, Isa. 55.1. Rev. 22.17, his mercy as abundant for any other penitents as for them, Isa. 55.6, 7,8. his call and invitation the same to us as to them, Job. 7.37,38. The blood of Christ as effectually for us as for them, 1 Job. 2.2. They were set forth as examples to all that should after believe in him unto eternal life, 1 Tim. 1.16.

Only let us beware of profaning this comfort by persisting in our sins: But follow the example of these penitents here, though their sin had not removed Gods mercy, yet Gods mercy did remove their sin. They entred into a Covenant, sware to the Lord, gave their hands that they would put away their strange wives, and separate themselves from the people of the Land, Ezra 10. 3, 11, 12, 19. This is a Genuine work of true hope in mercy, when it makes us purifie our selves 1 Job. 3. 3. no man can hope for glory, who is an enemy to Grace, for glory is grace perfected, and we can hope for nothing which we hate, he that hates Grace, doth not love Glory.

3. We note that in solemn Humiliations there is a great Emphasis in these words, *As it is this day,* It is a circumstance greatly considerable, The time wherein we have sinned and escaped, Time greatly

greatly aggravates sin, Exod. 8. 32. Luke 19. 42. Time greatly commends Mercy, that God kept touch with his people to a very day, Exod. 12. 41, 42. Therefore we should learn wisdom to improve time unto duty, as it is said of the Children of Issachar, that ~~they had~~ understanding of the times to know what Israel ought to do, 1 Chron. 12. 32. Who knoweth said Mordecai to Esther, whether thou be come to the Kingdom for such a time as this, Esther 4. 14. Let us therefore wisely consider the condition of the times which God hath brought upon us. Times of great and universal sickness and infirmity, after he had not many moneths since upon Prayer, removed such distempers in good part: surely his anger is not turned away, his hand is stretched out still, because we have not unfeignedly turned unto him that smiteth us.

2. Times of wonderfull changes and unsetledness, many preparations and attempts to heal the breaches amongst us, and many abortions and miscarriages in those attempts, Honourable persons raised up by God to serve the Interests of the Nations, and by his Providence laid down again. And when the Lord had by his providence raised up this eminent Instrument, now gone to him, by whose great Wisdom, accurate intelligence, indefatigable vigilancy, and special care, we might probably have supposed that by degrees things would have wrought unto a composednes, and settlement in the midst of great Actions and great Successes, he likewise is suddenly taken away. It is good to study the meaning of God in these things. i. That

we

we should bewail our carnall confidence, and learn to look up and to trust more in Him, and less in man.
2. To labour for hearts established by his grace, that we may the more comfortably look for an outward establishment in order and peace, for our settlement must begin in our hearts, so long as our hearts are unsteadfast with God, his dealings may be still in fluctuation and uncertainty towards us. 3. To acknowledge notwithstanding these sad changes and concussions, this great Mercy, *That we remain yet escaped*, that the Lord hath not yet said unto us that he would cast us off, hath not exposed us to those flames and commotions which our sins have deserved, but that yet we sit under our Vines and Fig-trees, and none make us afraid.

Lastly, to cast Anchor on the Rock of Ages, and keep close to the Throne of Grace, to secure his love and care of us, his presence and Throne amongst us, who never dies, in whom there is *everlasting strength*, to get firm holdfast of those Comforts which have nothing of Mortality, nothing of Lubricity in them, which will stay with us while we remain here to sweeten all the passages of our Pilgrimage, and accompany us unto the presence of the Lord, in whose presence there is fulness of Joy, and at whose Right Hand there are pleasures for ever more.

F I N I S.

243611

THE
SUBSTANCE
OF TWO
SERMONS

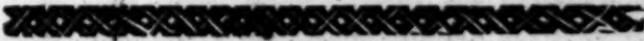
One Touching
Composing of Controversies.

Another touching
Unity of Judgement and Love amongst
Brethren.

Preached in two Honourable Conven-
tions of PARLIAMENT.

The former, Jan. 27. 1657.
The other, Feb. 4. 1658.

By *Edward Reynolds, D.D.*



LONDON,

Printed by Tho. Rastcliffe for George Thomason at the Sign of
the Rose and Crown in St. Pauls Church-yard, 1659.

ГЛАВА ТРЕТЬЯ
ОЧЕНЬ
СЛОВА

Guidelines

[View All Categories](#)

Environ Biol Fish (2007) 79:293–304

Upholding justice and love among all

卷之三

Baptist Union of the Mountain Empire Conference

ЖИМАЛЯН ГЕОРГИЙ

202 *Journal of Health Politics*

卷之三

• The Moral Limitation

• 2000-2001

Answers

16. The following is a list of the names of the members of the congregation who have died during the past year.



Honoratissimis, Amplissimis, Consultissimis

D. D.

Harum nationum Senatoribus

IN MAGNO CONCILIO,

Ardua

*Reipub: Negotia Affiduo & indefesso
studio Tractantibus*

BINAS HASCE CONCIONES

*De Controversiis inter fratres Componendis
Sedandisque unam :*

*De Fraternâ Ἀυτοφεύσει & ὁμονοίᾳ
Alteram*

*In summi honoris Debitique obsequiis
Testimonium.*

D. D. C.

E. R.

•tonomia et apud
•. D.D.

HUMANITATIS SENTENTIAS
IN MAGNO CONCILIO
ad

Adip: Nogentum & aliis
Lydio: Trigeminis
BINS HASC CONCIONE
De: Controversiis inter duas
Schematique mentis

De: Eustachii, Autographa. & de
Misteriis
In lumine ponens Descriptio operis
Ephesini
D.D.C.

E.R.



PHIL. 3. 15, 16.

Let us therefore as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveale even this unto you.

Nevertheless, whereto we have already attained, Let us walk by the same rule, let us minde the same thing.



He¹ Head and the Members, Christ and his People make up but one Christ, and one Church; and this Church like *Ferusalem* a b City compacted within it self, wanting neither *Comlinesse* to allure the love of those that behold it, nor *Strength* to subdue the power of those that resist it.

And in this building by how much the more curious the compaecture is, by so much the greater is the deformity and danger of any breach therein, whether by *Heresie*, which untieh the bond of

B

Faith,

^a Caput & cor-
pus unus est
Christus, Aug.
de Civ. dei.
17. cap. 18. &
83. quæst. 69.
& de unitat.
Ecclef c. 4.
^b Psal. 122. 3.
Ephes. 4. 16.
1 Cor. 12. 12.

Brotherly Reconciliation.

c Isa. 9. 6.
 Heb. 7. 2.
 d Luk. 2. 14.
 e Joh. 14. 27.
 f Νόμοι μαζεύονται
 Ἀντίχεισθαι
 καρπὸν λαβεῖσθαι
 τὸς εἰσαγόνων
 δικαιοσύνης τὰ
 πνεύματα πλαισίον
 ποτε πάτερ τὸν ἀπό^τ
 προτερηματικὸν
 κοινωνίαν
 τοῖς ἔχοντος οὐ^{τούς}
 εἰδούσας αὐτούς.
 Greg. Naz.
 orat. 14.

Faith, or by Schisme which breaketh the bond of love. Christ is ‘a Prince of peace, and his Church a Kingdom of peace. When he came into the world he brought peace with him, and when he departed, he left it behind him: there is nothing more contrary to the nature of the Church, nothing more advantagious to the enemies of it, nothing doth more tempt Hypocrites to forsake it, or Strangers to despise it, then the distractions and differences which are fomented within it.

What sad breaches are crept into the Church of God in these Nations, no man but he that is a stranger in Israel, that dwelleth at the Antipodes can be ignorant of. what great reason there is to have sad and mournfull thoughts of heart for the divisions of Reuben, for the differences and distractions which are amongst us, every good man doth easily apprehend; How much it is incumbent upon those whom the Prophet calleth healers, Isa. 3. 7. to put to their helping hand to prevent further ruines, and to close up the breaches of Sion again: It is needless for me to prove. Since therefore so long as we know but in part, and prophesie but in part, it cannot be but that there will be variety of judgements in the Church, I have therefore deemed it not incongruous or unbecoming this present service, to open unto you out of these words of the Apostle, such an heavenly way of calming and pacifying differences, as that no common Adversarie of our Religion or prosperitie may make any use of them against us.

The

Brotherly Reconciliation.

3

The Apostle having ver. 3. warned the *Philippians* to take heed of *Dogs*, and *evill workers*, who endeavoured to corrupt the Doctrine of the Gospel by mingling Circumcision and other Legall Observances therewith, shewing that though he had as many *Legall Priviledges* to rejoice in as any of them, yet he cast them all away, and esteemed them *Loffe. and dung*, for the excellency of the knowledge of Christ, and his interest in him and his righteousness; & the communion he had with him in his death and Resurrection; He then proceedeth to exhort the Church to imitate his example, to prefer Christ above all, to *presse* forward unto more holiness and perfection, and in case of *differences* of judgment, to wait in the use of means upon God by his Word and Spirit to reveale his counsel further unto them, and by their *holy lives, loving affections, and united ends* to prevent the danger, which otherwise their different opinions might expose them unto.

τοις οὐρ τίναις, As many as be perfect] There is a double perfection, *perfectio vie*, and *perfectio patriæ*, perfection artainable in our way to Heaven, and perfection expected in our *heavenly country* it self, opposed unto the other as the whole to the part. When that which is perfect is come, then that which is in part shall be done away, *1 Cor. 13. 10.* Perfection in the way is two fold, I. *Created* perfection, that habit of *Originall justice* whereby *Adam* was enabled exactly to perform that obedience which in the Law written in his heart God required of him, and thus no man, Christ only

Brotherly Reconciliation.

*Perfectio quæ
nostræ compe-
tit fragilitati.
Hieron. contra
pelag. l. 1.*

excepted, hath since the fall been a perfect man,
Eccles. 7.29. 2. Restored and *Evangelicall perfe-
ction.* And this again is twofold, perfection of
Integrity and sincerity, perfection of parts, as the
childe hath all the parts of the Parent, and the be-
liever as soon as regenerated hath all the members
of the new man, grace for grace wrought in him.
And perfection of maturity or proficiency, perfection
of degrees, as Beza here rendreth the word by
Adulti, men grown up unto a greater measure of
spirituall knowledge and grace. As many then
as are sincere, upright, and humble hearted, how
great a progresse soever they have made in the
grace and knowledge of God, must yet all of
them be thus minded. It is not a precept belong-
ing unto babes onely, but Apostles and Prophets,
and the holiest of saints must be thus minded, must
renounce all carnall confidence, all self perfor-
mances, must suffer the losse of all, and esteeme
himself a great gainer by the bargaine, to win
Christ, must acknowledge his own imperfection, and
be still contending unto more holiness.

[*γεν επος οργην*] If any of you be so carnall, as
through the *cunning* of false Teachers, and through
ignorance and unacquaintance with our selves,
or with Christ, are seduced to think otherwise, I
doubt not but he who hath already called you,
will rescue you out of the hand of so *dangerous an
Errour*, If by Faith and prayer you attend upon
the word of truth, and yeild up your selves to be
taught thereby.

[*αλιτης διδασκαλη*] Nevertheless, wherunto we
have

Brotherly Reconciliation.

5

have already attained, let us walk, or we ought to walk, &c. so the words are an *Exhortation* grounded on the *condition*, whereby the former promise is limited. If we be carefull to walk in obedience and love, according to the light which already we have received, the Lord will reveale more of his will unto us, *using* the light we have, will be a very ready means for the obtaining of more.

[οὐαὶ στρατείας καρόν] To walk by the same Rule, there seemeth to be a *double Metaphoricall Allusion* in the Originall words, the one to a *Military march*, wherein a Soldier keeps his proper rank and station, and obeying the Order and Rule which his Commander gives. The other to an *agonisticall* or *athleicall Rule*, wherein was drawn a *white line* by which the running of the horses was to be guided, as the learned Civilian *Petrus Faber* in the second Book of his *Agonistica* hath observed. This *Line* or *Rule* in our Christian race is the *word of God*, the *Rule of Faith, Love, and a Christian life*, called walking in the *Spirit*, Gal. 5. 16. walking according to *Rule*, Gal. 6. 16.

[οὐαὶ πεπονὴν] The same with being *like minded*, of one accord, of one judgement. Let not the *perfect* despise the *weak*, Let not the *weake* judge the *perfect*, but *in ἐπιστάσει*, in these fundamental articles wherein we all agree in that common *salvation* unto which we all contend, let the *piety* of our lives in walking by the same *rule* of *Faith and love*, the *unity* of our *judgment*, the *cord*.

Ordines militum in exercitu. Homerus passim vocat στρατείας καρόν.

Phil. 2.2.

Pet. Fabr. Agonistica. 2. cap. 7.

Brotherly Reconciliation.

cord of our affections, the concurrens of our ends, our consent and delight in the same truth (all which are intimated in the words *naturā opereis*) Let all this declare to the Church of God and to our own Consciences, that in our differences, Christ notwithstanding *is not divided*, but that amidst the variety of our Opinions, the purity, piety, and peace of the Church is still preserved, and let these things likewise predispose and qualify our hearts to admit of the *revelation* of further truth out of the word, and so make way to the reconciling of those differences which are yet amongst us. This I take in brief to be the scope and meaning of the text.

Wherein we have 1. The difference *inter Adulbos & seductos* in the Church between perfect Christians, and Christians seduced. 2. The variety of judgements and opinions, which by reason of that difference may grow. 3. The right way of reconciling those differences. And that is

1. An humble submission of judgement, and willing attendance in the use of means upon divine teaching, *God shall reveale even this unto you*. He wil lead his people into *all necessary truth*, and give them all things requisite to life and godliness.

2. To have an *ius & iusitiam*, some main fundamental Doctrines wherein the dissenting parties doe all agree, which may be the *measure* and touch-stone of all other Doctrines, to hold nothing which is either inconsistent with the *truth*, or

Brotherly Reconciliation.

7

or unbeseeming the *Majesty* of that foundation.

3. *τηλαύρωσις καὶ πάντες*. To work exactly and in order according to the things wherein we agree, not to break our rank, or desert our station, contrary to the Rules which we have received. So that two things are herein implied. 1. *Piety* of life, to live answerably to the truths we know. 2. *Sobriety*, moderation and prudence of Spirit, to serve God in the place and condition wherein he hath set us, and according to the measure of the Rule which God hath distributed to us, 2 Cor. 10. 13. That neither by an unsuitable conversation we belie the truths we hold, nor under any pretence of service we break forth to attempt any thing in the Church beyond the place and station wherein God hath set us.

4. To hold the *truths* wherein we agree in love, unity, and constancy, for why should not the many *truths* wherein we agree, teach us to joyn in love, which is a Christian duty, rather then the few *opinions* wherein we disagree, cause breach in affection, which at best is an humane infirmity? The word here used *πενία* in the use of Scripture usually noteth not a bare *rationall* and intellectuall act of the minde, but *judicium practicum*, such a judgement as hath an order unto practice, which is the same with *Sapere*, to have a *savoury relish* of truth, and so to apply the minde unto it, as Matth. 16. 23. *καὶ γένεσις τὰ τῷ θεῷ δεῖ*. Thou savourest not the things that be of God, Rom. 8. 5, 6. *τὰ τῶν οὐρανῶν απόφευκεν, &c.* They that are after the

Brotherly Reconciliation.

the flesh, doe mind the things of the flesh; and they that are after the Spirit, the things of the Spirit; for to be carnally minded is death, but to be Spiritually minded is life and peace, *Col. 3. 2.* If ye be risen with Christ *τα ἀνθρώπινα*, set your affections, have your mindes upon things above, *Phil. 3. 19.* *τὰ οὐρανία προσεύχεσθε*, who minde earthly things, whose hearts, studies, inclinations, affections are earthly and brutish. We are not therefore barely to think the same things whereunto we have already attaint, to affirm them: but in the main, to agree with one another in the same *Ends* and designs, that is, when we hold the same generall truths, in so holding *τὸ αὐτὸν ὄποιον*, to have the same purposes, to pursue the same intentions, to carry on the same designs of glorifying God, edifying the Church, and saving one another thereby. These are the four excellent ways which the Apostle in this Text prescribeth to reconcile Controversies, to close up Divisions, to reduce calmness and serenity upon the face of a distracted and dilacerated Church.

We have briefly opened and analysed the Words, Let us now take a short review of them again for our further instruction and benefit.

I. We may observe a difference which the Apostle makes amongst the Members of the Church: some strong, some weak, some perfect, some seduced, some listning to Paul, and others to the *Concision*. As on the same foundation, some parts of the building may be Marble and Cedar, other parts

Lath

Lath and Tearing, some strong, and others ruinous. As in the *Heavens*, so in the *House of God*, *some Stars differ from other Stars in glory*, 1 Cor. 15. 41. He who hath the fulness of the Spirit, and a residue to give still unto him that lacketh, doth yet blow by his Spirit where he listeth, Joh. 3. 8. and divideth to every one severally as he will, 1 Cor. 12. 11. yet alwayses ~~xata μετρον~~, a measure only of knowledge, of faith, of grace, of every needfull gift, Rom. 12. 3. which the Apostle calleth the *measure of the gift of Christ*, and the *measure of every part*, Ephel. 4. 7, 16. unto which measure there will ever, while here we are, be something lacking, 1 Thes. 3. 10. they who have most, have not a fulnesse, except comparatively, and respectively to some special service, as *Zachary, Elizabeth, Stephen, Barnabas* and others are said to have been full of *Faith* and of the *Holy Ghost*. Otherwile the best must say, as our Apostle here doth, *not as though I had already attained, or were already perfect, but I follow after, and reach forth, and pressle forward*. Some have need of milk, others of strong meat, some babes, others of fuller age, some unskilfull in the Word of Righteousnes, others senses exercised to discern good and evill, Heb. 5. 12, 13, 14. Some *Fitches*, some *Cmmmin*, some *Bread-corn*, Isa. 28. 27, 28. some have knowledge, and others weak consciences, 1 Cor. 8. 7. some are first born, and they have five talents, a double portion of the Spirit, as *Elisha* had, 2 Reg. 2. 9. Math. 25. 15. others are yonger Children and have lower abilities, who therefore have not so large a stock, nor so

Luk. 1. 15, 41,
67.
Act. 2. 4.
Act. 6. 3. 7. 55.
11. 24. 13. 9.
Tit. 3. 6.

Brotherly Reconciliation.

noble a service. Some Children by reason of their strength do perform work; others by reason of infancy and infirmity do only make work, some are for the Schoole, and others for the Cradle, some for the Field, others for the Couch, some for duty, and others for Cure, and yet *all Children*. With such admirable wisdome hath God tempered the body that there might be a *various love* amongst the Members, in the strong to the weak *a love of care*, in the weak to the strong *a love of reverence*, that the strong may learn to *restore* the weak, and the weak to *imitate* the strong, that by those who fall, the strong may learn to *fear*; and by those that stand, the weak may learn to *fight*; that the weak by the strong may be provoked to *emulation*, and the strong by the weak may be provoked to *edification*: that they who stand may be for the praise of Christ's power and grace, and they who fall for the praise of his patience and mercy, and that in the variety of different supplies unto the Members, the fulness of the head may be admired.

Let not those therefore who have more eminent gifts superciliously overlook & despise their inferior brethren, *For who hath made thee to differ, or why dost thou glory as if thou hadst not received it?* rather thus judge, the more thy gifts are, the greater must be thy service to the Church of Christ here, and the greater thine accompts at his tribunall hereafter.

And again, Let not those who have not so great a measure, envy or maligne the gifts of others, for it is God who hath made them to excell, and why

Brotherly Reconciliation.

II

is thine eye evill, when thy Masters is good? rather thus consider, the Head cannot say to the foot, I have no need of thee, and the best way to improve, and increase the gifts of God, is with humility and uprightness to employ them. The Apostle hath spent one whole Chapter upon this argument to perswade Christians from *unbrotherly censures* of one another upon difference of judgement in smaller things, Rom. 14. pressing this duty by many reasons. 1. God who is the Judge receiveth men into his favour notwithstanding their differences, therefore they ought not mutually to cast one another out of their own favour, vers. 3. 2. Our brother is *another's servant*, and not ours, therefore we ought not to make our will or judgment the rule of his, (servants should have no will of their own, but their Lords) since God can and will keep him in service and from dangerous falls as well as us, vers. 4. 3. He walketh according to the light and *perswasion* of his heart, so that his failing is erroneous only, but not pertinacious, so long as he doth reverence light, and resolve that his heart shall not reproach him, he is docile and reducible by any clear conviction, his heart is Godward, though he do sometimes miss his way, vers. 5, 6. 4. We must all be accountable to a Common Lord, and have thereupon work enough of our own to doe, and therefore ought not to make others accountable unto us, we have none of us dominion over our selves, therefore not over others neither; ver. 7. we have a Lord, who dearly purchased the dominion over us, and before whose

Velle non vi-
deatur qui ob-
sequuntur im-
perio pueri vel
Domini Di-
geli. de Regel.
juris. leg. 4.

Brotherly Reconciliation.

tribunal we must all give an account of our selves, ver. 8, 9, 10, 11, 12. 5. By judging, despising, and offending one another, we break the rules of Christian charity, grieving and endangering the souls of our brethren, ver. 13. 15. we expole those good things wherein we agree unto *reproach*, ver. 16. and prejudice the great things of the Kingdom of God, *Righteousnesse, Peace, Joy in the Holy Ghost* (which are the things which render us *acceptable to God*, and therefore should make us *approved of one another*) by our uncharitabe altercations in smaller things, ver. 17, 18. We hinder the *peace and edification* of one another, ver. 19. We minister occasion of falling, stumbling and offence to our weak brother, ver. 20, 21. We abuse our liberty by making it a ball of contention, when we might enjoy it within our selves, without any such danger, ver. 22. We go about to entangle our weak brother by inducing him to act *doubtingly*, and without a warrant and perswasion of the lawfulness of what he doth, ver. 22, 23. So then what ever be the differences amongst true believers, who agree in the great things of Gods Kingdom, the strong ought not to despise the weak, nor the weak to judge the strong, neither ought to hurt, grieve, wound, offend the hearts of one another, in as much as we are all *fellow servants* to one common Lord, who will judge us all, and in as much as we are *owned by that Lord*, and accepted, the weak as well as the strong, who doth not so much value us by the degrees of our knowledge, as by the sincerity of our love, who doth not reap any benefit by the

the difference of our services, but is pleased and glorified by the uprightness of our hearts, yea possibly is more pleased with the *conscionable tenderness* of the weak brother that errs, than with the *confident* and *inexpedient liberty* of the strong brother who doth not erre.

II. We may here note wherin the *perfection* of a Christian standeth, *viz.* in *toto operari*. To think of Christ, and think of himself as the Apostle *Paul* here did.

1. To shake off all *self opinion* of our owne righteousness, all morall presumptions and *fleschly confidence* in any performances of our own, in our most zealous and blameless conversation, they are good in *genere viae* as paths to Heaven, not in *genere cause*, as proper causes on which we may depend for salvation. He that living in the Country hath a rich Office given him freely in the City, must travell from the Country to the City if he will enjoy it, but he must not ascribe the enjoyment of it to his own journey, but to his Patrons bounty. We must be dead in our selves if we will be alive by the life of Christ, we must suffer^{*} the losse of all, and esteem it an excellent, bargain for the gaining of him, we must not establish our own righteousness, if we will be found in his, the ^a*nearer* any soul comes unto God, the more it learns to abhor it self, by his *light* discovering its own *deformities*. The *b* Angels cover their feet and their faces, *c* Moses exceedingly fears, *d* Elias wraps his head in his Mantle, the *e* Prophet *Isaiah* cries out I am undone, and holy

a Sancti viri
quod altius apud
deum virtutum
dignitate pro-
ficiunt, et sub-
tilius indignos
se esse de pie-
hendunt, quia
dum proximi
luci sunt quic-
quid eos in le-
ipsis latebat, in-
veniuntur. Greg.
Moral. l. 31.
cap. 1.
b Ili. 6. 2.
c Heb. 12. 24.
d 1 Reg. 19, 13.
e Ili. 6. 5.

Brotherly Reconciliation.

^f Job 42. 5, 6. *Job, Mine eyes seeth thee, therefore I abhor myself,* the greater our approaches and acquaintance is with God, the lower our thoughts will be of our selves, the Stars disappear when the Sun riseth. Though Heaven be high, yet the more there is of Heaven in the soul, the more humble and low it is. Mountains must be level'd to make a way for Christ. As the g Orator said of *Trajan Te ad sydera tollit humus*, that his walking on the ground raised him in the estimation of his people unto Heaven, we may say of an heavenly soul, *Te ad humum Cælum deprimit*, the more heavenly, the more in the dust. *Qui h[ab]it deo placet sibi de se nil relinquit*, the more we study to please God, the more nothing we are in our selves.

^g Plin. paneg.

^h Greg moral.
lib. 10. c. 4.

ⁱ Aug. de C. v.
de lib. 19. c.
37.

^k 2 Cor. 5. 14.

^l Rom. 12. 1.
m 1 Cor. 6. 19.
Deo dicata
membra nulla
tibi temeritate
usurpes---non enim sine gravi Sacrilegio in usus Vanitatis assumuntur. Bern. in. Psal.
90. Sc: m. 8.

2. To rejoice in the Lord, and in his righteousness alone. I will make mention of thy righteousness, of thine only, saith the Psalmist, *Psal. 71. 16.* All mine own is as a menstrual cloath: so true is that of St. Austin, *i Justitia nostra potius in remissione peccatorum constat, quam in perfectione virtutum.*

3. To have communion and conformity to Christ in his death and resurrection by *inchoate holiness*, by mortifying our earthly members, & glorifying God in an heavenly conversation. *k* The love of Christ constraining us to dye unto sin, because he died for it, to give our selves *l Living Sacrifices* unto him who was pleased to give himself a *dying Sacrifice* for us. For our *m own we are not*, but his that bought us, *n* as

Brotherly Reconciliation.

15

the Civil Law saies that a redeemed captive is his that bought him, *per modum pignoris*, though not *per modum mancipij*, till he can restore the price by which he was redeemed. This we can never be able to doe, therefore we must ever be the servants of him that bought us.

n Digest. de
cap: iiii & post
liminatio l. 12.
Sect. 7.

4. To be alwaies so tenderly affected with the Sense of our own manifold imperfections, and coming short of the glory of God, that thereby our hearts may be the more inflamed, by an heavenly ambition and noble pursuite, to press forward in the use of all holy means, *anta more neernesce* and intimate communion with the Lord Christ. The Lord is pleased here in the Church militant, in the land of temptation, by such slow and slender progresses to renew his servants, *a vt sit quod petetibus largiter adjiciat, quod confitentibus Clementer ignoscat*; as Austin excellently speaks, that there may still be a *residæ of Spiritus* and grace wherewith abundantly to answer the things which are desired, and mercifully to *pardon* the sins that are confessed, that every mouth may be stopped from its own praises, and *opened* in the praises of God, from whence it cometh to pass that Gods servants, being alwaies *b displeased* with their present imperfection, do *presse forward* unto that whereunto they have not yet attained; like the waters of the *Sanctuary* from the ancles to the loins, the water of life within them never giving over flowing, untill it spring up unto eternal life, *Joh. 7. 38.* that those sins which in our *c justification* are remitted, may be so daily in our *Sanctification* weakened

⁴ Aug. de S. i-
rit. & vir. cap.
ult.

^b Semper tibi
displicias quod
es, si vis ad id
pervenire
quod nondum
es. Si dixeris
sufficit, pfristi
^a Aug. de verb.
Apoll. Ser. 15.
^c In renascenti-
bus remittuntur
in profici-
entibus iminu-
untur. Aug.
Concr. Julian.
pelag. lib. 6.
cap. 16.

Brotherly Reconciliation.

*d Aug. Contr.
duas Ep. Pelag.
I. 3. c. 7. de pecc.
merit. & Re-
miss. lib. 2. c. 7,
8, 13, 15. de
perfect. Iustit.
cap. 5. 8.*

weakned and diminished, that at last in our salvation they may be utterly removed. *d Hic enim non peccare praeceptum, in Cælo præmium.* In this life not to sinne is our duty, in the next it shall be our reward and glory. Thus as Christ never gave over his work on Earth, till he had brought it to a consummation, Joh. 19. 13. nor will give over his work in Heaven till that likewise be pronounced consummate, Rev. 16. 17. 21. 6. For he must reign till he hath put down all authority and power, 1 Cor. 15. 24. that he may save to the uttermost those that come unto God thorow him, Heb. 7. 25. so the servants of Christ rest not in any past performances, are not weary of well doing, but labour to perfect holiness in the fear of God; as by repentance they break off their sinnes and do not finish them, (of which we read, Dan. 4. 24. Jam. 1. 15.) so by a continual progres of Sanctification they labour to increase more and more, 1 Thes. 4. 1. to grow in knowledge and in grace, 2 Pet. 3. 18. till they come to be perfect men, and to that measure of the stature of the fulnesse in Christ which he hath intended for them, that they may be compleat in him, and filled with all the fulnesse of God, Ephes. 4. 13. Col. 2. 10. Ephes. 3. 19. thus as in the body, so in the soul, Hunger is usually a sign of health, and the greater our present perfection is, the greater will be our longings after more perfection. No man in those dayes was nearer God then Moses was, and no man ever made, if I may in a spiritual sense so call it, a more ambitious prayer then Moses did, Exod. 33. 18. *I beseech thee shew me thy glo-*

ry.

ry. As Absalom when he was brought from banishment, aspired higher to come into his Fathers presence; *2 Sam. 14. 32.* so the soule when it is once delivered from the thraldom of sin, is still more & more ambitious of nearer approaches and accesses unto God, *Rom. 5. 1-2. Psal. 42. 1.* In these things consisteth the highest perfection amiable here, in *Remission of sin,* in the *gift of Righteousness,* in conformity to the death and Resurrection of Christ, in an humble and penitent apprehension of our own failings, in renouncing all carnall confidences, and in an unportunate and *indisputable contention* unto more grace and glory.

III: In that the Apostle saith, *If in any thing ye be otherwise minded, viz. touching Legall Rites, and Mosaicall Ceremonies, or touching the Doctrine of Christian perfection, and the weakness of your present graces and attainments, the Lord will in due time out of his Word, and by his Spirit, if you be carefull in the use of means, and attendant upon his teaching, reveal the same unto you.* We may hence learn, That in the best ages of the Church there have been, and therefore we cannot expect but that there ever will be, varieus and differences of judgment amongst the Members thereof: 1. While we know but in part, and prophetic but in part. 2. While there is *dissimilitude* in the dilinition of truth. 3. *Weakenesse* of judgement in men to make that inquirie, 4. Carelesse to try the spirits, and to prove all things. 5. Prevalency of some heretique or spirituall *lascie*, darkning the mind, and corrup-

Brotherly Reconciliation.

ling the judgment. 6. Credulity in attending unto false Teachers, 7. Itching ears, affecting and hankering after novell suggestions. 8. A too great Reverence to the persons of men, having them in admiration, and giving our selves up by a blinde obedience, and implicite faith unto their hands, 9. While there is sleepinesse and inadvertency in the labours, 10. Cunning and sedulity in the aduersaries, 11. Unweariednesse in circumambulation and supersemination of the envious man, we cannot expect but there will be *τις ἐριπός οὐρανού*, men that will not in all things agree with their brethren, we cannot wonder to see some Corne in the field of the Church smitten and mildew'd, and kept back from maturity by the twilting of weeds about it. When we remember the angry dissensions between the *western and Eastern Churches* in the case of *Easter*, the sad differences *b* between the *Roman Church*, and the *African* and other Churches, in the busynesse of *Rebaptization* in the daies of *Cyprian*, the dolefull *c* dissensions between *Chrysostome* and *Epiphanius* breaking forth into mutuall imprecations, the great breaches in many famous and ancient Synods, the differences of judgement between *Cyriil* and *Theodorect*, *Basil* and *f Damasus*, *g Austin* and *Hieron*, *h Hieron* and *Ruffinus*, *i Rhemigius* and *Hincmarus*, *k Peter of Alexandria* and *Miletus*, when they were both in prison and Confessors for the truth: and of late years in the dayes of *Ed. 6.* between *l Ridley* and *Hooper*, afterwards Martyrs, and in *Queen Maries m* dayes between the English Protestants in exile.

a Euseb. Hist. 1.

b Euseb. lib. 7.

cap. 3, 4. *Cy-*

prian. Epist.

70, 71, 72, 73,

74, 75, 76.

c Sozeman. l. 7.

c. 14, 15.

d Sozeman. l. 1. c.

16. Niceph.

lib. 14. cap. 47.

e Cyril. ad

Euseptum Ep-

piscopum.

f Baron. Anno.

372. S. & t. 15..

35.

g Epist. Am 2b.

apud Aug. Ep.

8...19.

h Hieron. Apo-

log. advers.

Ruffin.

i Ussheri Gol-

schaleus. p. 38.

k Ep. phan.

Her. 68.

l Fox. Martyr.

To. 3. p. 147.

m Troubles at

Frankford.

exile for true Religion; nay when we consider that *a Barnabas and a Paul had there contention, Act. 15. 39.* That *a Peter and a Barnabas had there dissimulation, Gal. 2. 11, 12, 13.* That the Apostle hath told us, that there would be some in the Church who would build upon the foundation *silver and gold,* and others *Hay and stubble, 1 Cor. 3. 12.* that some were for *Paul,* and some for *Apollo,* and some for *Cephas,* and others for none of them all, but for Christ without their help, *1 Cor. 1. 11, 12.* That our Saviour hath said, *necessary it is that offences come,* Matth. 18. 7. and the Apostle *there must be Heresies or Sects, 1 Cor. 11. 19.* in that the victory of truth, the malice of Satan, the hypocrisy of men, the constancy of the perfect, the frailty of the seduced, the compassion, and patience of the Lord may be discovered, well may we, as our duty is, wish, and pray, and project for unity in the Church; but till Satan, and all the Enemies of the Church be chained up, and the members thereof have attained unto their full stature, there cannot be expected such an universall consent of judginenes, and harmony of Doctrines even amongst good men themselves, as shall nor admit of some varietie and dissonancy.

IV. In this case of unavoidable differences amongst good men, there ought to be *mutuall charity, meeknes, moderation, tolerance, humanity used, not to judge, despise, reject, insult over one another, nor to deale with our weaker brethren, ~~peruersos~~ sed ~~adversarios~~ as with aliens, but as with brethren, not to proceed presently unto separation,*

Brotherly Reconciliation.

Nazian. O. 21.
12. 26, 37, 44.
Aug. ep. 19.
64.

Optat. lib. 1.
Optat. 14.

Nazian. Optat.
20.

rejection, anathematization, but to restore those that are overtaken with any Error *with the spirit of meekness*. The Apostle suffered some things *de rebus iuris*, the exigences of the Church requiring it, which in other cases they did not allow, they allowed Jewish Ceremonies, some time and leisure for an honorable interment; We finde Optatus forcing even upon the Donatists the name of Brethren. It was grave advice of Gregory Nazianzen in such dispute, *adversus hereticos*, to decline all exasperations, to use all meeknes and condiscntion, so farre as our duty to truth will give us leave; that so though we cannot reconcile judgements, yet we may gain the affections of our brethren. It is noted of Basil that in the controversies concerning the holy Spirit, he forbore all unwelcome words, and phrases, whereby the contrary minded were exasperated, and the unstable startled and made jealous, and used such milde insinuations as might win and confirm men in the truth.

For a more particular stating of this point. Let us distinguish of Opinions. Some are in the Foundation, in those necessary Doctrines upon which the House of God is built; 1 Cor. 3. 9, 10. Heb. 6. 1. Matth. 7. 24. the Errors contrary whereto are pernicious and damnable, 2 Pet. 2. 1. Some are only in the superstructure which do not so neerly touch the vitalls and essentials of Religion which are not *fides* but *quaestio[n]um*, as Austin somewhere distinguisheth. Such were in the Apostles time disputes touching meats, and drinks, and dyes,

Brotherly Reconciliation.

21

dayes, and things indifferent, Rom. 14. 5, 6, and in our dayes touching *Fornis of Discipline and Government in the Church*, wherein men abound in their own tense, with meekness, and with submission to the spirits of the Prophets.

2. We are likewise to distinguish of persons, some are *Sedacers*, who out of pride, enmity against the Doctrine which is according unto godliness, carnall ends, desire of advantage and dominion, do sow tares in the Church, and labour to cause rents and divisions therein. Such were *Hymeneus, Philetus, Diotrepheς, &c.* Others are *Seduced* people, who through ignorance and credulity are led away captive by the cunning craftiness of those who lie in wait to deceive, 2 Tim. 3: 16, Eph. 4: 14. Again some are *pious, meek, and peaceable* men, others are of *turbulent and tumultuating* spirits, who love to kindle flames, and to ferment divisions, and to fish in troubled waters. *Fochim Chamerarius* in the life of *Melanthon* complaineth of the faction of *Flacius Ilyricus* upon this account, who loaded with challenges and reproaches as betrayers and defectors of the truth; All who were not as flagrant and vehement as themselves, contrary to the meek temper of that good man, who would have all things which might without wickednes and with a good conscience, be endured, rather then new wounds to be inflicted upon the Church of Christ.

These things being premised, we conclude;

1. That there can be no *Sycretisme or Accommodation* in case of differences, where the differences:

Camerar. de
vita Philippi
Melanthonis
pag. 353. &c.
385.

Brotherly Reconciliation.

ences are against the foundations of Faith, Worship, Obedience, and Holiness, there can be no agreement between light and darkness, Christ and Be-lial, damnable Heresies, and the Doctrine according unto godlienes, 2 Cor. 6. 14. 17. 1 Cor. 10. 21. we must depart from the impurity of Hereticall Synagogues, Isa. 52. 11. Gal. 1. 8, 9. Hereticks are to be admonished, and in case of pertinacy to be rejected, Tit. 3. 10. therefore there may be no brotherly concord or coalescency with them: but seduced persons are to be by the spirit of meekness and gentlenes instructed, and if it be possible be wonne unto the truth, and delivered from the snare of the Devil.

* 2. Though the differences be not *prima facie*, so dangerous yet notwithstanding if it be evident that they be purposely sowed by men of turbulent and ungracious spirits, merely to kindle flames, and foment divisions, to lay the foundation of perpetual broiles and jars in Church and State, to gratifie the common adversary of the reformed Churches, and to be subservient unto his ends and designs, in this case the Apostle hath taught us to mark such men, and to take heed of them, Rom. 16. 17. and would not give place by subjection for an hour unto them, Gal. 2. 4, 5.

3. Where a Syncretisme and agreement is allowable, yet we must love and joyn peace and truth together, Zach. 8. 19. we must not betray the truth, or dissemble it, or make a mixture of truth and falsehood, a kind of Samarianisme in Religion: for of them it is said that they feared the Lord, and served

Brotherly Reconciliation.

23

served their own gods, 2 Reg. 17. 33. and therefore Gods people would not admit them into the society of building Gods house, Ezra 4. 13, 2, 3.) we must not adde or diminish one jot or tittle to or from divine truth, or temper and reduce it to the Rules of meer humane wisdom. *Jeroboam*, and *Abaz* acted beyond their power, when they set up ways of worship, subservient unto carnal interest, and not according to the will of God, we can do nothing against the truth; but for the truth, 2 Cor. 13. 8. *Matt. 5. 18, 19. Deut. 4. 2.*

4. When the Foundations and necessary Doctrines of Law and Gospel, of Faith, Worship, and Obedience are safe, and on all sides unanimously embraced, there in differences of an inferior nature, which do not touch the Essentials, and vitals of Religion, mutual tolerance, meekness, and tenderness is to be used, as amongst brethren, and fellow members. In the body, if a finger have a Gangrene in it, which cannot be cured, the body cannot without danger of deadly infection hold communion with that member, and therefore it is severed and cut off, *ne pars sincera trahatur*; but if it have only a bile, or some other less dangerous sore, the other parts love and cherish it, and are not at all cruel and churlish unto it. And this is consonant to the Doctrine of Scriptures, which teacheth the strong to bear with the infirmities of the weak, Rom. 15. 1. the spiritual to restore their Brethren with meekness, Gal. 6. 1. the members to have the same care of each other,

Brotherly Reconciliation.

1 Cor. 12. 24. To do nothing through strife, or vainglory, but in lowliness of mind to esteem others better then our selves, Phil. 2. 1, 2, 3 &c. With lowliness, meekness, long-suffering, to forbear one another in love, endeavouring to keep the unity of the Spirit, in the bond of peace, Ephes. 4. 2, 3. To follow peace with all men, with whom we may retain holiness to God, Heb. 12. 14. Peace is the Oament and Honor of Religion, Psal. 133. 1. and the wisdom which is from above is first pure, and then peaceable, gentle, full of mercy, James 3. 17, 18. God is a God of peace, and Christ a Prince of peace, and his Legacy to his Church, was a Legacy of peace. Hereunto he hath called us, to be all of one mind, and to love as brethren, 1 Pet. 3. 8, 9. Love and a spirit of unity and peace is the new Commandment, the Oyment which ran down from the Head to the Members. He that is not a man of peace, cannot be a man of God, this is an Oyment which belongs only to Christs body, Exod. 30. 33. Divisions are fruits of the flesh, 1 Cor. 3. 3. Contention a Childe of pride Prov. 13. 10. Light vapors many times come down in great Tempests, and light differences through pride may grow into great stormes, Whereas love co-creates a multitude of friends, 1 Pet. 4. 8.

And as it is consonant to the will of God, so it is greatly beneficiall to the Common Body. 1. Hereby we shew forth the communion of Saints, that we are all members of the same body, when we seek every man another's meeting, 1 Cor. 10. 17, 24. One Body is animated by one Spirit, Ephes. 4. 4. Hereby

Hereby we are known to be Christs Disciples, Job. 13. 34, 35. 2. Hereby we jointly promote the welfare of the *whole body*, whereas biting and devouring is the way to be consumed, Gal. 5. 15. 3. Hereby we prevent the *insultations*, and advantages of Common Enemies, when we fall out amongst our selves, *Hoc Ithacus velit, & magno mercentur Atridae.* 4. Hereby even civill interest and safety is preserved. *Charity is a Bond* which keeps things fast together, Col. 3. 14. A whole Faggot is not easily broken, cut away the Bond, and then without further breaking the sticks will fall one from another. I will conclude this point with two good sayings of renowned Calvin, the one touching Luther, though faith he, he should call me Divel, yet I will still esteem of him as of an excellent servant of Jesus Christ. The other of another person who is not there named, such a man saith he is a sincere Minister of Christ, a godly and a moderate man, therefore though he dissent from us, I will not cease to love him still.

V. I shall now proceed to speak a few words touching the Rules which the Apostle giveth for reconciling difference in the Church: whereof the

First is, to attend upon God in those means and waies whereby he is pleased to reveale his truth unto us, to dispossesse our selves of prejudice and partiality, and with candid affections & judgments to try the Spirits, as being assured that in all points needful unto life & godliness,

Calvin epist.
ad Bulling r.
ANNO 1544. p.
383. Edit. 2.
fol & p. 133.

Brotherly Reconciliation.

*Greg. Nat.
Orat. 44.*

then com he who hath already revealed that wherein we agree, will also reveale that wherein we differ, if with meeknes of spirit, without wrath and cavillation, we doe waite upon his Word. And the means thus to doe, are

1. To study the *Scriptures*, which are the *alone Rule* of all Controversies, and are able to make us wise unto salvation, and throughly to furnish us unto every good work.

2. To attend on the Ordinances which open the Scripture unto us, the *Ministery* which Christ hath erected for this very purpose to perfect the *Saints*, and to bring them by the unity of the Faith, and knowledge of the Son of God unto a full stature, Ephes. 4.12,13.

3. Because the *Scripture* may speak, and the *Ministry* teach, and the heart all the while be sealed up and hear nothing, except the *Lord from Heaven* speak, and open the heart to attend, as he did the heart of *Lydia*, therefore we must ever remember *Davids Prayer*, Psal. 51. 8. *Make me to hear joy and gladnes*, otherwise seeing I shall not see, and hearing I shall not hear. It is the *Spirit of Wisdom and Revelation*, which both openeth the heart to the Word, giving an understanding to know the *Scriptures*, and openeth the *Scriptures* to the heart, for he takes of *Christ's*, and sheweth it unto us. Joh. 16. 14. the *Spirit* doth not reveale truth unto us, as he did in the Primitive parafaction thereof to the Prophets and Apostles, by divine and immediate Inspiration, or in a way of

*Heb. 12.25.
Act. 16. 14.*

Mt. 13. 13.

Eph. 1.17.

Joh. 5.10.

of simple Enthusiasme, but what he reveals he doth it by, and out of the Scriptures (which are the full and perfect Rule of Faith & Obedience) as Christ opened to his Disciples *in the Scriptures* the things which concerned himself, Luke 24.27.

So then the *only light* by which differences are to be decided is *the word*, being a full Canon of Gods revealed will, for the Lord doth not now as in former times make himself known by *Dreams or Visions*, or any other immediate way. To this the Apostle referreth the Church against danger of Wolves, Act. 20. 32. This he saith is profitable, *neq; s. diuinam, neq; s. iuxter.* 2 Tim. 3. 16. To this only St. Austin had learned a Timorem & honorem deferre. b Si ad Divina Traditionis Caput & originem revertamur Cessat error humanus. c Hac sunt cause nostrae documenta, hac fundamenta, hac firmamenta. d And this is the meaning of Tertullian, Optatus, Vincentius Lirinenensis and others, when they teach us to prove the truth of Doctrine by Ecclesiastical Tradition, and the voice of the Church, for they speak of Apostolicall Churches, which Tertullian calls *Matrices Ecclesias*, and not of the the peremptory Authoritative decision of any present Church, for they were allable in so short a time as was between them and the Apostles, to draw down from the Apostles a Doctrinall succession, which he calls *Tradutem fidei*, and to assign the time, Authors, and posteriority of those Heresies which they gainsaid, as he saith *Solemus Hæreticis compendij causa de posterioritate prescribere.*

a Aug. ep. 19.
48, 112, 166.

clem. Alex.
strom. l. 7.

b Cyprian cont.
epist. Steph.

c Aug. de Bpt.
l. 2. c. 3. l. 5. 26

Contr. Ileros
Petriliani. l. 2.

d 89. de unitat.
eccl. c. 2. 3.

Tertullian
Apolog. 6. 47.

de Refut. cap. 3.
contr. Marcion.

l. 3. c. 5.

d Optatus. l. 3.
neus l. 4. c. 44.

Tertul. de pra-
se. ipt. 6. 19, 21,
22, 33, 36.

e contr. Marcion

l. b. 4. c. 5.
Aug. ep. 165.

contr. Crescon.

l. 1. c. 33.

Vincent. in.
communiiorio

vid. Raynold.
Conference

with Hart. p.
141.—151.

Field of the
Church. l. 3. c. 40

Brotherly Reconciliation.

e Hilar. de
Trin. l. 1; 3, §.

I Andrad. de
concil. Gen. l. 1.
fol. 49. l. 2. fol.
122. Bellarm.
de Rom. consif.
l. 4. c. 3. Staple-
ton. princip. fidei
doctr. controv.
4. q. 1. & contr.
3. q. 1. in pro-
missio. Greg. de
Val. 10. 3. disp.
1. q. 1. p. 7. q. 5
sect. 28 — 37

g 2 Cor. 4. 3, 4
2 Pet. 1. 19.
Theodor. de
curand. Grac.
Affect. l. 8.
Aug. de doct.
Christ. l. 2.
esp. 8. 12.

I decline controversie, thus only in a few words.
1. It is fit that he who made the word should be
Judge of the meaning of it, 1 Cor. 2. 11. e Cum
de rebus dei sermo erit, concedamus cognitionem sui Deo,
saith Hilary.

2. When any Assembly of men assume to
themselves a Judicature which they deny to
others, they must shew some ground of the differ-
ence, and some Commission directed to them, and
not to others, which the Church of Rome endea-
vouring to doe, are forced (though with little ad-
vantage) to fly to the Scriptures: So that in this o-
veruling controversie, the Scripture is made the
Judge, and why not as well in all the rest, since
in them a lesser light then Scripture is presumed
to suffice?

But then the Objection is, How shall I know the
meaning of Scripture, wherof one giveth one sense,
and another another, If there be not some infallible
Judge to have recourse unto? I answer, 1. *Ad hominem* how shall I know that this man or Church is
to give that final sense which my conscience is
bound to rest in, rather then another man or an-
other Church? 2. We say, That the Word is
perspicuous and hath *notas infitas veritatis* in all
needfull truth, as being written not for Scholars
only, but for vulgar and illiterate men. And that
this light in the Word is manifested unto us,
1. By the Manuduction and Ministry of the
Church, pointing unto the Star which is seen by
its own light. 2. Because we bring not such an
implanted suitableness of Reason to Scripture as

we

we doe to other Sciences in which the principles are exactly consonant to the ingrafted notions of the minde, therefore, to proportion the eye of the soule to the light of the Word, there is required an act of the Spirit opening the eyes, and drawing away the veile, that we may discern the voice of Christ from strangers, *for having the minde of Christ*, we doe according to the measure of his Spirit in us, judge of Divine truths as he did.

But here again they object, That we make all Religion hang upon a private spirit. To which we say, 1. That every true Believer hath the Spirit of Christ, Rom. 8. 9. 2. That Spirit doth enable to know and to judge, 1 Cor. 2. 12. 1 Joh. 4. 13. for Believers have *judicium discretionis*, as the men of Berea to try the things which are taught them, Act. 17. 11. 3. That this spirit, though in a private man, yet is *not a private Spirit*, because not originally from that man. As my money, though private in regard of my property to it, yet it is publick in regard of the currantness of it. The Church by her Ministers hath the ordinary publick power of expounding Scriptures: but not power to lead the people to subscribe to such expositions as peremptory and infallible, for they have a spirit of *discerning* to prove all things, and hold fast that which is good.

The Summe of all is. There are differences in the Church in matters of Religion: the removing of them is to be expected from *divine Revelation*: God Reveals it by three concurrent means.

1 Cor. 2. 14.
John 1. 5.

2 Cor. 3. 18.
2 Cor. 5. 17.
1 Cor. 12. 7. 8.
1 Cor. 2. 10.
John 14. 21
Ephes. 1. 17.
1 Cor. 2. 16

Bellar. de verb.
dict. l. 3 c. 3.

Sistleton. de
princip. dict.
controv. 2. q. 2.

Dr. Jo. Whites
wor. p. 50. - 65.

Jan. in Bellar.
de interpret.

verbis. l. 3. c. 3.

Dr. Fenton of

Scripture. l. 2.

act. 3. c. 6. f. 3.

Brotherly Reconciliation.

Ministerialiter, by the service of the Ministry. *Judicialiter*, by the Sentence of the Word. *Efficaciter*, by the illumination of the Spirit, healing all that folly, inadvertency, unbelief, impenitency, proud and contumacious reasonings, whereby the carnall minde is not only indisposed to receive, but armed also to resist the truth, and thus we having by Gods Spirit an *eye*, the Word having in it self an *evidence*, and the Ministry directing this eye to this evidence, so much of Gods Counsel is discovered as is necessary unto faith and holiness here, and to salvation hereafter.

*John 7. 48.
1 Co. 1. 19-
20.*

*Vid Cawero
in Mat. 18. 2.
u. 2. p. 210. 314
Facsim of
script. l. 2. sect.
2. c. 3. sect. 9.*

*Melch. canus
loc. Theol. l. 8.
c. 1. 1.
a Irenaus l. 1.
c. 3.*

*Naz. Or. 14. 40
Aug. Enchirid.
c. 7. Tertul. de
prescrpts. c. 13.
14. de Veland.
Virgin c. 1.
Athanas. in
Symbol. Irane.
us. l. 1. c. 1.
Aug. ep. 57.
Vid. Parker de
lescenf. l. 4 c. 3
b 1 Cor. 3. 10. 11*

And our Saviour telleth us that this Revelation is not always to the wise and prudent (though learning sanctifyed be an excellent help her unto) *but unto Babes*, Matth. 11. 25. whereby are noted two preparative dispositions unto the receiving of Divine truth. 1. *Humility*, and tractableness of spirit, a meek and docile temper. The poor receive the Gospel. 2. *Spirituall hunger* after the sincere milk of the Word, praying and crying for the knowledge thereof, that we may grow thereby.

The second means for healing divisions in the Church is to have an *ius iurisdictio*; some *canonicas*, some *Fundamentall Doctrines* wherein all agree, this is the Basis of unity and concord in the Church. The *Ancients* cal it, the Rule of faith, the Seed of Doctrine, the *Catholick Faith*, the Character of the Church, that which is Common to small and great. St. *b Paul*, the foundation, the forme

Brotherly Reconciliation.

31

of sound Words, the principles of Doctrine, the Faith of the Gospel, the unity of Faith, the Mystery of godliness, the Rule by which we are to walk. And these Fundamentals are of three sorts. 1. Fundamentals in *Faith*, that knowledge of God and Christ, unto which eternal life is annexed, Joh. 17. 3. Joh. 8. 24. *A&s 4. 11, 12.* 1 Cor. 1. 23. 2. 2, 3, 11. 2. Fundamentals in *practice*, viz. Repentance from dead works, sincere obedience, self-denial, love of the brethren, &c. Luk. 13. 5. Matth. 5. 19, 20. Rom. 6. 1, 2. Rom. 8. 1. Matth. 16. 24. 1 Joh. 3. 14. 3. Fundamentals in *Worship*, to worship God in *Spirit and Truth*, to call upon God in the name of Christ as our Advocate and Propitiation, not to worship creatures, but to hold the head, to keep ourselves from Idols, and communion with Devils, Joh. 4. 24. Phil. 3. 3. Joh. 16. 23. Col. 3. 17. Col. 2. 18, 19.

Where there is agreement in these Fundamentals, there is 1. A fair way unto discovery of truth in the things of difference: for where true Principles are laid, there is a great preparation unto all true conclusions deducible from them, and the more clearly we understand the comprehension and latitude of these Principles, (which are *Omnium Doctrinarum Matrix*) the more skill we have to discern the genuine deduction of true conclusions, and the inconsistency of those which are false and spurious, for matters of Division are to be measured by the Doctrines which we have learned, Rom. 16. 17. we must not suffer any Doctrine to corrupt our judgement, or enthrall

Heb. 6. 1;

1 Tim. 1. 13.

Col. 1. 23.

Eph. 4. 13.

1 Tim. 3. 16.

Gal. 1. 6.

Rom. 6. 19.

R&m. 12. 6.

2 Tim. 1. 13, 14

1 Cor. 1. 2.

1 Tim. 6. 1.

Tlt. 1. 1.

Phil. 1. 27.

Rev. 14. 12.

Brotherly Reconciliation.

thrall our Conscience , which doth either directly, or by visible and just consequence, overturn , or wrench, or shake, or endanger the *Foundation*, we must not doe with Doctrines in Religion, as *Herodotus* saith the *Babylonians* did with their Virgins, sell the fair ones to raise portions for the foule, plead agreement in *Fundamentals* for prevarication in other things, for the *Rule* is made to rectifie other Errors by, not to warrant them. They who consent not in this necessary disposition to Peace, but wil have al Opinions strike fail to theirs, and will exercise *Domination* over the Faith and Consciences of their Brethren (which is the case between us and the Roman Church, which boasteth of her *Infallibility*, and that her Laws binde the Conscience, as if the Pope and not Christ were to sit in Judgment at the last day) these I say will be found to have been the greatest *Sic-maticks*, who by intollerable tyranny over the Consciences, and cruelty over the Lives of men, have miserably torn the peace and unity of the Church of Christ.

2. Where there is this agreement in *Fundamentals*, there ought to be mutual and *Fraternall affections*, notwithstanding differences in other things: no Reproaches , no Exasperations, no invidious consequences , no odious imputations , no uncharitable digladiations, but an owning of one another as *Brethren*, and a discussing and ventilating of the points in difference with a Spirit of Love and meekness, saying to one another, as *Abraham* to *Lo'*, *Let there be no strife between thee and me, for we be brethren:*

III. The

*Herodot. in
Clio.*

2 Cor. 1.24.

*Bishop Usher's
Serm. on Eph
4. 13. pag. 7.
Mornay de eccl.
cap. 3.10.*

Gen. 13.8.

Brotherly Reconciliation.

33

III. The last expedient which the Apostle useth for pacification amongst Brethren, is, To walk by the same Rule, and to misde the same things, that is, notwithstanding all their differences, to preserve unity in these three things, unity of wills in Love, unity of holiness in life, unity of ends in design. The Apostle putteth Faith and Love, Faith and a good Conscience together, calleth Christian Doctrine a Mystery of godlinessse, and knowledge which is according to godliness, without this, our judgments are volatile and unfixed, for the heart is established by grace. He who holds truth to serve turns, or maketh it an Handmaid to his own lusts and ambition, like that Atheist in Hierom, *Fac me Romanae urbis Episcopum & ero protinus Christianus*, or like Hermogenes in Tertullian, *Legem dei in libidinem defendit, in artem contemnit*, will for advantage be ready to set the truth to saile, and to exchange his opinion that he may gratifie his lust. And usually we finde that through mens own wickedness, and the just judgment of God upon them, Corrupt lusts are the causes of corrupt mindes, and that Carnall ends have been the rise and originall of dangerous Heresies, as Tertullian hath obserued of Valentius the Heretick, and Theodore of Arius. Carnall ends and crooked affections open a passage unto Hereticall Opinions, and there is an excellent speech of the Philosopher which gives us the reason of it, *as desiderant hanc et carnalitatem, sed non in dulci. non et fructu aeterni. That commonly as mens courses of life are, so* *desirous young w^e would* *desire to beget of* *would*

Aug. de Gras.
& lib. Arb.
c. 1. & de pra-
dict. sanct. c. 1.

Gal. 5. 6.
1 Tim. 1. 19.
1 Tim. 3. 16.
1 Tim. 6. 3.
2 Tim. 1. 13.
Tit. 1. 2.
Heb. 13. 9.

Hieron. lib.
contr. Joan.
Hierosolymis.
Tertul. contr.
Hermog. c. 1.
Amans verita-
tem luculentem
oderunt redar-
guentem. Aug.
confess.

Arianus non De-
um sed purpu-
ram colunt.
Socrat. 3. 6. 2.
Tertul. contr.
Valent. c. 4.
Theodorus Hift.
1. 1. c. 2. Arius.
Metaphy. 1. 1.

Brotherly Reconciliation.

Hb. 30. 10, 11
Jer. 5. 12, 13, 33.
Jer. 43. 2.
Mc. 2. 11.
2 Pet. 3. 5.

Aug. ep. 112.
de doct. Christ.
lib. 2. c. 6.
de Morib. eccles.
cap. 17. 18.
Greg. Naz.
O. 41. 34. Clem.
Alex. Strom. I. 6
p. 489.

would they have the Doctrines to be which their Teachers instruct them, notable examples whereof we have in Scripture. The best way then to know that wherein we differ, is to obey that wherein we agree, for as a corrupt heart will make a corrupt judgment, so purity of heart is a good step unto unicie of judgement, the Lord having promised that they who do his will shall know his doctrine, Joh. 7. 27. that they who are his sheep shall discern his voice, Joh. 10. 4. that the meek he will teach his way, and reveal his secret to them that fear him, Pial. 25. 9, 14. Let us therefore as we have received Christ so walk in him, and we shall certainly reap one of these two fruits, either we shall get to the knowledge of the truth, and so our differences cease, or we shall so allay them with humility and love (as Austin observes of Cyprian) that they shall never break forth into bitterness, animosity, or scornful esteeme of our fellow brethren.

I conclude all with a very few words of exhortation unto this Honourable Assembly, all grounded upon the particulars of the Text.

1. To acknowledge with the Apostle your own imperfection. Solomon was sensible of the disparity between his work and his strength, and so all good men are; and thereupon Wait upon God for wisdom, Jam. 1. 5. 2. Do not precipitate counsels, but mature them by grave and full deliberation. Ita enim nisi estis stolidi malaque vestre ad Rem perkinet. Do not also as you offend in the day To settle and secure the weighty doctrines of

of righteousness by Christ alone, of holiness and conformity to his death and resurrection, of imperfection of humane righteousness, of necessity of *daily progresse* in the waies of grace, and of those means which Christ hath set up in his Church in order thereunto.

3. In making Laws and penalties to be tendred towards the weak consciences of your brethren. There is indeed a very great *veneration* due to Laws and Magistrates, do with good reason expect to have their Sanctions *obeyed* rather then disputed: But they must remember they are brethren as well as Magistrates, and therefore must take heed of *writing or binding heavy burdens*; no Law-maker can know the lawfulness of his own edicts more certainly then the Apostles knew that *Legal ceremonies were extinguished* by the death of Christ. Yet knowing likewise the weakness of their brethren the Jews, they did not presently put forth their Apostolical authority to the inhibiting of them, but suffered them to die a lingring death. It is a sad thing to be reduced unto that uncomfortable Dilemma, of choosing either iniquity (as to a mans own conscience I mean) or affliction. And if by any means he be brought unto it, he may take more comfort in suffering it, then others in inflicting it. I speak not this to weaken the hands of Law-makers, or to derogate from the authority of Laws (unto which I shall ever both out of principles of *conscience* and *prudence*, carrie all Reverence and submission, either chearfully to do, or meekly to suffer.)

Mat. 10. 1.
Mat. 23. 4.

Brotherly Reconciliation.

suffer.) But I speak it as an humble caution, that since there are some of humble and quiet spirits who may sometimes be otherwise minded, Laws may be made so exactly consonant to the general rules of the word, and may have such prints and evidences of their own goodness, wholsomnes, and righteousnesse in them, as that they may not by any rational exception or semblance of equity, be declined or objected against.

And I would here withal distinguish between men of a meek, humble and patient temper, and others of busie, boisterous, turbulent spirits, who under pretence of conscience do at any time ingage in actions apparently inconsistent with righteousness and peace; for we are sure that the Laws of Christ do require all men to *lead quiet and peaceable*, as well as *godly and honest lives*, under the Laws of men. And no man can with any probable pretence of good conscience tumultuate against publick order and peace in Church or State.

4. Since the Lord doth heale breaches in his Church by his Spirtt and Word, as the ordinarie means thereunto, therefore speciall care should be had that these means be duly used and applied by authorizing, countenancing, encouraging, protecting, rewarding the faithful Ministers of the Gospel in the due discharge of their duties; not suffering their persons, functions, doctrines, labours, or comforts to be assaulted by any turbulent or malicious opposers.

5. To lay to heart the breaches and differences which

which are amongst us, and to pour oile and balm into the wounds of the Church , and to applie all requisite expedients for the closing of them, considering the great advantages which adversaries take by our differences and divisions.

6. To countenance and encourage fundamental truths, wherein all agree, and as much as may be to hinder those *digladiations*, whereby the common enemie is gratified , and his interest promoted by animosities from the presse , over which it were very needful that there were a more provident superinspektion: there being a great difference between a libertie allowed men between God and their own consciences , and a power to sowe their tares , and to spread their leaven into the whole lump.

7. To mannage all councells and consultations by the *Rule of the Word*: For though I am not of their opinion , who would have no other humane Lawes , but such as are formally to be found in the Scripture , yet there are there general *Rules of Equity, Truth, Justice, Expediency, Liberty*, unto which all humane Laws should be conformable.

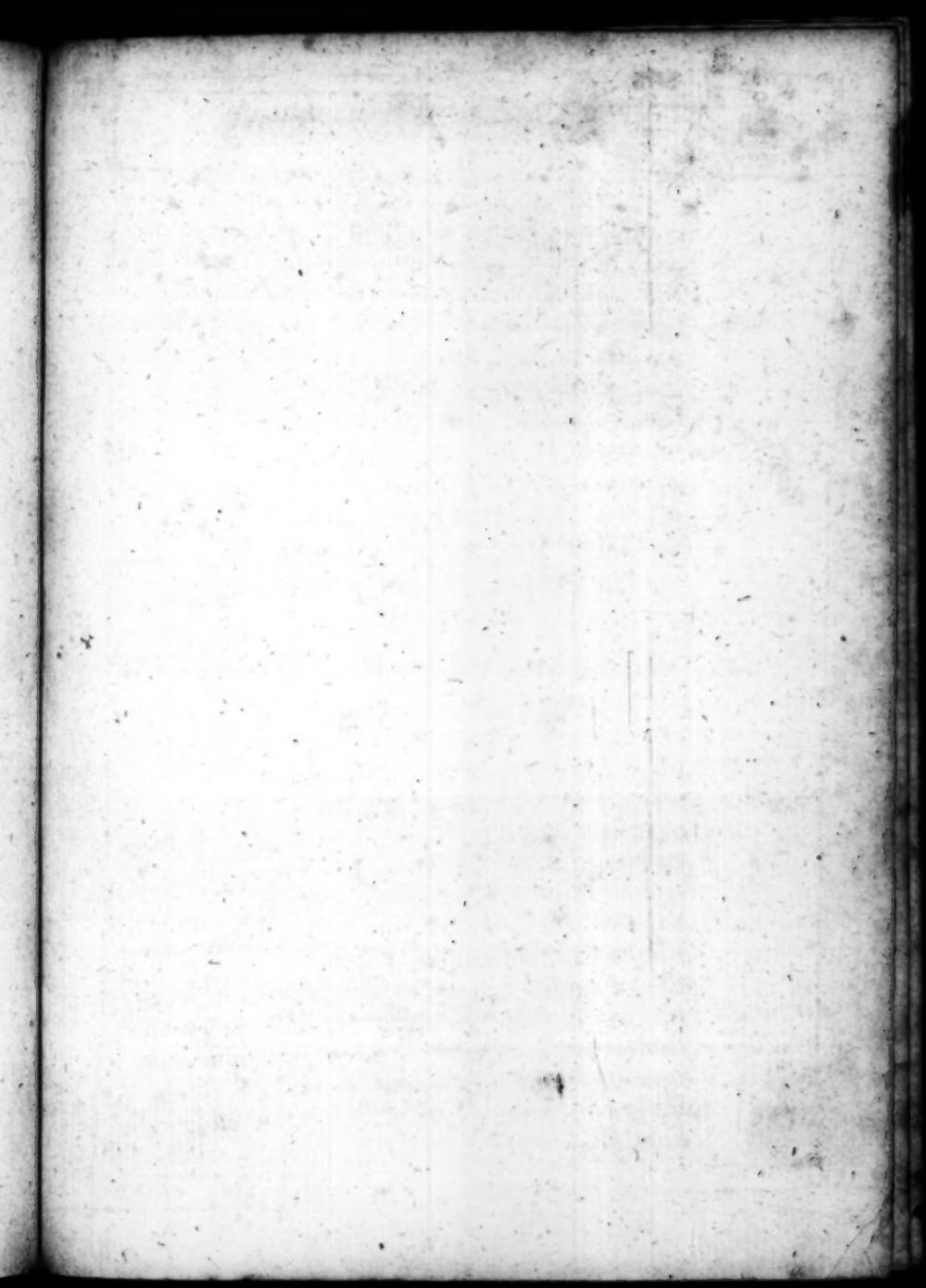
8. To eye and minde *thesame things*, to have all the same joyned and honourable *ends*, to have no divided interests, no domestical Reflections , but single upright aimes at the glorie of God , the truth of the Gospel, the power of godlinels , the interest of Christ , the soules of men , the peace , tranquilitie and happiness of these Nations.

7. Lastly,

Brotherly Reconciliation.

7. Lastly, to waite continually upon God for *counsel and guidance* by his Spirit for *Acceptation* with him and his people, for *blessing and success* upon all righteous and honourable undertakings, that he would give you *one heart and one way*, and cause you to know the way wherein you should walk, and do nothing by you but that alone which may prouote his *glory*, advance his *truth*, rejoice his *people*, tend to the calming of unhappy differences, and to the reducing of these discomposed Nations unto unitie and serenity, For which purpose let us pray, &c.

FINIS.



v



Phil. 2. 1, 2.

If there be therefore any consolation in Christ,
if any comfort of love, if any fellowship of
the Spirit, if any Bowels and mercies.

Fulfill ye my joy, that ye be like-minded, ha-
ving the same love, being of one accord,
of one minde.



T was the saying of a Wise man, *nihil mihi videtur frigidius quam lex cum prologo*, that he did not in any wise approve a Law with a Preface. And we finde it enjoyned to the Orators at Athens, That they should not in their pleadings ~~move the affections of the Judges~~, or as Quintillian expresteth it, they were forbidden *movere affectus*, to stirre by their Artifices the affections of anger or pity in the Judges, least thereby the rule of judgement should be wried

Sent. ep. 94

Athenaeus l. 13
c. 6. Arista.
Rhet. l. 1. c. 3

Quintil. Orat.
Instit. l. 2. c. 16
and l. 6. c. 1.

B

Brotherly Agreement.

wried and made crooked. And one would think that of Laws a *Divine Law*, should not make way for it self by a *Prologue*, nor Court those affections which it can command. The Apostle telleth us that his preaching was *es & maliȝn*. It was not *suasory*, but demonstrative, 1 Cor. 2.4. Nevertheless so great is the condescension of God to our frailtie, that he doth not onely command, but *befeech* and entreat us, 2 Cor. 5. 20. doth not onely binde our consciences, but excite our affections, and win our consents to the duties which he teacheth.

And certainly, if wise and able speakers do ever proportion their importunitie to the greatness and consequence of the matter which they speak unto, and do not spend an high ~~raȝe~~^{raȝe} upon a low argument, we may from the vehement *Preface*, and most *pathetical obtestation* which the Apostle here useth, safely infer the very great urgencie and necessitie of the duties so enforced. For I am perswaded that there is scarce in all the Scripture to be found an exhortation wherein the duties required are set on with more vehement and *invincible obsecration*, with more *melting and conquering persuasion*, then in the words of the Text.

It may seem that the *Philippians* were assaulted with *false Teachers*, who sought to bring them under the bondage of *carnal* and *legal Ordinances*, by whose impostures they were in danger to be broken asunder into *discords* and *seditions*, and thereby to have a door opened unto all wicked

Brotherly Agreement.

3

and impure doctrines. And therefore as he doth enter a caveat and muniment against the sorceries of those men, chap. 3. 2. So he doth once and again press upon the *Philippians* the duty of spiritual constancy and unity in the faith of the Gospel, and that they should not by the scare of persecution be persuaded to entertain the doctrine of circumcision (which for that reason the false Apostles did preach, Gal. 6. 12.) but should remember that God doth give unto Believers abilitie to suffer in behalfe of Christ, ch. 1. 27, 29.

Neither doth the Apostle satisfie himself with a simple and naked proposing of this duty: But in the words of the Text he doth urge it again with a most elegant, and most prevalent obiectation as it were charming and adjuring them by whatsoever was dear and precious in their eyes, as they had any sense, or did set any value upon the most high and heavenly privileges of Christianity, to be like-minded, to have the same love, to be of one accord and of one mind.

How lowdly the codition of the times wherein we live, the miserably shattered and divided mindes and hearts of the people, crumbled into atomes of opinions, engaged upon contrary interests, inflamed with jealousies and animosities, displeased with what is, initiating & lingring after new things, like sick men, who nauseate what is set before them, & desire things which themselves fancy; variety of conceits, spinning & weaving themselves into various contexts of doctrine & polity. How lowdly, I say, the conditions of these times,

Brotherly Agreement.

and the dangers inevitably waiting upon such divisions, do call upon *All* of us, to bemoan our selves hitherto in the words of the Prophet, *Why hast thou smitten us, and there is no healing for us?* we looked for peace and there is no good, and for the time of healing and behold trouble: we acknowledge Lord our wickednesse, and the iniquity of our fathers, for we have sinned against thee, Jer. 14: 19, 20. How loudly they call upon you, whose office it is to be *Healers* of the people, Isa. 3.7. to be of one minde, and of one heart in your consultations, I need not stand to demonstrate unto you. *Res ipsa clamat,* and he must needs be destitute of eyes and sense, who is not apprehensive of it. For which purpose I have pitched upon this most Emphatical exhortation to open a little unto you this most necessary duty.

In the words there is very little difficulty, and therefore I shall not detain you with any unnecessary Explication, which we shall sufficiently do in handling the particular parts of them.

In the whole context then we have three general parts. 1. The matter of the duties variously proposed, vers. 2. 2. The manner of pressing them, very earnest and pathetical, v. 1. 3. The meanes of procuring them, being all of them so many further duties, vers. 3, 4, 5.

I. The maine duties are two, *Autopōson*, and *Autreydan*: If I may take liberty to coine the words. *To minde the same things, and to love the*

Brotherly Agreement.

5

the same things. The one importing consent of judgement in the same doctrines : And the other content of wills and affections in the same care one of another, & bearing on with another in those unwilling differences which we cannot presently conquer.

Either of these duties seems to have a *basis* and foundation joyned unto it for the more sure and easie raising of it, for I would not willingly admit a tautology in the Text. The Basis of the former is *ειρηνησθαι, or τὸ εἰρήνης,* to have an *unity* wherein we all agree , one foundation upon which we al build: For the *fundamentals in Religion* being firmly held, there is a sure preparation towards agreement in the other Doctrines , which have a naturall deduction from them.

The *Basis* of the latter is *ουμείωσις*, to have the *same soul*, to be animated and enlivened by the *same Holy Spirit*, whereby we are made *members* of one body , and so as *Members* cannot but have a natural love and care one towards another.

II. The manner of pressing these duties seemeth to have a threefold efficacy in it. 1. By way of most prevalent and pathetical *insinuation*, as you prize your dearest joys be like-minded. 2. By way of most rational *argumentation*. Because there are *consolations in Christ, comfort of love, fellowship of the Spirit, bowels and mercy,* therefore be like-minded. 3. By way of most comfortable *consecution*, Be like-minded, for this is the way to impressre and diffuse the *Consolations of Christ, &c. upon you.*

3. The

Brotherly Agreement.

III. The means to procure and promote these duties are of two sorts, *viz.*

1. Negative, by way of *Caution*, where he warneth them to take heed of three dangerous evils and obstructions. 1. Strife and contention.

2. Vain-glory, and ambition. 3. Self-love, or self-seeking.

2. Affirmative, by way of positive direction unto such good things as will help and set forward these duties, and they are, 1. *Lowlinesse* of mind.

2. An honourable esteem of others. 3. *Publick heartednesse*, to look every man on the things of others. 4. The holy Example of Christ. Let the same minde be in you which was also in Christ Jesus.

The first duty is *τὸν εὐνόην φρονεῖν*, to be like-minded, or to minde the same thing. The word *φρονεῖν*, being of a general comprehension, extending to the actions both of the *understanding* and of the *will*, rendred sometimes thinking or judging, Phil. 1.7. sometimes favouring or relishing, Math. 16.23. sometimes setting our affections upon, or looking towards, and aiming at a thing, Col. 3.2. seethes to import these three things. 1. An act of the *judgement*, a consent in the same *Truths*. 2. A *spiritual sense*, tasting, favouring, relishing, discerning some sweetnesse and goodnessse in those truths. 3. A directing our aimes and desires mutually unto the same common end.

1. The Apostle exhorteth and adviseth, *τὸν διατρέπων εἰς τὸν εἰρήνην*, as the Greek Scholiast hath it; to be of the same judgement in the faith; οὐτὶς to

Brotherly Agreement.

7

to be perfectly joyned together in the same minde,
and in the same sentence or judgement, as it is
I Cor. 1.10.

And this first is simply necessary in the vitals and
essentials of Christian doctrine, for Christ's sheep
hear his voice, and have a spiritual judgement
to know it from the voice of strangers, *Joh. 10.4, 5.* *If any man will do his will, he shall know of
the doctrine whether it be of God,* *John 7.17.*
whatever knowledge is absolutely requisite unto
salvation (as some certainly is, *For this is eternal
life to know the only true God, and Jesus Christ,* *Joh.
17. 3. *How shall they believe in him, of whom they
have not heard?* *Rom. 10.14. Ye have not so learn-
ed Christ, If so be that you have heard him, and have
been taught by him as the truth is in Jesus,* *Ephes.
4.20, 21.*) I say all such knowledge is undoubt-
edly afforded first or last unto as many as shall be
saved.*

Secondly, it is very greatly to be desired in all
other things, as a fulfilling of those gracious
promises, that the *Envie of Ephraim shall pass a-
way,* *Isa. 11.13.* that *Ephraim and Judah shall be no
more two, nor diuided any more,* *Ezek. 37. 22.* That
the earth shall be full of the knowledge of the Lord,
*Isa. 11.9, That they shall all know him from the least to
the greatest,* *Ier. 31.34..*

1. By such joyns consent of judgement, holiness would greatly be advanced, when our chief businesse would be to provoke one another unto love
and good works, according to the doctrines wherein
we should all agree. As in your House here, so in
Gods

Brotherly Agreement.

Gods House , much business of weight and moment might be dispatched in that time which is spent in examinations about differences touching those who claime to be Members.

2. Hereby wickednes would be more put to shame, when all that fear God , having *no flames* of their own to quench , would be at liberty to joyne hearts and hands to the pulling down of Sata[n]s Kingdome.

3. Hereby a smoother way would be prepared for the prevalency and *progress* of the Gospel into all parts of the world, when the general beauty and universal consent of the Churches of God , would be an allurement and provocation unto other people to joyne themselves unto them , because they see that God is with them , *Zach.*
8. 23.

4. The truth is, By the sad divisions and dissensions in the Church of Christ very sore and doleful consequences do ensue.

1. Through the prevalency of corruption, the *affections* of good men so dissenting are many times alienated and estranged one from another. Those who have been *Martyres designati*, as *Tertullian* calls them, Confessors in bonds for the name of Christ , have in the same prison separated from one another, and set up a veile between one another, as *Epiphanius* tells us in the case of *Petrus Alexandrinus* and *Meletius*. And so hot were the contentions between *Epiphanius* and *Chrysostom*, that they mutually did *tantam non curse* one another , and foretell evils to befall one another , which

which God for their humiliation did bring upon them both, as the Historian telleth thus. We find upon how small a controversie, viz. the time of keeping *Easter*, *Victor Bishop of Rome* took upon him to excommunicate the Eastern Bishops that dissented from him. Nay, the *passion* between *Paul and Barnabas* about *Mark*, was so hot, that they were fain to part companies, as we read, *Act. 15.39.*

Eusebius.
Hist. Eccles.
l. 5. c. 25.

2. Hereby occasionally the seeds of *Atheisme* are cherished in the mindes of prophane men, who seeing those that profess Religion warring and digladiating amongst themselves in controversies concerning the same, wretchedly conclude that there is no such thing as Religion at all, when the greatest servants that it hath cannot agree amongst themselves about it: For such mockers who are *willingly ignorant* of the things which they dare not know, because the knowledge thereof doth endanger their quiet, and bring torment upon them, do wilfully turn away their thoughts from the many and great truths of Religion wherein all agree, that they may under the pretence of smaller differences palliate their own scepticisme and profanesse. Of which kinde of men, however their consciences may slumber, yet the Apostle assureth us that their damnation slumbereth not, *2 Pet. 2. 3.*

With our contentions their irreligious humour is much strengthened; nothing pleases them better than these manifold oppositions about the matter of Religion, as well for that they have hereby the more opportunity to learn on one side how another may be oppugned, and so weaken the credit of all unto them.

selves; as also because by the hot pursuit of lower controversies amongst men professing Religion, they conceive hope, that about the higher principles themselves, time will cause alteration to grow. Hooker Eccles. Policy, lib 5. sect. 2. p. 189.

Brotherly Agreement.

3. Hereby the practice of holiness is much weakened, when much of the time which should be spent in the life and power of godliness is taken up in uncomfortable and unedifying alterations.

4. Hereby the conversion of Jews and Gentiles is much hindred, the dissentions which are amongst Christians, being as so many stumbling blocks in their way, and producing such scandals and prejudices in their mindes as cannot easily be removed. And therefore it is noted of Julian the Emperour, that he did purposely cherish the divisions between the Catholicks and the Donatists, when the Church before had enjoyed a glorious peace, as well knowing how much they would obstruct the progres of the Gospel. And Ammianus Marcellinus telleth us of the same Julian, if I rightly apprehend his sense, that as he did foment the dissensions of Christians, so he would say that no savage beast was more cruel to men, then Christians were to one another; thus through their divisions was their holy profession exposed to the scorn and reproach of enemies : So Eusebius reporteth that upon that huge breach which the Ari'an controversie made in the Church of God, the sacred mysteries of Christian religion were upon the Stages of the Pagans exposed unto open scorn and reproach.

5. Hereby very often Truth is on both sides endangered, when in the heat of Disputation, either side thinks that the further he leaveth his Adversary, the nearer he cometh unto the truth. As

*Opus. l. 2. post
medium p. 54.
Edit par. 163.*

*Ammian. Mar.
cellin. l. 22.*

*De vita Con-
stant. l. 2. c. 6.
Greg. Naz.
Orat. l. p. 35.
A. B.*

*Difficile est dum
perverse homi-
nes vitia devi-
tent, non in eo-
rum contraria
perniciosa cur-
runt. Aug. de
Gen. ad lit. l. 9.
cap. 8.*

Basil

Brotherly Agreement.

II

Basil the great hath observed of *Dionysius of Alexandria*, that out of his zeal in opposing the heresie of *Sabellius*, he did first sowe the seeds of the *Arian* heresie, which afterwards did so much prevail in the Church: and *Sulpicius Severus* noteth of *Ithasius*, that if he so hated *Priscillian*, that the very habit which good men used if it were such as *Priscillian* had used, made him hate them also.

Basil. m. 2.
Epist. 41.

Sulpic. sever.
l. 2.

6. Hereby many times through heat and contention the foundations and grounds of Religion are shaken, and things before fixed and indubitate, are rendred the subjects for proud wits to exercise their profane curiosity upon, as the *Socinians* in this last century of the Church have done, reviving many of those prodigious errors with which the restless and proud wits of *Arius*, *Sabellius*, *Photinus*, *Samosatenus*, *Pelagius* and others did infest and trouble the Church of Christ.

οὐτὶ τότες γα-
λάζων δι απί-
στος σαλδύτας
διόλυθων οι
δημιόβολοι Ορ-
θοίς, &c. Ba-
sil, epist. 69.

Lastly, hereby the enemies of the truth are exceedingly hardened against the Professors thereof, and there is scarce any thing which the Papists do with more vociferation object against the Reformed Churches, then the many divisions and dissentions which are amongst them, though they doe it with many false aggravations.

Fevardens dial.
1. p. 12. 16.
Stanislaus,
Reschius in
ministrumachia.

For these and other such like evils have good men ever greatly bewailed the dissensions which have been in the Christian Churches. How doth the Apostle complaine of it amongst the *Corinthians*, as a fruit of the flesh, 1 Cor. 3. 3. and warn the

Brotherly Agreement.

Vid. *Basil de Spir. Sanct.* c. 30
Epist. 48. 51,
 61, 69. *Greg. Naz.* *Orat.* I,
 12, 14, 28.
Cyprian. ep. 8.

Romans to take heed of it, *Rom. 16. 17.* Holy Cyprian in his time looked on it as one great caufe of that sore persecution which God then sent upon the Church. Had unanimity and peace, saith he, been amongst the brethren, we had long ago obtained our petitions from Divine mercy, neither had we been thus long tossed with those tempests which endanger our faith and salvation. *Imo vero nec venissent fratribus haec mala si in unum fraternitas fuisset animata.*

Therefore it greatly concerneth us in our several places and stations, to endeavour so far as may be an healing of all the breaches and divisions which are amongst us.

1. All of us by imploring divine grace, that he who is one, and his name one, would make us likewise one in him, in his Sonne, and towards each other, that he would poure out upon us a spirit of light to discern truth, and a spirit of love to embrace it; that he would give us one heart, and one way; that we may hear a voice behinde us continually saying, *This is the way, walk in it, when we are turning aside to the right hand or to the left;* that he would say to our confusions, *Peace, be still,* that the windes may cease, and there may be a calm.

2. The people by following after those things which make for peace; by laying aside heart-burnings and animosities, not every one declaiming against the miscarriages of others, nor putting hard and unbrotherly constructions upon the actions of one another, but every one to descend into

Brotherly Agreement.

3

into his own heart, and by the conscience of his own failings, to be deterred from insulting over the Errors or failings of his brethren.

3. The Ministers of the Gospel of peace, by preaching the *peace* of the Gospel, by holding forth the *wholsome forme of sound words*, by laying the *foundations of faith and love*, by forbearing affectation of novel and uncouth expressions, of dividing and unnecessary notions, healing and not fomenting the differences amongst brethren.

Lastly, you that are Magistrates, 1. By countenancing, owning, *protecting*, promoting, establishing found, wholesome, and *saving Truths*, those especially wherein there is a sweet harmony and consent among the Reformed Churches. The King of *Israel* was to have a *Copy of the Law* before him, *Deut. 17. 18.* to intimate unto him his duty which was to be *Custos & conservator Legis.*

2. By comforting and encouraging a godly, learned, able, sober, and peaceable *Ministry*, as *Hezekiah* did, *2 Chron. 30. 22.* not suffering them to be *distyrbed*, or *disheartned* by the reproaches of vain and unquiet spirits. I heard *bisce auribus* out of my study window, one standing above the confluence of people which were gathered about him use these words, The Priests and the Lawyers are bloody men, give them blood to drink. And though such reproaches may seem contemptible and ridiculous from such inconsiderable persons, yet who knows it com-

Brotherly Agreement.

bustible matter, and in dubious and discontented times, how great a flame a few such sparks may kindle.

3. By preserving and vindicating *Schools of Learning*, from the Artifices of avarice and rapine, and by keeping those fountaines pure from the *leaven of error and profaneness*. It would be a sad time with the Church of Christ, when it should want the pens of champions, and have nothing left but the *blood of Martyrs* to defend the truth. When *Davids Captains*, and his Bucklers, and Shields, and Armory should be taken downe, and *neither sword nor spear*, nor Smith found throughout all the Land of Israel.

4. By discouraging and preventing *dangerous and pernicious doctrines*, *Subversive* to faith and godliness. Certainly it is an excesse of liberty, when *Socinian Catechisms* are taught to speak English, and to flie from Presses to the Closets of unstable persons.

5. By providing for all the dark and ignorant places of the Land an *able* and *resident Ministry*, who may teach the people the good knowledge of the Lord. For notwithstanding all the means which may have hitherto been used to that purpose, yet there are many barren and desolate parts of the Nations, which either for want of a settled maintenance, or through some other miscarriages, do cry aloud unto you, as the man of *Macedonia* did in a Vision unto *Paul*, *Come and help us.*

But

Brotherly Agreement.

15

But after all this care is used to prevent pernicious dangers, possibly there may still be divisions amongst good men, what course is to be taken in that case.

Truly while we are here we know but in part, and therefore it is no wonder, if where there is a mixture of ignorance, there be found a difference of judgements, in the dark very loving friends may runne one against another.

In this case, first, if undue passions and exasperations happen, the Christian Magistrate, may interpose by his authority (if necessity require) to forbid and moderate them.

2. He may if at any time he finde the peace of the Church disquieted by them, call Conventions and Colloquies, wherein there may be a fraternal and amicable debate and composure of them.

3. And if after all this, differences be not perfectly healed and accorded: Brethren must mutually bear with one another, and pray for one another, and love one another, whereunto they have already attained, they must walk by the same rule, and minde the same things, and wherein they yet differ, wait humbly upon God to reveal his will unto them; where one and the same strait road to heaven is kept, a small difference of paths doth not hinder travellers from coming to the same Inne at night. Gracious was the carriage of Cyprian in the Controversie of Rebaptization in this point, and greatly commended by Saint Augustine, Let us, saith he (speaking in a Council at

εγρυπτομαχία
υπερικά σύλλογον
καὶ πολεμίων
Διάβολος. Besit
epist. 52. &
Greg. Naz.
Orat. 1. p. 34. 4

Superest ut de
bac ipsa re
quid singuli

Car-

seniamus pro-
feramus,
neminem
judicantes,
aut a jure com-
munionis ali-
quem si diver-
sum senseris,
amoventes.
Necque enim
quis quan no-
strum Episco-
pum se esse E-
piscoporum
constituit,
aut tyrranico
terrore ad ob-
sequandi ne-

cessitatem Collegas suos adigit: *Quando habest omnis episcopus pro licentia libertatis & potestatis sua Arbitrium proprium, tamque judicari ab alio non possit. quam nec ipse potest alterum judicare; sed expectemus universi iudicium Domini nostri Iesu Christi qui unus & solus habet potestatem & praeponendi nos in ecclesia sua gubernatione, & de Actu nostro judicandi.* Cyprian. apud August. de Baptismo contra Donatistas. l. 2. c. 2.

And this we shall the more readily do, if we take along with us the two other acceptations of the word *οφειλην*. 1. If we have a *spiritual sense to savour* and relish the divine truth. As the Lord hath furnished the natural man with *outward senses* for the service and comfort of natural life, so hath he the spiritual man with *spiritual senses*, for the use and benefit of the life of grace. We read of such, *Phil. 1. 9. Heb. 5. 14.* Holy men taste and see how gracious the Lord is, *Psal. 34. 8.* they heare and distinguish the voice of Christ from strangers, *John 10. 4, 5.* His name is unto them as the *smell* of an ointment poured forth.

All

Brotherly Agreement.

17

All his garments smell of Myrth, Aloes, and Cassia, Cant. 1. 3. Psal. 45. 8. where these spiritual senses are, there is the minde of Christ, 1 Cor. 2. 16. And so far forth as we have the minde of Christ, we are apt to be of one minde among our selves, because Christ is one and not divided.

2. Again, If we agree in the same end, and do sincerely aime, and direct all our designes and purposes unto one and the same ultimate issue, we are thereby in a very apt preparation, amicably to treat of, and willingly to consent in all such subordinate things as are requisite and dirigible unto the attainment of those ends; They are divided ends and interests, when one man is for his will and lust, and another for his, that are the ball of contention amongst them, and kindle the flames of Warre, Fam. 4. 1. It is too usuall for mens opinions to be proportioned to their Interests. His que volumus doctrinam Coaptamus, as Hilary speaks; men many times suit their doctrines to their wills, their perverse disputings, and corrupt mindes grow from hence; that they suppose gain is godlinesse, 1 Tim. 6. 5. Avarice, ambition, pride of Wit, a spirit of Contention, a corrupt Conscience; and carnal Ends have usually been the originals of those Heresies which have from time to time annoyed the Church of God. The Apostle gives us a large Catalogue of carnal lusts, as the harbingers of enmity against the truth, and corruption of minde, 2 Tim. 3. 1. v. 8. When men put away a good con-

Hilar. de Trin.
lib. 10.
Mater omnium
Hæresicorum
superbia. Aug.
de Genes. cont.
manich. l. 2. c. 8.
Bern. in Cast.
ser. 65.

Brotherly Agreement.

Arod. Decret.
L. i. tit. 6. s. 12.
Terul. cons.
Valentin. c. 4.
Ambros. l. 1.
depanit. c. 15.
Niccepb. l. 4.
c. 22.

Hieron. ad Jo-
vinianum, l. 2.

science they will make shipwreck of the faith, *1 Tim. 1. 19.* so it hath been observed of *Arius, Valentinius, Marcion, Montanus, Novatus, and others,* that ambition and impatience of repulse was the ground of their revolting from the truth. When men cannot bring their lives to the truth, they will wrest Doctrine, and bring that down to the proportion of their lusts. He that doth evil hateth the light, *John 3. 20.* They that love wine and strong drink would have their Teachers prophesie of such things unto them, *Micah 2. 11.* As *Hierom* said unto *Jovinian*, noble men, and rich men, that are given to Luxury and imtemperance, honour and esteem thee, for till thou camest, drunkards and gluttons could not enter into Paradise. Those that agree in the same wicked lusts, will easily agree in such wicked opinions as do countenance those lusts. The Devils, (though it is impossible they should love one another, for love is an heavenly thing, and no heavenly thing is to be found in hell) yet having *all the same end*, to oppose, God, and Christ, and the salvation of men, and having *all large understandings* to discern the most effectual means to carry on that end, therefore they alwayes agree; they are never divided in judgement and practice one from another. If Christ and his glory; if the service and salvation of his people be our end: If we minde the *same common salvation*, as the Apostle calleth it, the differences which after remain amongst us arise purely from a narrownesse and defect of judgement, disabling us clearly to discern the most

most natural expedients unto that end, and not from any other root of malignancy or hostility: And consequently the way to agreement is more open and facile.

Now in the next place (as I told you before) the *Basis* and foundation of *αὐτοցινος, is ἴσχυρος,* to have a *unity* wherein All do agree. For as the ultimate resolution of *all Beings*, is into one prime entity, so the ultimate resolution of *all Truths*, is into one prime *verity*. Let us therefore agree in the *one first Truth*, and that will be a *Seminary* and matrix of all other consequent conclusions which are deducible therefrom. The Apostle tells us what this unity is, *The Truth in Jesus*, Eph. 4. 21. *The onely foundation, Jesus Christ*, 1 Cor. 3. 11. *The unity of the faith, and of the knowledge of the Sonne of God*, Eph. 4. 13. *Holding the Head*, Col. 2. 19. *In him*, it is that *the body is joyned and compacted*, and knit together. Whatever our other doctrines are, they are all to bear conformity unto this. If any man prophesie, it must be *κατ' εὐαγγελίαν τοῦ Ιησοῦ*, according to the proportion of faith, Rom. 12. 6. This is the *Rule* according unto which as as many as walk, peace and mercy shall be upon them, Gal. 6. 16. From this *one Head* all the Nerves and Ligaments, which fasten the parts of the body together, are derived; In this *one Root* and stock are all the branches fastened; By this *one Soul* are all the members animated; On this *one Foundation* is all the superstructure reared. Cut off the Head, take away the Soul, remove the Foundation, all the body,

ἀδιάτονη
εγγένετο
τούς εργάτας
τὸν πατέρα
τοῦ αἵματος
τῆς σωτηρίας.
Greg. Nazian.
Orat. 12.

Brotherly Agreement.

body, all the building presently tends to dissolution and ruine. This is the great foundation of consent amongst Christians, ^{in secret}, to mind one thing, to agree in a unity, that that may make way to agreement in other things. To hold the unity of faith, the knowledge of the Sonne of God, and of the truth as it is in him. *I determined to know nothing among you, save Jesus Christ, and him crucified.* God forbid that I should glory, save in the crosse of our Lord Jesus Christ. There is not salvation in any other, no other name under heaven whereby we can be saved. To hold an unity of worship, *Thou shalt worship the Lord thy God, and him only shalt thou serve,* Matth.4.10. God is a Spirit, and they that worship, must worship in Spirit and truth, John 4. 24. To hold an unity of obedience, *As we have received Christ, so to walk in him, to walk as he walked, because without holiness no man can see the Lord,* Col. 2.6. 1 Joh.2.6. Heb. 12. 14. *Primum in unoquoque genere est regula ceterorum.* All our knowledge must be measured by an unity, the unity of faith: All our worship by an unity, unity of Spirit: All our obedience by an unity, unity of love, and of uprightness, called by the Apostle singleness of heart, Eph.6.5. Without this unity of Faith, of Spirit, of Love, of Sincerity, neither our knowlege, nor our worship, nor our obedience is at all salvical. These are the cement and ligaments of concord in the Church of Christ.

And if we consider it, we shall finde that the great breaches and divisions which have beene caused

¹Corinth. 1. 2.
Gal. 6.14.

Act. 4. 12.

caused in the Church of God, have arisen by adding pluralities unto these unities. See it in the Roman Church. We hold one Scripture, they adde their Traditions. We hold one Judge of Controversies, the Word of God; they adde their papal Infallibility. We hold one Mediator between God and man, the man Christ Jesus. They adde many Mediators of intercession, Saints and Angels. We hold one satisfaction by the blood of Christ, they adde Penances and Purgatory of their own. We worship one God in Spirit and truth, they adde Angels, and Saints of their own making. We obey God according to his Precepts, they adde Evangelical counsels. We teach justification by the righteousness of Christ alone, they adde the righteousness of our own works. And yet they accuse us of schisme and division in the Church, who hold close to that Primitive unity which was first delivered to the Saints, and cannot admit those humane super-additions which carnal interest hath introduced.

I would willingly here have added one thing more, as a needfull expedient unto consent in judgement, out of the Apostle, 1 Cor. 1. 10. which is *τοις αστεριν*: To speak the same things: To hold the forme of sound words, 2 Tim. 1. 13. For many times the use of new phrases and expressions (a curiosity too much affected in this age) doth make way for the introducing of new doctrines. Eusebius tells us of some in his dayes, who to winne upon the mindes of men, did amuze them with new words. Whereas those who were

Euseb. Hist. 1. 4.
c. 7. & c. 8.

Brotherly Agreement.

ὁ τοῖς δίοις
 λόγοις εὐτε-
 θερημένοις προ-
 οῦτις μὲν τῷ
 Σεβαν δογμα-
 τον εἰδὲ μίαν
 αὐτοχθόνας οὐδ-
 λαζίσκοι. Basil.
 apud I beodor.
 l. 4. c. 17. &
 lib. de spir. sanct.
 cap. 1. Greg.
 Naz. Orat. 21.
 Vid. Vedelium.
 de prudentia
 veteris eccles.
 l. 3. c. 3. & 4.

were Orthodox and zealous defenders of the truth in those primitive times, would not change a letter nor syllable in their formes of speech to the prejudice of the truth. *Gregorie Nazianzen*, an holy and a grave WRiter, is bold to compare this curiosity and novelty of speech in the things of God unto lascivious dancing, and the arts of Juglers whereby they deceive the senses of those that look on, and telleth us that the τὸ αἴσιον τὸ καὶ εὐπάτερ τὸ λόγου διοίσθαι ερωτίστο, that simple, proper, genuine language was in holy things wont to be esteemed godlinesse. It was good counsel which *Austin* gave unto him that intended the truth, but used an incommodious expression, *Sententiam teneat, Linguam corrigat.*

Hitherto I have spoken of the first duty in a spiritual relation, as you are *Christians*. It is very necessary for you to extend it further, as you are *patriots and Citizens*, especially in such a time as this is, wherein your discords and divisions may endanger the welfare of three Nations. I beseech you consider the great depositum which you are entrusted withal, the *liberties*, the *properties*, the *safety*, the *dignity* of three great Christian Protestant Nations. This you cannot but agree in, that the preservation of these is one of your principal duties; so you have an *inexpiorous* to build upon. Look strait forward unto these great and honourable ends; look still upward unto the father of lights for wisdom to direct you to unanimous expedients for promoting of these ends. Be you faithful to his interests, and he will be careful of yours.

yours. It would be arrogance in me to counsel so wise a body in matters political. I shall make it my businesse to beg help and counsel from God for you. And shut up this first duty with minding you of that famous example of the two States-men in *Plutarch*, who being joyntly sent abroad upon publick service, laid down all their private differences at the City gate, and went with united resolutions to prosecute the ministry entrusted with them.

Now followeth the second duty, *du' aitw d'jwslw iżomis*, *Having the same love.*

1. The same in Object, to love the same things, for the love of different objects doth naturally divide the mindes of men into diverse studies and judgements.

2. The same in Truth, love unfeigned, 1 Pet. 1. 22. without dissimulation, Rom. 12. 9. Of all affections, love is the most naked and open hearted.

3. The same in Measure, to love, *ad ultimum virium*; for love is strong as fire. *Amor meus pondus meum*; It is the weight, the wing of the soule, which carries it swiftly to its proper object.

Now this duty of love is very naturally subjoyned unto that of minding the same things; for it serves both to limit it, and to strengthen it, and to excite it.

1. It Limits it: for Turks consent in the same impure Religion; Devils are of one minde in the

*oīi tūl' aitw
i' ta' aitw
elaw' tē' oris
i' jid' yw'osko-
pus. Greg.
Nag. Orat. 14.*

υνδις ὁιδω
κα λέγει , ὅτι
πάσου εἰπόμενον
δύσκαττον ,
ὅτι διὸ αἰσχρόν
σαίνει πάντα
βελτίστην οὐτού
καὶ βλασφημώτα-
την οὐδέναν ,
&c. Greg. Naz.
Orat. 12.

1 Pet. 2.7.

Col. 1. 27.

Hag. 2. 7.

Cant. 5. 10, 16.

Eph. 3. 8.

the same curled designes. But the object of our consent must be *Res per se diligibilis*, that which is in it self amiable and lovely; Such is Christ to beleevers, precious, their hope, their desire, their love, as Ignatius call'd him, the chiefest of ten thousand, *Altogether lovely*. Such the word of Christ, unsearchable riches. Such the Church of Christ, beautiful as Tirzah, fair as the Moone, clear as the Sunne, terrible as an army with Banners, Cant. 6. 4, 10. Such are Countrey, Law, Liberty, Property, Dignity, Safety to true Patriots, they looke on these as most desirable things.

2. It strengtheneth our unity. For though things may be put close together, and joyned one to another, yet if there be not a bond to fasten them, they will easily fall assunder. And this bond is love, so the Apostle calleth it, Col. 3. 14. It is as the morter which fasteneth the stones of the building to one another. Apostacie from the truth proceedeth from want of love unto it, as the Apostle faith of such, that *they received not the love of the truth that they might be saved*, 2 Thes. 2. 10. for when God himself doth inwardly teach by his Spirit those who are called according unto purpose, he doth it with ineffable sweetnesse, *ita ut non ostendat tantummodo veritatem, verum etiam impetrat charitatem.*

3. It exciteth and acteth it. Love is a working and painful grace; laborious to remove difficulties, victorious to conquer them, of an healing nature to close up breaches, of an uniting nature to endear

endear the hearts of men unto one another.

¶ And here is added the Basis and foundation of this love, and that is *oμοιωχία*, to have the same soul, to be animated by the same Spirit of Christ, as it is said of Believers, that they were of one heart, and of one soul, Acts 4.32. This the Apostle calls *Christ living in us*, Gal. 2. 20. For by one Spirit we are all baptised into one body, 1 Cor. 12. 13. This is the ground of that love which is in Believers one to another; (the Heathen took notice of it, *vide ut se diligunt Christiani*) because they are all members of that body which is actuated by the same common spirit; so that they weep together, and rejoice together, and have the same care one of another. As some Philosophers have affirmed an universal intellect, and a general soul which actuareth the whole frame of nature, *Totamque infusa per artus mens agitat molem, & magno se corpore miscet*: So in the universal Church it is most certaine, that the Head in heaven, and the members on earth are all animated and enlivened by the same spirit, Eph. 4.16.

You see the great duties of the Text, *unanimity and love*. I shall but name the manner of the Apostles pressing them, and that is marvellous earnest and pathetical. I told you it had a threefold efficacy.

1. By way of prevalent insinuation, and most Rhetorical obtestation. As if he should have said, O ye *Philippians*, I your Apostle, your father that begat you unto Christ, who am willing to abide in the flesh, to continue in bonds, for your furtherance and

γένηται δικράνη
περὶ ὃν εἰς ένα
χριστόν, τοῦ
τοῦ αὐτοῦ
σωματικολο-
γίαντα καὶ
σωτηρίαν
ποιήσει.
Greg. Nat.
Orat. 26.

Brotherly Agreement.

joy, that your rejoicing may abound, I adjure you by the choicest of all your endearments, If you have ever had any sense of the *consolations of Christ*; If you have ever felt sweetnesse in his love to you, or in yours to him, If you have ever been ravished with the *communion of Saints*, and with the glorious joys of the Spirit of grace: If you have any mercy and bemes for a poor prisoner in bonds, who could with joy be offered upon the sacrifice and service of your faith; If you *would minister any joy to your Father in Christ*, to revive and comfort him in the midst of his afflictions: This, this is the way to expresse it all, By your being like-minded, having the same love, being of one accord, of one minde. He might by his Apostolical authoritie have command-ed and charged them, but he rather beseecheth and ob-testeth them. The duty is a duty of *Love*, and therefore he useth no expedients but those of *love and sweetnesse* to move them unto it. As he said unto *Philemon*, *I might enjoyn thee, yet for loves sake I rather beseech thee*, being such an one as Paul the aged, and now also a prisoner of *Jesus Christ*, *I beseech thee*, Phil. 8.9,10. so to the *Romans*, chap. 16. 17. So to the *Corinthians* in the present case, I beseech you by the name of our Lord *Jesus Christ*, 1 Cor. 1.10. The Apostle doth, as it were, melt his heart into theirs, that theirs may be soddered and united together. O the *tenderness*, and *gentlenes*, and *meekness* of soul which should be in spiritual *Pastors* towards their people, to win them, and preuale with them unto the love of peace and truth. *Muta nomine*, you may look on all this as spoken unto you.

2. By

2. By way of rational argumentation. He takes principles which their own hearts could not choose but grant, having tasted the truth of them; and from them he infers the duty.

1. Εἰ τις διδάσκειν τοῖς ἁγίοις. If any exhortation, to Ambrose and others render it. If you have any regard to the advice and counsel of Christ, He commands you, as you would be esteemed his Disciples, to love one another. And he prays for you that you may be one, John 13. 35. Job. 17. 21.

If any consolation. O where have we any consolation, but in and by Christ? He is called the consolation of Israel, Luk. 2. 25. And wherein is this consolation in Christ? surelie in this, That he is our great peace-maker. 1. He hath made peace and an accord between God and us. A sad thing it is for a weak and sinful creature to be exposed to the wrath and displeasure of a righteous God, who is a consuming fire, and into whose hands it is a fearful thing to fall. And therefore it must needs be an abundant comfort, to be by Christ reconciled unto his favour, and adopted into his family. Behold what manner of love the Father hath shewed unto us, that we should be called the Sons of God. 2. He hath made peace between us and our selves. A sad thing it is for a man who can never be out of his own company, to be, as the Prophet Jeremy said unto Pasbur, a terror to himself; And therefore it must needs be a great comfort to have the conscience so calmed, the love of Christ so shed abroad into the heart, and the joys of salvation, and peace of God so fill the soul with sweetnesse and spiritual

Brotherly Agreement.

pleasures , as that it can with unspeakable delight retire into selfe, and rejoice in no company more then in the companie of God and it self. 3 . He hath made peace *between man and man*. It is a sad thing for men to be like thorns and briars one unto another , hateful and haters of one another , as naturallie we are, Tit. 3. 3,4. And therefore it must needs be a great comfort to have this enmity removed, or at least restrained ; for when a mans wayes please the Lord , his very enemies are at peace with him. He maketh a Covenant for them with men and beasts. Herein is one principal branch of the Consolation of Christ , in reconciling our hearts to God, and to one another. Therefore saith the Apostle , *Be alike-minded, have the same love*, or else you deprive your selves of a very great part of the consolation of Christ. How can you expect comforts from him, when you minister discomforts unto one another ?

If any comfort of love.] If you ever received comfort by my love to you, if you desire to return any comfort back by your love to me ; If you have ever found sweetnes in the love of God , in the love of Christ, in brotherly love, shew the power of that Love, which is to *unite the mindes, hearts, soules, Judgements, affections of brethren one unto another*. When you are *divided and broken one from another*, you deprive your selves of one of the sweetest comforts of Christianitie, that light and easie yoke of love.

If any fellowship of the Spirit. The Spirit of God is *vinculum and vehiculum of that holy communion which*

which the members have with God the *Father*, with *Christ* their Head, and with one another. Communion with one another, in the same duties to edifie one another; Communion in the same Ends, to further one another; communion in the same priviledges to enjoy one another. They are acted by the same principles, animated by the same soul, minde the same interests, promote the same ends. By this communion of Saints it is, that we have All one Father, one Head, one Hope, one common salvation. And communion is ever founded in a preceding union of the members to the Head, and to one another. Discords amongst brethren do quench the communion of Saints.

If any bowels and mercies. In *Christ* towards you; If his tender heart have been wide open to refresh you. *In you towards me*, if you have any sympathie with a suffering Apostle, with a father in bonds. *In me towards you*, if you have ever found in me the compassions of a Father. *In you towards your brethren*, if you will not be like *Judas*, a Disciple without bowels, whose bowels gushed out; a brother without natural affections, shew this tender-heartedness in being like minded one to another. The bowels are wrapped round as it were in one another; and so should the hearts and affections of believers be.

Fulfill ye my joy.] Afflictions I have enough already, you need not by your dissensions add more. A prisoner in bonds, expecting the sentence of death, the sword of persecution, but these things trouble me not, I can rejoice in Dungeons, in Bonds, in

Brotherly Agreement.

in deaths ; if it go well with the Church of Christ, I prefer *Jerusalem* above libertie, and life , and my chiefeſt joys. This would cumulate and compleat my afflictions , this would be heavier then my chain, darker then my prisone , sharper then my ſword, worse then a *Nero* unto me , if you my children ſhould wound my ſoul with your diſſentions. God hath uſed me as a means of much joy to you, the conſolations of Christ, the comforts of love, the communion of the Spirit , the bowels of Christianity , if there be any joy in the Gofpel of ſalvation (and ſurely that is unspeakable and glorious) these hands have adminiſtrid it from Christ unto you. And God hath uſed you as a means of much joy to me. Your fellowship in the Gofpel, my joy, chap. 1.4,5. Your faith in Christ, your readineſs to ſuffer for his name, my joy. Your care of me , and ſupplying of my wants once and again , my joy, chap.4.10,16. These things are the beginnings of joy. Would ye compleat it, would ye make my ſoul run over with comfort ? would ye crown me with glorie and joy ? O then mind the ſame things, have the ſame love, and then *I have all, I abound, I am full.* There is no greater joy to a Minister of the Gofpel, then to hear that his children walk in the truth, 3 Joh. 4.

3. By way of moſt comfortable conſecution. This is the readie means to imprefſe and diſſue the conſolations of Christ, the comforts of brotherlie love, the joys of the communion of Saints into your own ſouls, when you minde, and judge , and favor, and ſeek the ſame things.

And

Brotherly Agreement.

31

And now Honourable and Beloved, what can I say more unto you then the Apostle hath here said unto his *Philippians*: what think you if *Paul* were here in our place to speak unto you, would he not minde you of the same things? Do not all the good Ministers, all the good people in these Nations pray for your Agreement? Are not the wifes in your bosoms the children of your bodies, your families, your estates, your posterities, the safetie of these Nations concerned in your *unanimity*? would it not be a sad thing for thousands, ten thousands of prayers, to be by your divisions disappointed? would it not be a sad thing for thousands and millions of people, who have put their comforts and interests into your hands, to be by your dissentions endangered? O therefore fulfil you the joys of the people of the Land, by minding the same things. Let it be said of you, This was a wise and understanding House, that had God nigh unto them in all that they called upon him for: These were *Counsellors of value*, healers indeed, repairers of breaches, preparers of paths to dwell in. Away with *strife* and contention, they are the children of *p pride*. Away with *self-seeking*, domestical interests, your own fish-ponds, as the O-rator speaks, they are the children of *basenesse*. You have at one end of the Text the *obtestation* of an *A-potle*, you have at the other end the *example* of a *Saviour*. He emptied, and denied himself for your good, do you so for the good of those who have entrusted you. He was a *peace-maker* for you, be you so for them. True *Mordicays*, accepted of your brethren, seeking their wealth, and speaking peace unto them.

1

Brotherly Agreement.

I conclude all with this one Enthymeme, There is consolation in Christ, comfort in love , fellowship of the Spirit, bowels and mercies: There are prayers to be sealed, the joy of thousands to be fulfilled, three great Nations to be comforted and established, dangers to be removed, flames to be prevented, ruine to be repelled, enemies to be disappointed,a dear Saviours example to be imitated, Gospel to be advanced, name to be glorified, therefore it is necessary, simply necessarie for this honorable convention to minde the same things, to have the same love, to be of one accord, of one minde , to do nothing through strife, or vain-glory, to be lowly minded ; to look every man not on his own things, but on the things of others ; to let the same mind be in them which was also in Christ Jesus. That we may enjoy so great a blessing, that you may be so great a blessing unto the people, Let us call upon God.

F I N I S.

THE
B R A N D

Pluck'd out of the

F I R E.

A

Sermon

Preached before the Lord Major,
Aldermen, and Companies of London,
On Novemb. 5. at Pauls, 1659.

By EDWARD REYNOLDS, D. D.

L O N D O N ,

Printed by Tho. Ratcliffe, for George Thomason, at the
Rose and Crown in St. Pauls Church-yard, 1659.

ЗИТ
ДИАЯДА

ДИЯДА

дома

Причины, почему люди не хотят
принимать ванну, а предпочитают
сидеть в кресле.

Причины, почему люди не хотят

Причины, почему люди не хотят



Amplissimis, Præstantissimis,

Consultissimis Viris

D. THO. ALEYN

Honoratissimo Domino Præfecto,
MAGISTRATIBUS UNIVERSIS,

TOTIQUE SENATUI

Celeberrimæ Florentissimæq; Civitatis
LONDINENSIS,

Concionem hanc coram ipsis habitam

Ipsorumque jussu publici Juris factam,

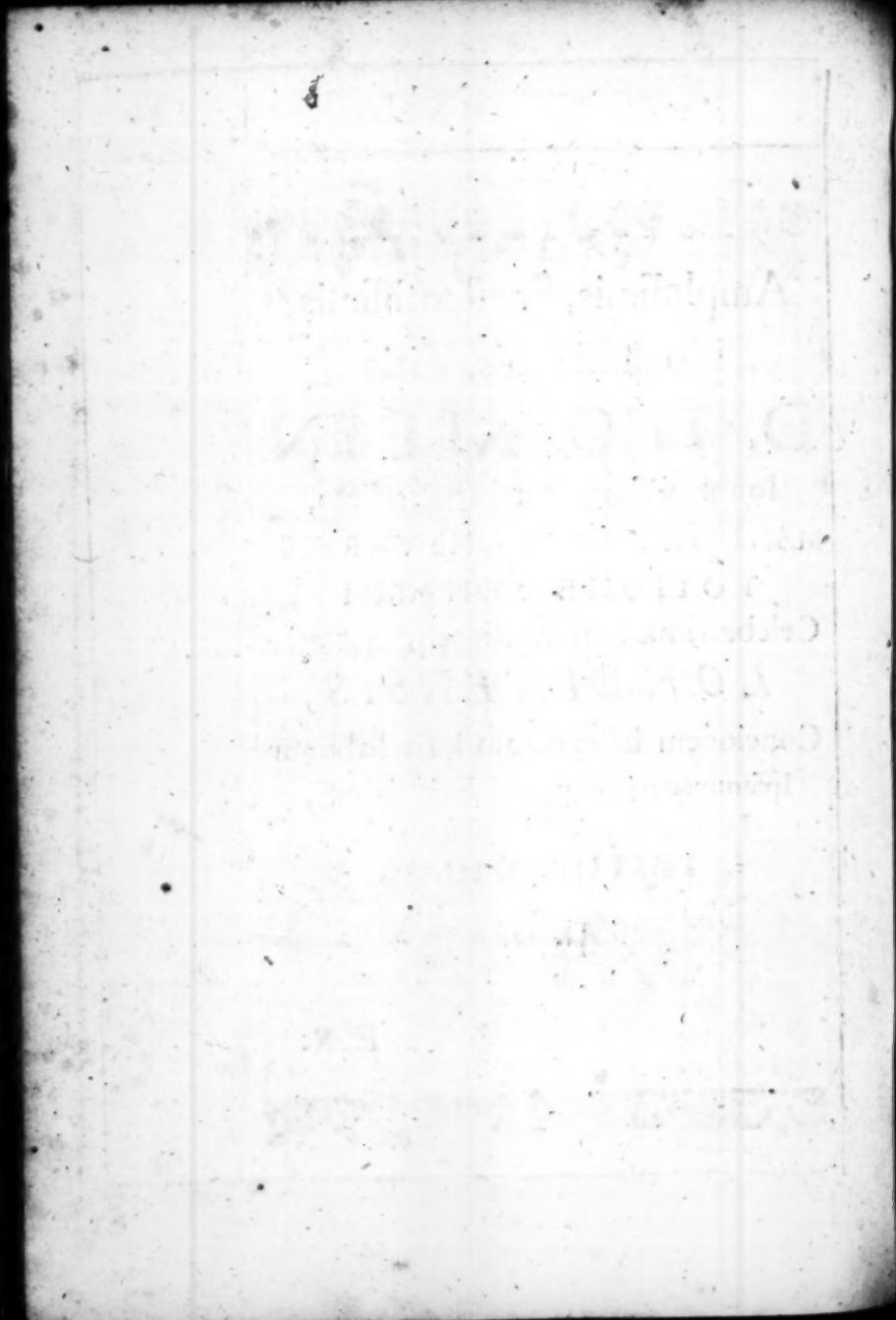
Li Honoris & debitæ observantiae

TESTIMONIUM,

D. D.

E. R.







Zach. 3. 1, 2.

*And he shewed me Joshua the high Priest,
standing before the Angel of the Lord,
and Satan standing at his right hand
to resist him.*

*And the Lord said unto Satan, The Lord
rebuke thee, O Satan, even the Lord
that hath chosen Jerusalem, rebuke
thee. Is not this a brand pluckt out
of the fire?*



His Chapter is a Collection of comforts for the Church; comforts present in the type, Joshua the Brand; comforts promised in the substance, Jesus the Branch. Comforts to Joshua, the comfort of protection against adversaries, ver. 1, 2. The

B

.com-

A Sermon preached at Pauls

comfort of Honouring and adorning him for his Ministry and Office, ver. 4, 5. The comfort of Remuneration for his fidelity, ver. 6, 7.

The words of the Text are a promise of protection, revealed by the Angel, published by the Prophet, two excellent witnesses to a promise. And indeed we seldom finde the Church in affliction, but we finde an Angel with them. With *Israel*, when *Pharaoh* and his Host pursued them, when they were in the hands of the *Midianites*; when they were in the hand of the *Philistines*; when they were in *Babylon* in the bottome amongst the mirtle trees, with the three children in the furnace; with *Daniel* in the Lions den; with *Paul* in the shipwrack; with *Elisha* when beset with an Army at *Dothan*; with *Lot* in the midst of *Sodom*; the Angel of the Lord is round about those that fear him to deliver them, *Psal. 34.7.*

He shewed me Joshua] *Israel* returned but from two Captivities, from *Egypt* and from *Babylon*, and in both we find a *Joshua* imployed, one to possesse them of *Canaan*, another to re-edifie the Temple. It was not without a great mystery, to note unto us that there is no deliverance without a *Jesus*: no Name but that under heaven by which we can be saved, *Act. 4.12.* He alone delivered

Exod. 14.19.
Judg. 6.11.

Judg. 33.3.

Zach. 1.8, 11.

Dan. 3.28.

Dan. 6.22.

Acts 27.13.

2 Reg. 6.17.

Gen. 19.1.

vered us from the wrath to come, *1 Thes.*
1. 10.

Joshua the High-Priest] He is seldom mentioned alone without *Zerubbabel*, as *Ezra* 3. 2, 8. 4. 3. 5. 2. *Nehem.* 12. 1. *Hag.* 1. 1, 12, 14. *Hag.* 2. 2, 4. As in their returne out of *Egypt* they were led by *Moses* and *Aaron*, *Psal.* 77. 20. so in their return out of *Babylon* they were led by *Zerubbabel* and *Joshua*, and being returned, these two were to engage themselves in the work of building the Temple, *Ezra* 5. 2. And indeed Temple-work doth never go prosperously on, but when the *Ministry* of the Priest is backed and encouraged with the authority of the *Magistrate*. As it was by *Nehemiah*, *Hezekiah*, and other good Princes.

And therefore they are enemies to the building of Gods house, who go about to perswade the *Magistrate* that he hath nothing to do with matters of Religion; that it belongs not either to his power or duty, to take care that purity of truth and worship be preserved within his territoros: of whom notwithstanding it is prophesied, that they should be *nursing Fathers* to the Church, *Isa.* 49. 23. and truly they are none of the best Nurses, that suffer their children to have poison as freely offer'd them, as milk or wholesome meat.

A Sermon preached at Pauls

There is something in it, that we finde *Joshua* here alone. Satan would do mischief to any one whom God honours and employs. But his notable malice is against *Religion*, and the building of the *Temple*. If there be any more special instrument of that then other, him in speciaill manner he opposeth; the more spiritual the service, the more resisted by the Devil. The true *Jesus*, whereof our *Joshuah* was a type, was no sooner called by God to build his house (for so it was said of him that he should do, *Zach.* 6. 13.) but we finde him assaulted by the Tempter, *Mat.* 4. 1. Of all works this is the work which Satan most desires to oppose, as the Apostle intimates, *I Thes.* 2. 18.

Standing] Both *Tanquam Servu*, and *Tanquam Rem*. 1. As a servant to Minister unto the Angel. So much the word *standing* frequently importeth attending upon a *Ministry*, *Deut.* 10. 8. 17. 12. *I King.* 17. 1. *Heb.* 10. 11. whereby is noted, 1. *Reverence* to the Lord whom he served. 2. *Readinesse* to receive his commands. 2. As a *Defendant*, who being accused stands up to answer for himself; the Judge sate, and the people stood, *Exod.* 18. 13. *Aitor and Rem* were wont to stand together before the Judge, who will contend with me? Let us stand together, *Isa.*

50. 8. to intimate possibly in either the confidence of a just cause; therefore it is said of the ungodly, that they shall not stand in judgement, *Psal. 1. 5.*

Joshua was in *filthy garments*, yet God imploy'd him, and Satan accused him. How low soever our condition be, God thinks not scorne to use us in his service; *Out of the mouths of babes and sucklings he hath ordained praise*: He will be served as well in rags as in robes. And how low soever our condition be, Satan would have us lower, from robes to rags, from rags to nakednesse. His malice is like hell, without any botome. The truth is, it is not robes or rags that trouble him, but that whether in the one or the other; we do any way stand before the Lord, and minister unto him.

Before the Angell of the Lord] namely, the *Angel of Gods presence*, Isa. 63. 9. the *Angel of the Covenant*, Mal. 3. 1. He is the *Lord of the House*, and *Joshua* his servant, Heb. 3. 6. Mat. 24. 45. He is the Judge over the House, *Actis 10. 42.* and *Joshua* his *Subject*. And in both capacities he stands before him, to execute the commands of his Lord, to answer the accusations of his adversary.

And Satan standing at his right hand] the right hand seemes to have been the place of the

A Sermon preached at Pauls

the *Accuser*, *Psal.* 109. 6, 7. And it is the *Hand of Action*. A wife mans heart is at his right hand, *Eccles.* 10. 2. he doth what he doth heartily as to the Lord. Satan hopes, if he speed not at *accusing*, he shall at *resisting*, that he shall prevale either as an *Adversary* or a *Tempter*. But here is *Joshua's* comfort, though Satan be at his right hand to tempt, *God also is at his right hand* to support him, *Psal.* 16. 8. He an *Accuser* at our right hand, and *Christ an Advocate* at Gods right hand, 1 *Job.* 2. 1, 2.

To *Resist* him] or to accuse him. To *Resist* him in his Ministry, to *accuse* him for his *failings*. What these failings were we may gueſſe by the story. 1. He ministred not in the Priests robes, but in filthy garments, *v. 3.* 2. He delayed the building of the Temple, till pressed thereunto by the Prophets, *Ezra* 5. 1. 3. His sons were, some of them, defiled with ſtrange wives, *Ezra* 10. 18.

What a *white devil* have we here? Satan transforming himself into an Angel of Light, zealous for Gods worship, which is the thing that he chiefly maligneth. Even the haters of Religion will pretend zeal for it, fo they may do it mischief, and when they rejoice at the failings of good men, will yet ſeem greatly offended for them.

They

They did so here ; they would faine have had an hand in building the Temple, the building whereof they most earnestly maligned, *Ezra* 4. 1, 2. *Dalila* will take *Sampson* on her knee to cut off his haire. *Judas* will kisse his Master that he may betray him. Christs enemies will *court* him that they may entrap him, *Mat.* 22. 16. and *Pauls* enemies will *preach* Christ to adde affliction unto him, *Phil.* 1. 16. we finde Satan one while *tempting* Christ, another while *confessing* him, *denying* him in the *Pharisee*, *John* 7. 52. acknowledging him in the man *possessed*, *Mark* 1. 24: (but with a mischievous purpose in both, as if it were *Learning* to deny him, as if it were *madness* to confess him,) one while leading him to the *Temple*, another while shewing the *world*. He hath *Temple temptations*, and secular temptations, it is all one to him, the Serpents skill or *Samuels* mantle, so he may either way be doing mischief.

And the Lord said unto Satan] The Lord Christ, the Angell before whom *Joshua* stood, the Mediatour and Intercessor for his servant.

The Lord rebuke thee O Satan] Restraine thy pride, silence and muzzle up thy mouth, cast out thy Bill of complaint, throw thee over the Barre, that thou mayest not rise against

against his servant any more. And if thou be still clamouring, then once again.

The Lord that hath chosen Jerusalem, rebuke thee] Must Gods holy Tribunal be still troubled with the obstreperous malice of a common Barrater? canst thou hinder the Adoption, or alter the imminutable Election of God? we see hereby the Rage of Satan, he never gives over accusing till God silence him. And we see the Love of God, be Satan never so clamorous, God never gratifies him with an hearing, but answers all his accusations with his own free love, and gratuitous Election. The Lord that hath chosen Jerusalem, rebuke thee.

Is not this a Brand pluck'd out of the Fire?] Hath he not suffered enough already, except he be quite burnt up? have I begun to deliver him, and shall I not perfect it? did I bring him out of the furnace of Babylon sore against thy will, that I might gratifie thy malice in destroying him here? Can I be weary in shewing mercy, when thou art unwearied in doing mischiefe? I have delivered him to build my Temple, and to set up my worship, and the mercy begun, I will finish maugre all thy malice.

The words contain a Vision of a special mercy to Joshua, set forth in the manner of a juridical process. Wherein we have

1. Joshua his Ministry and defence. He
stood tanquam *Serius.*
Rem.
2. The adversary, Satan and his work
against Joshua to *Resist.*
Accuse.
3. The Advocate, The Lord.
4. The victory over Satan, The Lord re-
buke thee.
5. The foundation thereof, Gods Election
of Jerusalem , and his compassion to Jo-
shua.

He shewed me Joshua.] That which the Pro-
phet saw was only in a *Vision* and Repre-
sentation, not really and in effect : for where
was the Priest to minister but in the Temple
and at the Altar? and these things were
yet but in consultation, nothing finished ;
yet in a *Vision* the Prophet seeth it all
done.

With God, promises and threatenings give
a kinde of being unto things before they
are produced. 1. They exist in *decreto Dei*,
in Gods decree , and so are knowne only
to himself, *Acts 15. 18*. 2. They exist in
verbo, in the word, and so are knowne only
to faith , which is *unseen and incomprehensible*, the
very present substance of things, which to
hope are but future, *Heb. 11. 1.* 3. They ex-
ist really in *opere & effectu*, in the work done,

The Vision.

A Sermon preached at Pauls

visible to the sense of all beholders ; and so wicked men know the works of God in execution which they knew not in denunciation , as our Saviour tells us , *Math. 24. 38,39.* though *Noah* had threatened the deluge , yet they knew not untill the flood came and took them all away : When there was no Temple the Prophet sees *Joshua* ministring : When *Abab* was not yet gone to *Ramoth Gilead* , the Prophet saw all *Israel* scattered , *1 Kings 22. 17.* when there was no natural strength . *Abraham* saw *Sarah* conceiving , *Rom. 4. 19, 20, 21.* Whatever the faith of a Prophet can see in a vision , the faith of a believer can see in a promise .

When therefore we have Gods promise , how croesse soever it may appear to sense or reason , we should with *David* encourage our selves in the Lord our God , *1 Sam. 30. 6.* and rest upon his name , *I AM* , who calleth the things which are not , as if they were . He that gave *Being* to the world out of nothing to make good his decree of *Creation* , can give unto any man comfort out of nothing , to make good a promise of mercy and deliverance . He can command his loving kindness , *Psal. 42. 8.* He can create peace , *Isa. 57. 19.* when all second causes , Vines , Olives , Fig-trees , Fields , Herds , Stalls , do wholly miscarry , we may rejoice

joyce in God , and glory in his salvation ,
Habak. 3. 17, 18. when our flesh and
our heart failes , we have him for our
strength and for our portion still , *Psalme*
73. 26.

We live in failing times , we have
found men of low degree *Vanity* , and men of
high degree *a lie* ; we have leaned on our
house , but it did not stand ; we have leaned
on our staff , and it hath gone into our
hand . We trusted too much in Parliaments
and they have been broken ; in Princes , and
they have given up the ghost , *nec vitia
nec remedia ferre possumus* , we have been af-
flicted both with our diseases and with our
remedies , feare , and the pit , and the snare
have been upon us , we have been changed
from vessel to rebel , and we break every
vessel we are put into ; our ships have been
broken , our trade broken , our estates bro-
ken , our Government broken , our Hopes
broken , our Church broken , nothing but
our hearts and our sinnes unbroken . A sad
thing , that a people will be quite fatherlesse ,
before they will think of going to God ;
that they will have their may hedged up with
Thornes , before they will resolve to returne
to their first husband ; that they will be
brought to husks , before they will come to
themselves , and go to their father ; that they

Job 8. 15.

2 Reg. 18. 11.

Ezek. 29. 6.

Isa. 34. 17.

Jer. 49. 11.

Hof. 14. 3.

Hof. 1. 6, 7.

*Luke 15. 16,
17. 18.*

A Sermon preached at Pauls

²Chron. 10. 12.

Isa. 36. 6.

Zach. 5. 8.

Zeph. 2. 2.

*Joshua standing
as a servant*

*Arifat. politi.
lib. 1. cap. 4.*

will be brought to such extremities, as not to know what to do, before they will have their eyes upon the Lord. Well, it hath been our sin and our folly, to trust in broken reedes, in dying and perishing comforts; let it at last, before the *Ephah* be sealed, before the decree bring forth, be our wisdom, and our faith to trust in the living God. And by repentance and humiliation to remove our sinnes from between God and us, and then no other impossibilities can obstruct the passage of mercy unto us; nothing can any more hinder the fulfilling of an evangelical promise, then of a prophetical vision.

Well, whether in a vision or really, he saw *Joshua* standing. And he stood,

1. *Tanquam servus*, to minister before the Lord. Whereby we learne, 1. That as the Ministers of the Lord have their mission from him, Rom. 10. 15. Heb. 5. 4. so they ought to receive *Instructions* from him, to do all in his Temple according to the paternē he gives them, 1 Cor. 28. 11. Heb. 8. 5. to speak nothing but according to his prescript and direction, *His Words*, Ezek. 2. 7. *His Counsel*, Act. 20. 27. what they have received in command from him, 1 Cor. 11. 23. A servant is ὅρπαστος, A living Instrument, &c Instruments must be led by the guidance of the

the principal cause. *Semper agat ne rogar,
nec nisi iugis agit.* Woe be unto us, if we
speake any thing in Gods Name, which
he hath not commanded us, *Deuter.
18. 20.*

2. Having received Instructions, they
ought with all Reverence and readinesse to
obey them. We cannot but speak the things
which we have heard and seen, no digni-
ty, no excellency is a supersedeas to duty.
Joshua, and other Priests; *Paul*, and other
Elders; *Angels*, and other Ministers are all
fellow labourers in the service of Christ;
Zachary 3. 8. Colos. 4. 11. Revelations

19. 10.

3. That they are alwayes in the eye of
God, to *Counsel* them in their duties, to
search them in their performances, to heare
them in their Petitions, to tender them in
their sufferings, to *protect* them in their
feares and dangers. The *anointed ones* do
ever stand before the Lord, *Zach. 4. 14.* And
since they do so,

1. They must learn to walk fearfully and
humbly, to discharge their Ministry hearti-
ly as to the Lord, to consider the weight
of their Pastoral Office, as men that
must give an *accont*, *Heb. 13.17.*

2. The people must learne to pray for
them. Their duties are many, their
tempta-

*Depositum Cu-
stodi, quod tibi
creditum est,
non quod ate
invenimus, quod
aceperisti non
quod exigitisti,
rem non ingenis
sed doctrina.*
Vincent. Ly-
rinensis.
Acta 4. 20.

A Sermon preached at Pauls

Temptations many, their Enemies many, their Infirmities many, their Discouragements many, the Infamies, Contempts, Reproaches, poured out upon them, the devillish Machinations and contrivances against them, many, more then many: and therefore they have the more right unto, the greater need of the peoples prayers. When enemies threatened, then the Church prayed, *Lord behold their threatenings, and grant unto thy servants that with all boldnesse they may speak thy word,* Acts 4. 29. When the Apostle knew he should meet with enemies at Iudea, then he earnestly besought the Church to pray for him, Rom. 15. 30, 31. when he was an Ambassador in bonds then he moves the Church to pray that he might open his mouth boldly, Ephes. 6. 19, 20. Thus he stood in a posture of service.

As a defendant.

II. *Tangquam Reus.* As one accused, to answer for himself and others. The sinnes of the age then were general, 1. Neglect of building the Temple, Hag. 1. 2. 2. Marrying strange wives, Ezra 9. 1, 2. Ezra 10. 13. yet Satan bringeth his accusation against the Priest only, who was to warn the people, Ezek. 33. 8. his plot was against Israel, but his practice was upon David, to number the people, 1 Chron. 21. 4. If

If he can overthrow publick persons, cast down a Joshua, blow up a Parliament, make contemptible, and insignificant the great Officers in Church or State, the rest he hopes to have presently in his power, *Spw C. written was dmp Quas's m.* Cut the Tree up by the roots, and you may easily lop off all the Branches. Thus we finde him sifting of Peter, and hindering of Paul, Luke 22. 31. 1 Thes. 2. 18. Therefore in the Law as great a sacrifice was required for the Priest, as for all the people, Lev. 4. 3, 13, 14. Tacit sinne is of a disfusive nature, from them profaneness goes into all the Land, Jer. 23. 15. They are the snare of a fowler, by which others are entrapp'd, Hos. 9. 8. the sinne of hum that hath knowledge emboldeneth others, 1 Cor. 8. 10. the Priests in brought contempt upon the very offerings of the Lord, 1 Sam. 2. 17.

And therefore all publick persons, *M. strates and Ministers,* should be so much the more vigilant over themselves, by how much the more Satan is busie both to tempt and to accuse them. Plutarch hath written a Book of profiting by Enemies. Certainly next unto this, that they stand before the Lord, and have his eye over them, there can hardly be a more profitable consideration for men in office, then to remember that Satan is at their

their right hand, to tempt, to accuse, to observe and to resist them. They say those Roses are sweetest which have stinking weeds grow near them; the nearer we know that Satan is to us, the more holy and pure should our lives be.

Satan standing.

We have seen Joshua standing; Let us now see Satan standing, and Satan standing at his right hand to resist him, to accuse him. If we do our duty, Satan is at our right hand to hinder us: If we do not our duty, Satan is at our right hand to implead us. Whether we be *confessioable*, or whether we be *carelesse*, he will have some design upon us, something to do against us.

As a Tempter.

He withstands us as a Tempter. No sooner was Christ called out to his Office and Ministry, but Satan presently sets upon him to tempt him, Mat. 4:1, and usually the more work the more temptation. He stands at the working hand. And the more publick the work, the more sharp and eager the temptation. No hel more exposed to Satans opposition than a Zerubbabel and a Joshua, a *confessioable* Magistrate and a zealous Minister. When Magistracy and Ministry are most opposed, when may conclude Satan is most busy. Their office is most against his Kingdom, and therefore his malice is most against their function.

2. He

As an Accuser.

2. He opposeth us as an *Accuser*, Rev. 12. 10. As the young man said unto *Joab*, If I should have done as thou sayest, thou thy self wouldest have set thy self against me, 2 Sam. 18. 13. Is most true of *Satan*, if he can by any meanes tempt us into sinne, he will be the first to accuse us of it.

But how did *Satan* resist *Joshua*? no other way that we know of but by stirring up the *Samaritans* to hinder the building of the Temple, by hiring *Counsellors*, writing accusations, and procuring an *Edict* against them, which they hastily put in execution, Ezra 4. 5, 6, 23. *Satan* as the general and chiefe captaine useth wicked men as his drudges and instruments in all his oppositions against the Church. All the world are under two Heads, in their *peaceable capacity*, under two *Princes*, holy men, under Christ the *King of Saints*, and wicked men under *Satan* the *Prince of this world*, that worketh effectually in the children of disobedience, Ephes. 2. 2. and in their *military capacity*, holy men under Christ the *Captain of our salvation*, Heb. 2. 10. and wicked men under *Satan*, the great *Dragon*, who are taken by him at his will, 2 Tim. 2. 26. And therefore,

1. Believers must accordingly arme themselves

D

selves

Impi diabolus
habent primo
fugitivorum,
deinde tortorem,
Cyprian de Je-
niso & Tentat.

una civitas &
una Civitas, &
Babylonia una,
Hierusalem una,
illa Rego diabo-
lo, ista Rego
Christo, &c. Ang
in Psal. 61.

Rev. 15. 3, 17
14, 19, 16.
Joh. 12. 31.
Joh. 5. 14, 15.
Heb. 2. 10.
Rev. 12. 7.

A Sermon preached at Pauls

*Subsecutuis
testationibus
mnimenta pre-
sumimus, Tert.
de Baptismo,
c. 20. vid. Aug.
Epist. 148.*

selves with the whole Armour of God, when they give their name to Christ, and provide for sharp troubles from principalities and powers; especially the *Ministers* of Christ in the service of his Church: No life more comfortable, more honourable but a *warfare* belongs unto it. The *weapons* of our *warfare*, saith the Apostle, are mighty through God, 2 Cor. 10. 3. and *endure hardness*, saith he to *Timothy*, *as a good fouldier* of *Jesu Christ*, 2 Tim. 2. 3. Every good Sermon stormes some or other strong hold of Satan, and mortifies, at least aimeth at mortifying some one or other lust that is subservient unto his Kingdome. There will be continual *Temptations*, we must labour and pray for *Grace* to overcome them. And there will be continual *Accusations*, we must labour and pray for *Faith* to answer them.

2. Wicked men may see in opposing *Joshua* in building the Temple, in withstanding the *Ministers*, and work of Christ in his Church, what Master they serve, and whose interest they promote. They are but vassals of Satan, acted by the same principles of enmity and malignity which are in him. *He that committeth sinne, is of the Devil*, 1 John 3. 8. And whereas men may be of the Devil two manner of wayes,

I. Per

1. *Per modum servitutis*, as obeying his commands. 2. *Per modum imaginis*, as resembling his disposition: opposing of the work of Christ in his Church, is of this last and worst kinde, wherein men shew themselves not his Servants onely but his Children. As when Elymas the Sorcerer withheld Paul, and would have turned the Deputy from the faith, the Apostle thereupon called him *the child of the Devil*, *Acts 13. 10.* Whoever sowe tares in the Lords field, do the work of him who is the Lords enemy, *Matt. 13. 25.* O how many workmen hath Satan amongst us at this time! when the Lords husbandmen are so decried, and mischievous doctrines so boldly and with open face published: The Lord grant that we may not be so long smitten with blindness, till we be led even into *Samaria*.

But here is the Churches comfort, That there is a *Lord our Advocate with the Lord*. As the Lord said to the Lord, *sit at my right hand*, *Psalme 110. 1.* So here the Lord saith to the Lord, *Lord rebuke Satan*. The Lord sent Christ the Lord to conquer Satan, and Christ the Lord prayes unto the Lord to rebuke Satan.

1. When Satan is the Churches Accuser, Christ is the Churches Advocate,

A Sermon preached at Pauls

we have an *Advocate with the Father, Iesu Christ the Righteous*, 1 John 2. 1, 2. When Satan is an *Adversary* to resist, Christ is a *Captaine* to defend, Heb. 2. 10. He was for this purpose manifested, that he might destroy the works of the Devil, 1 Job. 3. 8. And he hath destroyed Satan three manner of wayes, 1. *Per viam sapientie*, he hath outwitted Satan, and made his own devices to returne upon his own head. By malice Satan brought Christ to his *Crosse*, and on that *Crosse* Christ spoilt principalities and powers, and *triumphed* over Satan, Col. 2. 15. He swallowed the bait of his humanity, and was caught by the hook of his Divinity. 2. *Per viam potentie*, in a way of warre and combate, being stronger then the strong man, he overcomes him, takes from him his armour, divides the spoiles, Luke 11. 21, 22. makes his people *set their feet* upon the neck of Satan, as Joshua did call the Captaines of Israel to tread on the necks of the Kings of Canaan, John 10. 24. He vanquished him in a single combate of temptation himselfe, so that Satan was faine to leave the field, Math. 4. 11. and he vanquished him in his warre against the Church, so that he and his Angels are cast out, Rev. 12. 9. 3. *Per viam judicii*, in a way of juridicall pro-

Tυρηα τ' εξ;
ραετος γ' η
ων αυτος ειπε
ισθησ. — Hom
eric Iliad.

process, He bringeth Satan to his Tribunal, as Prince of Peace, as Judge of the world, makes him accomptable for all his Temptations, for all his persecutions, for all his Usurpations and Tyrannies over the souls of men, pronounceth Judgement upon him, and casts him out, and casts out all his accusations against the Brethren, John 12. 31. 16. 11.

Rev. 12. 10.

This is a ground of great Comfort, though Christ suffer Satan to tempt and to oppugn his Church, to put out his venome, and power, and policy against it, yet he will still be a *wall of fire* round about it. If *Satan* go to and fro to devour, *Job* 1. 7. Christ hath his *Angels* going to and fro to protect, *Zach. 1. 11.* If Satan have four *Horns* to scatter the Church, Christ hath as many *Carpenters* to fray them away, *Zach. 1. 18, 21.* What ever *Poyson* there is in Satan, there is an *Antidote* in Christ against it. He a *Destroyer*, Christ a *Saviour*; He a *Tempter*, Christ a *Comforter*; He an *En-my*, Christ a *Captain*; He an *Accuser*, Christ an *Advocate*; He a Prince and God of this world, Christ a King of Saints and Lord of Glory. Three names Satan hath given him from his three most active Principles, A *Serpent* for his Cunning, *Gen. 3. 1.* A *Lion* for his Strength, *1 Pet. 5. 8.* And a *Dragon* for his Ma-

A Sermon preached at Pauls

Isa. 9. 6.

Malice, Rev. 20. 2. And Christ hath a name which meets with every one of these, A *Counsellor*, no subtlety of the Serpent can deceive him: A mighty God, no strength of the Lion can overcome him: An everlasting Father, no malice of the Dragon can out-act him, and he is wonderfull in All these, ordering and improving his *Wisdom*, his *Power* and his *Love* unto the peace of his people against whom Satan warreth.

II. And further we may here note, That when Satan accuseth, *Fesbye* doth not stand upon his defence, nor plead his own cause, but he answers by his *Counsel*, his Advocate pleads for him. When we are tempted and assaulted by Satan, we must put off our *Adversary to Christ*. If we go against him in our own strength, he will certainly be too hard for us. *Paul* was buffeted by a Messenger of Satan; he doth not buffet Satan again, but cries to the Lord to help him, 2 Cor. 12. 7,8. No name to oppose to the Accusations and fiery Darts of Satan, but the name of Christ. We know not what to do against Principalities and Powers, but our eyes are upon him. Satan brings in his *Charge* to condemn; what's the *Answer*? Christ died, Christ is risen, Christ is at the right hand of God, Christ is our Advocate with the Father, Christ hath a ple-

Rom. 8. 33.

1 John 2.1.

plenitude and sufficiency of Grace, Christ can save to the uttermost those that come unto God by him, Christ is stronger then the strong man, Christ hath exceeding abundant grace to save the chief of sinners, Christ ascended up on high and gave gifts unto men, even unto the rebellious: If God will not hear the blood of his Son, if Christ will not hear the cry of his servant, if Satan can out-bawl the Intercession of Christ, if Satan can pluck Christ from the right hand of his Father, or can pluck away the compassions of Christ out of his bowels, then, never till then, shall penitent sinners that trust him with their souls and salvation, be cast in their suit, and be put to shame. We see by what weapons Satan is to be overcome; not by humane counsel or power, but by the Increpatⁱon of God, and by the Intercession of Christ; He only is able to succour those that are tempted, Heb. 2. 18. In his name alone we must go out against this Goliah. Though Satan be trode down under our feet, yet it is the Lord alone that doth tread him down, Romans, 16. 20. Stand before him, Appeal to him, Implore his Rebuke, and you are safe.

One thing more the Apostle Jude teacheth us from this Increpatⁱ, Not to despise Dominion, nor to speak evil of Dignities, since

Mi-

ⁱ Cor. 13. 9.

Heb. 7. 25.

Luke 11. 21.

1 Tim. 1. 14.

Psal. 68. 18.

A Sermon preached at Pauls

Michael the Arch-Angel contending with the devil, durst not bring against him a railing Accusation, but said, *The Lord rebuke thee*, Jude v. 8, 9. This as it is severely forbidden by God, *Thou shalt not revile the gods, nor curse the Ruler of thy people*, Exod. 22. 28. So is it noted by the Apostle as an evidence of walking after the flesh, of Uncleanness, Presumption, Self-willedness, to despise Government, and not to be afraid to speak evil of dignities, 2 Pet. 2. 10, 11. How carefull were the Apostles in their dayes to caution Christians against this sin, *Let every soul be subject to the higher powers*, they that resist shall receive to themselves damnation; yee must needs be subject, not only for wrath, but but also for Conscience-sake, Rom. 13. 1, 2, 5. Put them in mind to be subject to Principalities and Powers, to obey Magistrates, Tit. 3. 1. Inculcate it upon them, they are apt enough through Pride and Arrogance to forget it. Submit your selves to every ordinance of man for the Lords sake, to Kings, to Governors; use not your Liberty for a cloak of maliciousness, but as the servants of God, 1 Pet. 2. 13, 16. And yet the Princes in whose time they wrote, were Monsters of men for wickednesse. Christian Religion doth ratifie and bear up, it doth not despise or destroy Magistracy, but owneth it to be of God, as his

his Ordinance and Institution, *By whom Kings reign*, who putteth his name, and an imprest of sacred Authority upon them, *Prov. 8.15. Psal.82.6.* and setteth them as his *Ministers* to be *eyes to the blind, and feet to the lame, and Fathers to the poor, and Sanctuaries to the afflicted.* Great therefore the wickedness of those that despise them, horrid and execrable the enterprises of those which would blow them up, and destroy them. If *Corah, or Sheba, or Aholom, or Zimri* had peace, such as these may look for it too, but *Solomon* assures us of these men, *That their Calamity shall rise suddenly, and who knoweth the ruine of them,* *Proverbs, 24.22,*

Lastly, From the double *Increpation* we may draw, 1. *Matter of Caution*, not to think our selves secure at any time against the Assaults of Satan, He is like the flies, of which he hath his name, Impudent, and Importunate: When he is beaten off once, he will come on again, when he hath been foiled and rebuked once, he will venture a second *Increpation*: there is no truce to be held with him: when he was infinitely overmatched, yet he departed from Christ but for a season, *Luke 4.13.*

2. *Matter of Comfort*, That we should not desppond under the Assaults of Satan. When

E - he

Job 29. 15.

A Sermon preached at Pauls

he multiplies Temptations, Christ will multiply Interpretations; he will deliver a second time, Isa. 11. 11. In six and in seven troubles, Job 5. 19. From the Terror by night, and the arrow by day, Psalm 91. 5. Christ is never less active and vigilant to help, than Satan is to hurt the Church. If where sin abounds, Grace doth superabound, and God doth multiply to pardon, Rom. 5. 20. Isa. 55. 7. Much more when the rage of Satan abounds, succour shall superabound, and God will multiply to rebuke.

Repetitions and Ingeminations in Scripture, note 1 Certainty, as the dream of Pharaoh was doubled, because of Gods fixed purpose concerning it, Gen. 41. 32. Satan in all his oppositions against the building of Gods house shall certainly be disappointed. 2. Constancy, Thou shalt follow Justice, Justice, Deut. 16. 20. thou shalt never give over following it. The Lord will constantly and perpetually rebuke Satan in all his assaults against Joshua and his fellowes. 3. Vehemency and Ardency of affection; it intends the sense, and makes it superlative, O Earth, Earth, Earth, a pathetical exclamation! Jer. 22. 39. Holy, Holy, Holy; an ardent expression of the infinite Holiness of God, Isa. 6. 3. The Lord will vehemently, and with much zeal and earnestness

nestness rebuke Satan in his Hostility against the Church. 4. *Consummation* and compleating of what is gone about, *I will overturn, overturn, overturn,* Ezek. 21. 27. When I begin, I will make an end. God will never give over rebuking and oppressing Satan, till he have wholly subdued him, and brought him under Christ and his peoples feet.

And since Christ doth thus certainly, constantly, earnestly, compleatly rebuke him, Let us keep our ground, oppose him with treble and unwearied prayers, 2 Cor. 12. 8. Resist him with steadfastness in the Faith, 1 Pet. 5. 9. With patient continuance in well doing, Rom. 2. 7. Let us stand, and stand, and stand, pray with All prayer, pray with All perseverance in prayer in this spiritual Combate, Ephe. 6. 11, 13, 14, 18. Christ rebukes and rebukes again, Let us resist and resist again.

There remains only the double foundation of this Victory; 1. *Gods gracious Election*, The Lord which hath chosen Jerusalem, rebuke thee. The Doctrine of Adoption by free Grace is the strongest weapon that we can wield against the malice of Satan: *Thou art my God from my mothers belly*, and therefore since *Buls, & Dogs, & Lyons* do compass and beset, and gape, and roar upon me,

The foundation
of the Victory
1. Gods graci-
ous Election of
Jerusalem.

A Sermon preached at Pauls

Do thou deliver and save me, Be not thou far from me, Psalm 22. 10, 13. 20. 21. God will admit no Charge against his Elect, Rom. 8. 33. 35. If I were to be saved by Merits of my own, want of merit would condemn me: But where all is of Grace, and free gift, no guilt can condemn him, who hath the Righteousness of another freely bestowed upon him. It is five times together called the *Gift*, the *free Gift*, the *Gift of Righteousness*, Rom. 5. 15, 16, 17. O thanks be unto God, Thanks for ever be unto God, for his unspeakable gift, the gift of the Righteousness of Christ bestowed upon us.

2. His deliverance of Joshua.

The next foundation of this Victory, is Joshua's past deliverance, *Is not this a brand pluckt out of the fire?* Whence we learn,

I. That Past-Mercies are pledges of more. The work of God is perfect, especially his work of Mercy, Deut. 32. 4. If he snatch out of the fire, he will bring unto his Temple: If he lay a foundation, he will bring forth the *Head stone*, Zach. 4. 9. He will perfect that which he hath wrought: If he begin a good work, he will finish it Psal. 138. 8. Phil. 1. 6. He who will not have us be weary of well-doing, will not be weary of well-doing himself.

selfe. His mercy is from everlasting to everlasting upon those that fear him, Psalme 103. 17. Satan can no more hinder the continuance of it unto Eternity, then he can cause it not to have beeene from Eternity.

2. No condition is so sad or desperate out of which the Lord cannot rescue his people. He carries them through the fire, Zach. 13. 9. he preserves them in the fire, Dan. 3. 25, 27. He brings them through fire and water into a wealthy place, Psalme 66. 12. And this he doth suddenly, in the very nick of danger. In the Mount will the Lord be seen, Gen. 22. 14. and hastily, laying merciful hold on us while we linger, Gen. 19. 16. He repenteth concerning his servants, when he seeth that their power is gone, Deut. 32. 36. and when they are as very out-cats, whom no man looketh after, Jerem. 30. 17. In our greatest perplexities and feares, if we could gloriifie God by believing, and stand still without sinful doubts, disquiet murmurings, and diverting unto sinister and perverse meanes, carnal Sanctuaries, and a refuge of lies, we might comfortably expect to see the salvation of God.

3. This Brand God will not only save, but Honour, turn it into timber to build his house

A Sermon preached at Pauls

house withal. When the Lord rescueth a Great and a Good man, out of great troubles and temptations which were ready to consume him, usually he maketh him an Instrument of great and special service. Moses drawn out of the water, Joseph out of prison, Daniel out of the Lions den, David from a world of persecutions and dangers, Mordecai out of the pit of Hamans malice, and here Joshua out of the furnace of Babylon: and all afterwards eminent Instruments of great and honourable services for the Church of God.

This is a worthy fruit of afflictions, when they season and prepare us to be beams in Gods House. As the greatest Timber hath the most seasoning. Luther was wont to say, That Prayer, Meditation and Temptation are excellent preparations for the Ministry.

4. God can use weak, improbable, despised Instruments unto great and excellent works. He that could make one Leafe of bread enough to feed thousands, can make one Brand Timber enough to build Temples. He that drew the Prophet out of a pit with rotten ragges, can erect a glorious Temple out of the dust with burne fire-brands. He blew downe the Walls of Jerico with Rams hornes, discomfited an huge

huge Host of Midianites, with a few broken pitchers, converted the world with twelve fisher-men, and chooseth the weak, and base, and foolish things, things which are not to bring to nought things that are, 1 Corinth. 1. 27, 29. He hath more regard to the lowlinesse of those that are weak, then to the abilities of those that are proud. To teach us not to despise Truth, or Comfort, or any mercy by what hand soever brought unto us, no more then the Prophet did his meat, when God sent it unto him by Ravn, 1 Reg. 17. 5. God hath purposely put rich treasure in earthen vessels, that the excellency of his power might the more shine forth in the infirmity of his Instruments, That no flesh might glory in his sight.

And now as on this day hath this Scripture been exactly parallel'd in this Nation in the glorious deliverance we now celebrate. Joshua his work was to build a Temple, Satans to hinder and oppose it. He is an Enemie to all such Building, but that which Tertullian calls Edificatio ad ruinam. He is all for pulling downe Work. And are not Religion and Lawes the best part

A Sermon preached at Pauls

part of a structure, the foundation? Are not Princes, Peers, Nobles, Fathers of their Countrey choise Stones in a building? Demosthenes tells us, "Ἄνδρες τούποι, & ἄνδρες πόλεων οἵ τε πόλεις." That men were Towers and Cities, and not Walls; doth not the Apostle say of the Church, ye are Gods Building? 1 Cor. 3. 9. Of this Temple it was that these wicked men said, Raze it, Raze it to the very ground; down with it; down with it into ashes; up with it, up with it into fire. They would have turned things up-side down, Isa. 29. 16. downe with Laws, up with Confusion: down with Jerusalem, up with Babylon: down with the Arke, up with Dagon: down with Religion, up with Superstition: make Princes, and Peeres, and Gentry, and Ministry, the flowre of a Nation, who were wont to be, like polished Saphires, very fire-brands, blacker then a coale, Lam. 4. 7, 8. Tell me whether any but heads and hearts filled with the Devil, could ever have invented or executed so bloody a designe.

King and Parliament, Peeres and People were standing before the Lord, for God standeth in the Congregation of the mighty, he judgeth among the Gods, Psalme 82. 1. And Satan will be thrusting in to withstand

stand them. No place so sacred whether he will not intrude. He crawles into Paradise ; we finde him standing before the Lord amongst all the Hoste of Heaven, in the midst of an *Angelical confessus*, 1 Reg. 22. 19, 21.

But he can do no good at the hand to hinder that from working, he cannot introduce superstition and ignorance at that doore. He tries therefore what he can do under the feet. He croucheth, he digges through a wall, he springs a mine, and gets a den, findes out an hell from whence to murther the innocent, *Psalme 10. 8, 9, 10.*

Aad this not to resist or accuse onely, but utterly to *destroy*; to turne head, and hand, and feet, and the whole body into very *fire-brands*.

And he hath been at this work *once and againe*. This was not the first time he had been resisting or rebuked. He tryed by water in that invincible *Armado* in 88. And now by fire more terrible then that of *Babylon*, which would not have left so much as a Brand remaining, which in the *twinkling of an eye* would have done more mischief, then threescore and ten years captivity in *Babylon*.

But God be blessed we were not as a

A Sermon preached at Pauls

Brand in this fire, but as Moses his *Bush* not consumed, as the *three children*, not so much as singed by it. That out of this fire, not a few *Brands*, but many *goodly Cedars*, and the *Vine*, the weakest of trees, the poore Church of Christ amongst us, were not plucked, but preserved from it; Gods mercy preventing Satans malice, and making their own *tongue to fall upon themselves*, and by that little mercy which was in one of these bloody men, to snatch one brand out of this fire, quenching the flame which wold have devoured all the rest; so inconsistent was this villany with a dram of mercy.

And all this not for our worthiness, but for his *owne free grace*, because he *loved England*, and chose it for a place to set his Name in. And *blessed be his Name*, that notwithstanding all *Romanish attempts*, and machinations, we have had his presence, and the true reformed Religion in the midst of this Nation, for now a full hundred yeares; for so long it is from *Novemb. 17. 1658.* since *Queen Mary* died, and that glorious *Princes Elizabeth*, succeeded in her Throne. In this moneth were her fires quenched, and in this moneth was this fire quenched, the eyes of the Lord running through the earth, to shew himself strong in behalf of this poor Nation.

And

And now what remaines, but being thus delivered, and yet through Gods mercy in the possession of the reformed Religion (the Lord knows how long that *yet* may last) we should bereake our selves to the duties here mentioned by the Prophet.

1. To stand before the Lord, to have our eye still upon him, to attend his Will, to listen to his Commands, to waite on his Worship, to aime at his Glory, to have our mouthes and hearts filled with the praises of his Name; who hath made us not as fire-brands pluckt out of the burning, *Amos 4. 11.* but preserved from it.

2. To put off our *filthy garments*, to bewaile the woful provocations of all orders of men amongst us, to make hast and be zealous to purge the house of God of those sad corruptions which have defaced it, and of that woful leaven of heresie, which threatens to sowre the whole lump.

3. To get *change of raiment*, to be cloathed with the garments of praise, with the *long white Robe* of Christ's righteousness, that our nakednesse be not discovered, to worship the Lord in the *beauties of Holinessse*.

4. To walk in Gods *wayes*, and to keep his *Charge*, to be zealous and conſcionalble

A Sermon preached at Pauls

in all our peculiar duties, to hold fast those wholesome truths which the Lord hath so long continued unto us. We know how busie *forraigne Emissaries* are, who are said to swarne among us, *under a disquize*, and in a mysterious way to infuse their doctrines into the mindes of credulous and seduced people. We see what hideous errors are every where broached ; what contempt is poured out upon a learned and faithful *Ministry*. What dishonour is cast upon *Magistrates*, as if it belonged not either to their power or duty to take care either of the truth or worship of God in their Territories : What immense and boundless licence men take to write, print, publish the most horrid opinions without check or controle : what sad effects this infinite liberty hath produced , in some *Atheisme*, in others *Scepticisme*, in others *Apostacy*, in others sad *divisions*, *jealousies*, *animosities*, scarce any face left of that Christian love, and holy communion which heretofore shined in the Assemblies of Professors. What woful *Symptomes* we have of Gods threatening to remove our Candlestick and his Glory from us. Calling home to himself many eminent Ambassadors in the Church, laying aside many worthy and religious Patriots in the State ; exercising his Ministers that remaine with the reproaches, and de-
famings

famings of many : our *leaving our first love*, and former zeal for the truths of God : The doleful confusions and changes in the State ; Governments changing as it were with the Moon, up one moneth and down another. *Certainly it is through the wrath of the Lord of Hosts that a Land is darkued ; It is for the Transgression of a Land that many are the Princes thereof :* It was a forerunner of a final wrath amongst the ten Tribes , when God left them to pull down one another.

Oh what need have we to be awakened , to lay these things to heart, to *prepare to meet the Lord , to do our first works , to revive the ancient communion of Saints , to awaken the Spirit of prayer , and to cry mightily unto God , to spare his people , and not to give his Heritage unto reproach :* To receive the truth in love , and to contend earnestly for the Faith once delivered unto the Saints : To use all holy endeavours in our places and stations to keep the glorious presence of the Lord still amongst us . To prove all things , and hold fast that which is good : to try the spirits whether they be of God : To provoke one another , to speak often to one another , not to forsake the assembling of our selves together . It may be the Lord will return and repent , and leave a blessing behinde him .

That

Isa. 9. 19.

Prov. 28. 2.

Amos 4. 12.
Rev. 2. 5.

Joel. 2. 17.

2 Thes. 1. 10.

Jude v. 3.

1 Thes. 5. 21.

1 Joh. 4. 1.
Heb. 10. 24.
Mal. 3. 16.
Joel 2. 14.

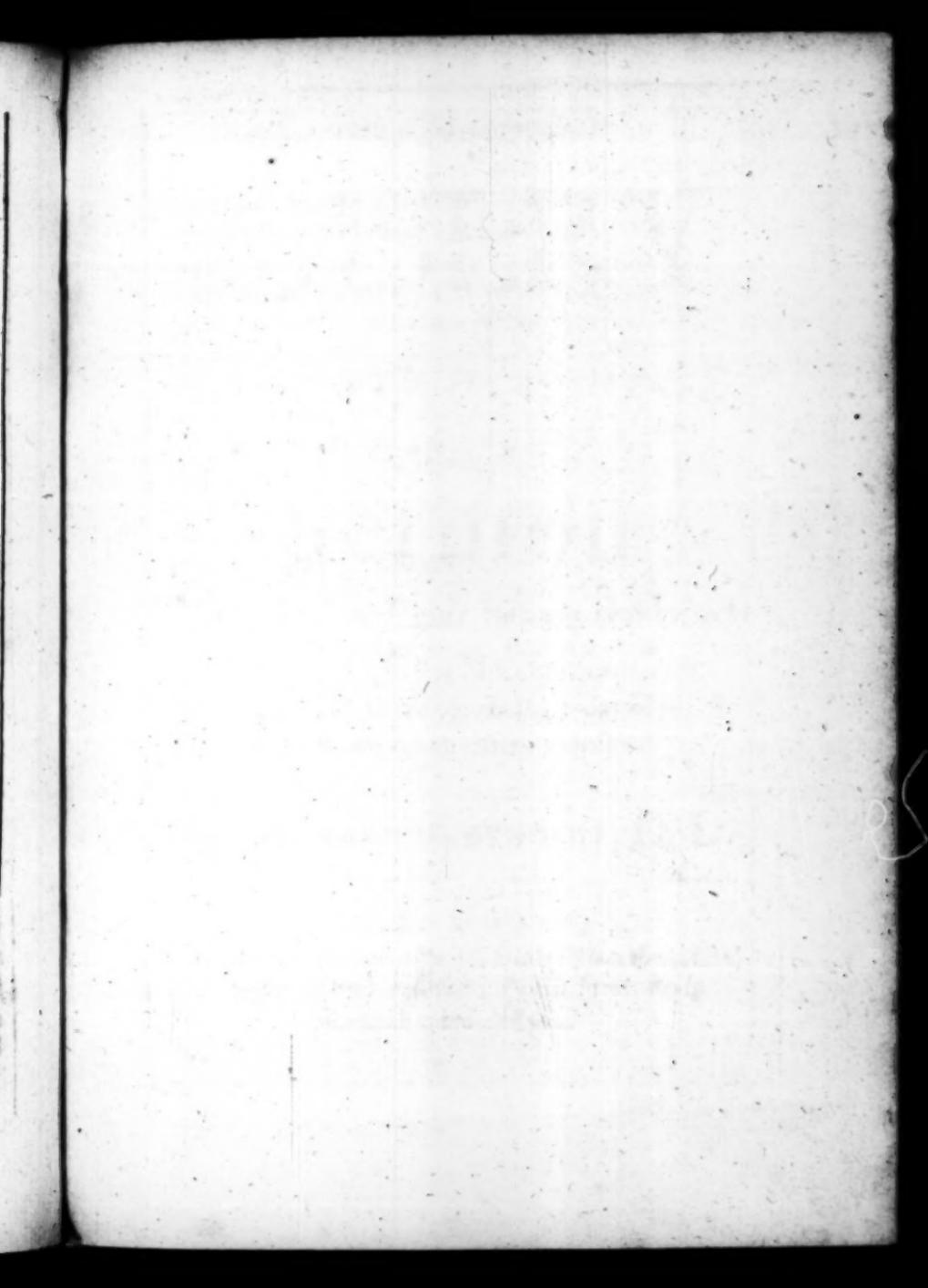
A Sermon preached at Pauls

Isa. 61. 3.
Isa. 5. 7.
Ezek. 47. 12.
Cant. 4. 16.

Zach. 3. 8.
Deut. 4. 20.
Isa. 9. 4. 14. 5.
Zach. 3. 9.
Zach. 12. 3.
Isa. 8. 8.

That so we whom the malice of Satan and wicked men would gladly make *Brands*, may by Gods blessing be *Trees of Righteousnesse*, the planting of the Lord, that the spirit blowing upon our garden, the *Spices* thereof may flow out, and our beloved may delight in us, and eat his pleasant fruit. So shall the enemies of the Church alwayes finde, that he whose name is the *Branch*, will still be too hard for the *furnace of Egypt*, for the staffe of the oppressor. That he who is a *Stone with Eyes*, will make his Church a *burdensome stone*, to all that set themselves against it. That he will so watch over this Land, while it continues *Immanuel's Land*, that we shall still, as the Prophet *Isaiah* speaks, chap. 24. 15. *Glorifie the Lord in the fires, Even the Name of the Lord God of Israel in the Isles of the Sea.*

F I N I S.





THE
MISERY
OF A
DESERTED PEOPLE.

(Opened in a
Sermon

Preached at *Pauls* before the Lord
Major, Aldermen, and Common-Coun-
cel, Decemb. 2. 1659. Being a day of so-
lemn *Humiliation* by them appointed.

By EDWARD REYNOLDS, D. D.

L O N D O N ,

Printed by Tho. Ratcliffe, for George Thomason, at the
Signe of the Rose and Crown in St. Pauls
Church-yard, 1659.

MISERY

OF A
DESERTED PEOPLE

Opened in a

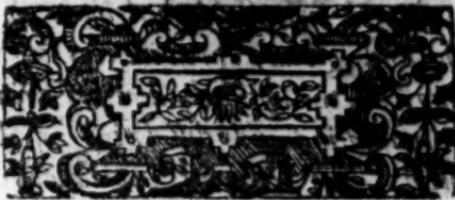
SCITUOUS

BY JAMES FENIMORE COOPER

MISERY. A HISTORY OF A DESERTED COMMUNITY. IN TWO VOLUMES. VOL. I. NEW YORK: PUBLISHED BY THE AUTHOR. 1841.

BY JAMES FENIMORE COOPER

SCITUOUS. A HISTORY OF A DESERTED COMMUNITY. IN TWO VOLUMES. VOL. II. NEW YORK: PUBLISHED BY THE AUTHOR. 1841.



To the Right Honourable
*Thomas Aleyn Lord Major of the
City of London, the Court of
Aldermen and Common-Council.*

Right Honourable,

When I was by you called to bear a part in that seasonable and necessary service of your late solemn Humiliation, I considered the sad condition whereunto these Nations were reduced, the many and great provocations which we have been guilty of, the miserable commotions and earthquakes, which have not

onely shaken, but even dissolved our foundations, and made them all out of course. — How often have I looked back on the dark and gloomy providences of God among us, the untimely death of Princes, the dissolving and dissolving of Parliaments, the frequent expirations and vicissitudes of Governments, the horrid Apostasie, Atheisme, Scepticisme, Indifferency, Prodigies of phrenetick and pernicious Opinions, whereby multitudes have played the wantons with as glorious a light of Orthodox Religion, as any Nation under heaven enjoyed; the defaming of Ministry, decrying of Ordinances, incroaching of many Romish doctrines under a disguise, and other like differences, whereby we are become an hissing and astonishment to the Nations round about us. — In a word, It seemed unto me, That the Scene of the ten Tribes was translated into these Nations, and that we were making haste to be a Jezreel, a Lot, &c. —

Ruhamah, and a Lo-Ammi, as they once did.

And therefore, though my habitual disposition usually lead me to Arguments, which have more of mildnesse and gentlenesse in them, as rememb'reing the counsele of the Apostle, to instruct in meeknesse those that oppose themselves: yet I thought it a duty, little lesse then absolutely necessary, in such a day of trouble and rebuke, to set the Trumpet unto my mouth, and to represent unto you, the doleful condition of a Deserted people, and with all the sad misgiving feares (whereunto the Symptomes of these sick and sinfull Nations did lead me) least the Lord were now departing from such a People, who after an hundred years possession of the Gospel; did still so wantonly abuse it, and walk so unworthy of it.

Yet if any man shall say unto me, that

that it shall not be so, that the Lord will still own us, and continue his presence with us. I shall answer as once the Prophet Jeremy did, Amen, The Lord do so, the Lord forbid that I should desire the wofull Day; or with Jonah be displeased with the patience and goodness of God. Farre may this Sermon be from a Prophecy or prediction, let it be onely an Instruction, and a warning unto us. But certainly the maturity of our sinnes, and the face of our distempers do so farre threaten us, as that we ought thereby to be awakened to cry mightily unto God, and to hold him fast, least he be weary of repenting, and after so many despised mercies, take at last the plumb line into his hand, and refuse againe to pass by us any more.

If hereunto this weak service of mine may be any way useful either to
City

City or Countrey, to Magistrates,
Ministers, or people, I shall have abundant
cause to blesse the Lord, to whose
gracious presence and protection, in
these dangerous times, I desire in
my daily prayers to commend these
three Nations, and this great City,
and so to be

From my Study,

Decemb. 19. 1659.

Your most humble and
faithful servant in the work
of the Lord,

EDW. REYNOLDS.

City of Cambridge et Medford
Woburn and New Bedford
and other et his Estate
which comes to about
in value £10000000
I have a good
estate in Boston and
other parts of New England
and in New York
and in other parts

Yours very affly
John Randolph

EDM READING DE



Hos. 9. 12.

*Yea, woe also to them when I depart
from them.*

VE finde in the Law of Moses that in several cases the Priests of the Lord were to sound the Trumpets unto the people to summon and awaken them unto the special duties which God called for, Numb. 10. 1---10. And in like manner the Lord commandeth his Prophets to lift up their voice like a Trumpet, and to set the Trumpet unto their mouth, Isa. 58. 1. Hos. 8. 1. One end of blowing the Trumpet was to give warning to the people of any approaching danger, that they might timely prevent

The Misery of a

prevent and escape it. *Joel 2.1.* Blow ye the Trumpet in Zion, and sound an alarme in mine holy mountaine: let all the Inhabitants of the Land tremble: for the day of the Lord cometh, for it is nigh at hand. This is one special duty of the spiritual watchmen, *Jerem. 6.17.* I set Watchmen over you, saying, hearken to the sound of the Trumpet. Sonne of man, saith the Lord to the Prophet, I have set thee a Watchman to the House of Israel, therefore thou shalt heare the word at my mouth, and warne them from me. See *Ezek. 33. 2--9.* as *Elisba* gave the King of *Israel* warning of the King of *Syriabs* counsels against him, *2 Reg. 6.9.* This charge *Jehosbaphat* gave unto the Priests and Levites, that they should warne the people not to transgresse, least wrath come upon them and their brethren, *2 Chron. 19. 10.*

When ruine was hanging over *Niniveh*, *Jonah* is commanded to cry against it, *Jonah 1.2.* Crying sinnes call for crying preachers; and when He slept in that terrible tempest which was upon the ship, the Master of the ship awakened him, *what ailest thou O sleeper? arise and call upon thy God*, *Jon. 1.6.* We have had amongst us the confused noise of the battell of the Warrier, and garment's roiled in blood, the noise of the ratling of the wheeles, and of the prancing of the horses, and of the jumping

Isa. 9. 5.

Nahum. 3.2,3.

umping of the Chariots ; of the bright sword ,
and the glittering speare. And this should
have awakened us to returne, and to seek
the Lord. For certainly it is through the
Lords wrath, that the people of a Land are as
the fuel of fire , no man sparing his brother.
But his anger is not turned away , his hand
is stretched out still. And if our eares were
well awakened , I feare we should heare a
more dreadful noise then that of the War-
tior , the noise of the wings of the living Cre-
tures, Ezek. 1. 24. the glory of the Lord in
his Church threatening to depart from us, as
he did from his people Judah , Ezek. 9. 3.
10. 18, 19. 11. 22, 23. I have therefore
made choise of these words of this Trumpet-
 sounding Prophet Hosea, that we may be a-
wakened to cry mightily unto God , and to
hold him fast, and not let him go , to repent
and do our first works , least he come quickly
and remove our Candlestick out of his place,
as he threatened to do unto the Church
of Ephesus , Rev. 2. 4, 5.

In this Chapter we have an enumeration
of several sins of that people , and several
judgements denounced against the same. The
sines are , 1. Idolatry , going from God ,
ascribing their plenty to their superstition ,
ver. 1. 10, 15. 2. Entertaining and believing
false prophets , ver. 7, 8. 3. Profundity of
def-

Isa. 9. 19.

The Misery of a

desperate wickednes , as that of Gibeah , Judg. 19. v. 9. 4. Carnal confidence and security, v. 1, 13. 5. Wickednesse of Prophets who should teach others, v. 7, 8. of Princes who should punish others , v. 15. and of the People , ver. 17. and all these sinnes aggravated by Gods ancient Love unto them, v. 10.

The punishments denounced , v. 9. and now presently impending , v. 7. 1. Scarcity of corne and wine , which they promised themselves by their Idolatry, v. 1, 2. 2. Expulsion from the Lords Land, into the Land of Enemies and Idols, which they loved more then the Lord, v. 3. 3. Eating polluted and interdicted meats , as they had polluted the Land, v. 3. 4. Ceasing of Sacrifices , and impurity of them , displeasing to God as the bread of mourners, which was not to come into Gods house , v. 4. 5. No celebrity or solemnie Festivals , v. 5. 6. Horrid vastation, flight, death, burial in Egypt, &c. v. 6. as chap. 10. 8. Isa. 34. 11--15. 7. Slaying of children from the conception to the birth, from the birth to youth, Educated for murtherers , v. 11, 12, 13, 14, 16. 8. Gods departure from them, hating them loving them no more , driving them from his house and presence , casting them away , verse 12, 15, 17.

With

With all which there is a double *prolepsis* or prevention of an objection. 1. They were at this time *joyous*, and in great prosperity under *Jeroboam* who flourished more then any of the Kings of *Israel*. This vaine security he removeth by assuring them that the dayes of *visitation and recompence were come*, ver. 1,7. 2. They were *strong like Tyrus*, and their place was secured by the Impregnablenesse of it. But this should not prevent the judgement, the murtherer should finde out their children, the beloved fruit of their womb, v. 13,16.

The words of the Text containe the softest of all these judgements. God may love and adopt a people, own them for his, vouchsafe his *presence* to them, be a *Sanctuary for them*, in a *wildernessee*, in *Babylon*, when he feeds them with bread of affliction, and water of affliction, *Deut. 8. 15,16. Exod. 33. 14. Ezek. 11. 16. Isa. 30. 20,21.* But this is the uttermost misery which a people can be exposed unto, to have the Lord *hate them, love them no more, drive and cast them out, and depart from them*; a comprehensive judgement, a doleful *Epiphonema*, though they have famine and banishment, and desolation, no sacrifices, no festivals, no children, yet the *woe* never comes till God cast them away, and depart from them, *Yea, woe also*.

also to them when I depart from them; Or when I remove my Glory or Divine Majesty from them by the which I have dwelt amongst them, or been neere unto them. So the Chaldee reads it.

The *seventy* and *Theosion* render it, *my flesh is from them*; which the Greek Expositors understand as a mitigation of the woe, though their own children should be cut off, yet he would be borne in the flesh of them; and *Petrus Galatinus* chargeth the Jews with a false punctuation of this word *Besuri* for *Besari*, out of an hatred of the great mystery of the Incarnation. But learned Interpreters do generally reject this Version, and render it *væ etiam ipsis in recedendo me ab eis*, or *cum recessero ab eis*; which the sense of the context evidently requires, by comparing it with, v. 15, 17. for though the middle letter be *Shin* for *Samech*, yet that mutation is very frequent, for Letters of the same sound and organ to be put one for another; as learned men have observed.

The words then are a prediction and denunciation of Gods departure from his people for their sins. Wherein are visible these two parts. 1. The judgement threatened, Gods departure from them. 2. The misery consequent thereupon. Ye woe also unto them when I depart from them. It is a miserable

*G. dixit. de
Actis. Catol.
v. 7. lib. 1. c. 8.*

rable thing for mens children to flee away and depart from them, or after they are brought up to be preserved for the murderer : But if God continue his presence, all other comforts are comprised in that. *Job* could blesse God when all was gone, because the Lord had not forsaken him, *Job* 1. 21. and the Apostle, *All men forsook me, but the Lord stood with me,* and strengthened me, *2 Tim. 4. 16, 17.* But when corne and wine, sacrifices and oblations, countrey and dwelling places, Tabernacles and delights, Children and the beloved fruit of the womb, the Glory of that people, are all gone, then for God to go after them, and depart too, and to withdraw his Majesty and presence from them, to hate them, to love them no more, to cast them out of his sight, this is a *cumulated woe, etiam ræ,* a Woe that doth consummate all the other woes, that leaveth no room for another, or a greater, *Ye Also woe unto them, when I depart from them.*

Here then that we may rightly understand both what it is for God to depart from a people, and how great a woe and judgement it is, It will be necessary to enquire *what it is for God to be present with a people,* and *how great a mercy that is;* for contraries do notably open and illustrate one another.

There

The Misery of a

Gods presence
with his
Church.

There is a twofold presence of God, the one *General* by the immensity of his nature as he filleth all places, *Psal. 139. 7--12.* The other *special*, gracious, comfortable as he is in his *Church*. This presence of his hath been various, according to the different ages and states of the Church.

1. Typical in shadows and representations. The *Ark* an Embleme of Gods presence, who is said to dwell between the Cherubims, *Psalme 80. 1.* there he promised to *meet* with them, *Exod. 29. 43, 45.* It is called his *dwelling place*, *Psalme 76. 2.* his place, his presence, *I Chron. 16. 27.*

2. Energetical, in powerful and *mighty operations*, the bush burning and not consuming, the opening of the red sea, the thunders and lightnings on *Sinai*, the mighty works between *Egypt* and *Canaan* were all evidences of Gods presence with *Israel*, *Psalme 68. 7, 8.*

3. Bodily, manifested in the flesh by the incarnation of the Sonne, who was the *image of the invisible God*, *Col. 1. 15.* *I Tim. 3. 16.*

4. Spiritual, by sending forth the *Holy Spirit* after the Ascension of Christ, as another Comforter upon the Church, *John 14. 18, 19.*

And

And thus he is present with his Church by spiritual *Ordinances*, and by spiritual operations. 1. By spiritual *Ordinances*, in which God is said to be, *1 Cor. 14.25.* and *Christ to preach*, *Eph. 2.17.* and to be evidently set forth, *Gal. 3.1.* to be with his Messengers to the end of the world, *Mat. 28.20.*

2. By spiritual operations, which are of three sorts, *viz.* works of Providence.
Grace.
Comfort.

1. In works of *providence*, by his power, authority and wisedome , ordering and reducing all the contingencies, commotions, and events of the world to the good of his Church, and subversion of the Kingdome of darknesse, *Isa. 59.19.* *Zach. 4.6.*

2. In works of *Grace*, whereby Christ dwells in believers , illightning their mindes, bending their wills , subduing their lusts, erecting a tribunal and judgement seat in their hearts, giving access unto, and communion with the Father and the Son , *Gal. 2.20.* *Ephes. 3.17.* for the work of the Spirit is to bring God and Christ unto the soul as his *Temple* , wherein he delighteth to dwell, *Isa. 57.15.*

3. In works of *Peace* and *Comfort*, in which respect he is called the *Comforter*, *John 14.16.* *16.7.* and the *Reports* which

*Actus spiritus
Dei & per bonos
& malos per
scientes & nesci-
entes quod a-
gendum novit
& statuit. Aug.
Qu. Evang. l.7.
q. 49.*

The Misery of a

he makes of God and Christ to the soul, are called the *Comforts of the holy Ghost*, *Ad. 9. 31.*

Now the Spirit doth bring the consolations of God to the soul of a believer, as a *witness*, *A Seal*, *An Earnest*, *A Seed*.

1. As a *witness*, He testifieth our Adoption, and the truth of the promises, causing the heart to acknowledge Gods fidelity in them, *Rom. 8.16.* *I Job. 5.6,8.*

2. As a *Seale*, he ratifies our title and Gods grant to those promises so attested, *Eph. 4. 30.* God by his Spirit sealeth and marketh his own children for himself, *Isa. 43.21.* *Ezek. 9. 4.* and so secureth their hearts that he is theirs, *I Job. 4.13.*

3. As an *Earnest* and pledge of those glorious things the truth whereof he *witnesseth*, and the property whereunto he *sealeth* to believers, giving livery and seizen, and in part possession *per primicias gloriae* unto them, *Rom. 8.23.* *Eph. 1.14.*

4. As a *Seed of God*, or vital root of grace and comfort, when through corruption grace may be abated, or comfort overclouded, *Psal. 97.11.* *I John 2. 9.* In these things standeth the presence of God in his Church.

The greatness of this mercy to have the Lord thus graciously present with a people is more then the tongue of a man or Angel is able

able to expresse. These are some few of those unspeakable benefits which usually come along with it.

1. Manifestation of himself, and of the secrets of his love and counsel to the Church, *John 14. 21.* he shews unto a soul the *salvation of God*, *Psal. 50. 23.* comes and *sups* with it, *Rev. 3. 20.* brings it into the *banqueting house*, *Cant. 2. 4.* unto a feast of fatted things. The Ordinances make the Church *an Eden*, a *Paradise*, no tree of life, nor meanes of salvation out of that garden.

2. Cohabitation and gracious converse with the soules of men, having his abode in them, *John 14. 23.* It is a rich mercy, as *Galeacius* said, to have but one hours communion with God; but when he dwells in his Church, as in *settled place*, *1 Reg. 8. 13.* *Psal. 68. 16.* and makes a soul or people his *Temple*, this is truly the glory of such a soul or people, *1 Sam. 4. 21.*

3. Protection and defence, If God be with us, who can be against us? If he be in the midst of us we shall *not be moved*, *Psal. 46. 5.* the Lord will *cover* his people all the day long, the beloved of the Lord shall dwell by him in safety, *Deut. 33. 22.*

4. Intimate delight and dearnesse; where the Lord dwells he delights. He taketh

The Misery of a

pleasure in those that feare him, his desire is towards them, Psal. 147. 11. Prov. 11. 20. Cant. 7. 10.

5. Supplies of grace, strength, ability, and assistance unto duties; Christ comes not to naked walls, he beautifies the place of his abode, and makes it glorious, Psalme 149. 4. Isa. 11. 10. and makes us strong in the power of his might, Eph. 6. 10.

6. Victory, he comes to the soul as Joshua to Canaan to dispossess the ancient Inhabitants, Zac. 14. 21. Ezek. 28. 24.

We have briefly considering the Glory and honour of a people, who have God thus with them as their God, owning them, comforting, blessing, defending, encamping about them; for it is nearneffe unto God, and the enjoyment of righteous Lawes and holy Ordinances, which makes a Nation great and honourable, Deut. 4. 7, 8. Isa. 43. 4, 5.

Let us now proceed to consider what it is for God to depart from a people, and how great a woe it bringeth along with it.

1. We must remember, that the Catholick and universal Church is indeficent, though not in its own Nature (for by the same reason that any particular Church may fail, all may) yet in regard of the promises which are made unto it, That the Gates of

Hell

What it is for
God to depart.

Hell shall not prevale against it, *Math. 16. 18.* That Christ will be with it to the end of the world, *Mat. 28. 20.* Of the Kingdome of Christ there shall be no End, *Luke 1. 33.* Christ will alwayes have a people on the earth to serve him. His Throne shall be *as the Sunne*, and as a faithful witnessse in heaven, *Psalme 89. 36, 37.* These are promises made to the univerſal Church, and to all who ſhould throughout the world believe in Christ, as *Chrysſtome*, *Auſtine*, *Proſper*, and others have expounded them.

2. We ſay that particular Churches are defeſtible, They may fall from God, and God may depart from them. He hath not to any particular Church or Nation made an absolute promise of abiding with them for ever. No Church ever did challenge this Priviledg but the *Romane Church*, which yet the Apostle warneth to take heed, *Iift God ſpare not them*, as he ſpared not the natural branches, but brake them off, *Rom. 11. 20, 21.* This Truth we finde verified in the examples of the ten Tribes, who were at laſt *Zo-ammi*, quite unchurched and cast off by God, *Hos. 1. 9.* and of the Jewish Church, the natural branches, from whom the Kingdome of God hath been taken, and wrath come upon them to the uttermoſt, *Math. 21. 43.*

I Thes.

Chrysſt. in Mat.
5. 1, 2. & in
Mat. 28. 20.
Aug. Epif. 80.
Proſper de vo-
ca. Gent. 1. c. 1

The Misery of a

1 *Thes.* 2. 16. according as God threatened if they forsook him, he would forsake them,
 2 *Chron.* 15, 2. And in those famous Churches of *Asia*, from whom the Candlestick is removed, and they swallowed up in the deluge of *Mahometanisme*.

3. For opening this sore judgement of Gods departing from a people we may observe; That the Scripture setteth forth *Desertion* unto us three manner of wayes. In a way of *propitiation*. In a way of *probation*. And in a way of *punishment*.

1. In a way of *propitiation*. So God the Father *forsook Christ* in his Agony and Passion, when his soule was made an offering for sinne, not because he ceased to love him, or to delight in him, there was no solution of *union*, nor subtraction of love or favour, but a with-drawing and hiding of *Vision* and comfort, whereby Christ was to make an atronement for us, by bearing for us the weight and sense of Divine wrath, *Mat. 27. 46. Isa. 53. 4, 5.*

2. In a way of *probation*, when the Lord in some particular case departs from a man to try him, and discover his own weakness unto him; for if God never so little turne away his face and supportance from us, and suspend the operations of his Spirit upon us, we quickly finde by sad experience that of our selves

*Substractio vi-
sionis nos solu-
to nidois. Lio.
Aug. Ep.
12. c. 11.*

selves we have no sufficiency to think or do any thing that is good, 2 Cor. 3. 5. thus the Lord left Hezekiah in that one particular of the Babylonian Ambassadors, that he might have tryal of his weaknesse, and learne to ascribe all his other standing to the grace of God, 2 Chr. 32. 31. Psal. 30. 7.

3. In a way of punishment. When the presence of God having been undervalued, and his Spirit grieved, and his grace turned into wantonnesse, he doth in anger depart from those who put such affronts and indignities upon him, and thus God forsakes us when we forsake him, 2 Chron. 15. 2. and when we behave our selves ill in our doings, he will hide his face from us, Micah 3. 4. It is an hidning wrath, Isa. 57. 17. 59. 2. 64. 7. for the Lord threatneth darknesse to darknesse to those that walk not in the light when they have it, John 12.

35. This penal desertion is either personal, or publick. Personal is when the Lord having endured with much long-suffering, the provocations of evil men, and finding his grace still abused, doth at last depart from them as he did from Saul, 1 Sam. 16. 14. and because they will not be purged, doth resolve that they shall not be purged, but seales them up under this doleful judgement, that he will strive

strive no more with them, but let them alone to be filthy still, Gen. 6. 3. Hos. 4. 17. Rev. 22. 11. *so the Lord forsook Judas when he withdrew his restraining grace from him, and left him to go quickly about his wickednesse, to do that now which he had before withheld from doing,* Job 13. 27. *And Balaam, when he left him to runne after the wages of iniquity, in wrath as it were granting him to do, what he had forbidden him to do before,* Numb. 22. 12. 20. 35. *When the soul of a wretched sinner hath so long outfaced the light, and withstood the wrestlings of the Word, that at last it contracteth a brawniness and sensellessnesse of it, then the Lord frequently cometh in with penall induration, as the consequent of voluntary and contracted induration, and as to any spiritual awakenings, and excitations wholly departeth from such a soul. This is the sorest judgement, next to hell it selfe.*

Publick desertion, when the Lord forsaketh a People, and withdraws his presence from a whole Church or Countrey; as when he threatened to remove the Candlestick from Ephesus, Rev. 2. 5. *to strive no more with the old world,* Gen. 6. 3. *when he calls the ten Tribes Lo-Ammi, and will own them for his people no longer,* Hos. 1. 9.

This is either partial, as when the Lord for-

forsook Shilo, but did not cast off all the people, but made that place an example to warn Jerusalem, Jer. 7. 12, 14. when he threatened to scatter his people, he said he would leave a few men, a tenth from the sword, &c. Ezek. 12. 15, 16. Isa. 6. 12, 13. Or total, as he is said to have cast off the whole seed of Ephraim, Jer. 7. 15.

Againe, it is either *desertion temporary*, when the Lord doth return with mercy to a people, and make them as though they had not been cast off; maketh her who had been termed forsaken and desolate to be *Hephzibah*, and *Bealab*, Isa. 62. 4. Zach. 10. 6. As in Queen Maries dayes he seemed to forsake England, and in a few years returned to us again: Or *perpetual*; as when he called the name of the ten Tribes, *Lo-Rubamah*, resolving to take them away utterly, and to have mercy on them no more, Hosea 1. 6.

Now that we may understand what this penal desertion is, we must note, That it is not every publick affliction which the Lord brings upon a Nation or people. He had not forsaken *Judah* when he had sent them into bondage, Ezra. 9. 9. The Lord was a Sanctuary unto them in *Babylon*, Ezek. 11. 16. they may be in a wilderness and have God with them, Exod. 33. 15. Paul was persecuted

The Misery of a

cuted, but not forsaken, 2 Cor. 4.9.

Neither doth every spiritual Judgement of ignorance or corruption in worship amount to a divine desertion. The ten Tribes a long time after the Calves of *Dan* and *Bethel*, had Prophets sent unto them, and were not presently called *Lo-Ammi*, or forsaken by God.

But the Lord is then said to depart from a people, when he giveth them a *Bill of divorce*, and breaketh off the *conjugal Relation* which he had with them, owns them not as *Members of his Family*, withdraws his presence from them, his *Care* of them, and thrusts them out of his house; It is a *solemn renunciation and dimission*, resolving to have nothing more to do with them, Jer. 3. 8. *Res tuas tibi habe, redde meas*, as Plautus expresseth the form amongst the Romans, *Collige Sarcinulas dicit Libertu, & exi*. Take that which is yours, leave that which is mine, and get you gone out of my family.

It denoteth. 1. A subduction of *Peace* and *comfort*, withdrawing the evidences of Gods favour from a people. Gods Church is precious and honourable in his sight, Isa. 43.4. but when he casts off a people, and gives a Bill of Divorce, he removes from them the Covenant of his peace. A rejected woman hath little sense of comfort from her husband when he turns her out of his doors. 2. A

Plaut. in Amphi-
bitruo. Act. 3.
sc. 2. Martial.
l. 10. Ep. 41. 51.
Juvend. Satyr.
6. Cains l. 11.
Act. 1. de di-
vor. & Rupid.

2. A subdiction of his *visible presence* in his *Ordinances*, which are the Glory of a Nation. As when a man forbids any servant of his family to wait upon the woman whom he repudiates. So when the *Ark* of Gods presence was taken, the *Glory* is said to depart from *Israel*, 1 Sam. 4. 22. when the Lord said to the Prophet, Thou shalt not be a *Reprover* to them, Ezek. 3. 26. and to the Apostle, depart I will send thee to the Gentiles, Acts 22. 21. 13. 46. Acts 28. 28. when a people see not their signes, have not a Prophet left, Psal. 74. 9. when the Glory of the Lord is upon the *wing and the wheele*, in motion, Ezek. 10. 18. This is a dangerous evidence that God is forsaking a people: for his Ordinances are his presence.

3. A subdiction of *Gifts and graces*, as God withdrew his Spirit from *Saul*, 1 Sam. 16. 4. 28. 15. when a Nation is darkned, the *wisdom* of the wise, and understanding of the prudent is hid, Isa. 29. 14. Or the Lord in his severe providence is pleased to lay wise and prudent men aside, that their *wisdom* shall not be believed or made use of, this is a sore degree of Divine desertion. When men are left to despise the very callings and persons that are eminent for gifts, and cry down the comforts annexed unto

D 2

those

Στίλθεται αριθμός
υπάρχοντας, οντοτάτη
χρήση στρατεύματος.
Basil. in Isa. 16.
p. 1120. D.

Job 17.4.

Tunc etiam fatis
aperit Cassandra
fulvis ora, Dei
iussu non un-
quam credita
Teucris. Virgil.
Æs.

those gifts, and the Seminaries where they usually are acquired. These are steps of Gods departings from a people.

4. A subduction of defence and *Protection*, when a Nation is smitten, and there is *no healing*, but God takes away his peace from them, *Jer. 14. 19. 16. 5.* and they in danger of being given into the hands of Enemies, and are as a *speckled bird*, a gazing stock, and a *Ludibrium*, to the birds that are round about them, *Jer. 12. 7, 9.*

5. A judiciary *Tradition*, or leaving men to the *vanity* of their own mindes, and the *lusts* of their own hearts, to a *giddiness* of spirit, and *delusion* of judgement. A sad step this of divine desertion, when men are given up to walk in their owne counsels, *Psal. 81. 12.* and are captivated to strong delusions to believe lies, *2 Thes. 2. 11.* we have seen what this judgement is for God to depart from a people. It is the *un-churcning* of them, sending them back into *Egypt* again, as our Prophet here expresseth it, *v. 3. 6.*

The greatness
of this judge-
ment.

Let us now consider what a fearful *Woe* this is for God thus to leave a people, it is of all other the *most comprehensive*, Eminently containing in it all other woes, as Gods presence doth all other comforts. This the *most comprehensive Promise* in the Co-

Covenant of grace, *I will be their God*. And this the most comprehensive threatening, *I will depart, I will leave them no more*. The Apostle calls it *wrath to the uttermost*, 1 Thes. 2. 16. The Prophet wants words to expresse it, and veiles it over with this black and dismal intimation, *Thus will I do unto thee*, Amos 4. 12. when they scornfully ask'd the Prophets what burden they had from the Lord to deliver unto them. the Lord gives them this as a Burden of burdens, a Curse of curses, *I will forsake you, saith the Lord*, Jerem. 23. 33.

1. It cuts off our relation unto God, ye are not my people, *I will not be your God*, Hos. 1. 9. It is the *unfranchizing* of a Church, Cancelling their Charter, Reversing and extinguishing all their priviledges, making them very Gentiles, A people without God or Covenant.

2. It consequently cuts off our Communion with God; He delights not in us, nor we in him; for though this be the greatest judgement in the world, yet there is this further misery in it, That wicked men choose it, and are well pleased to be without God. They say unto God, *depart from us*, Job 21. 14. They are contented that the holy one of *Israel* should cease from before them, Isa. 30. 11.

3. It

Rom. 11. 12,
15, 17.

¶ Timothes
cum in phig-
iae immolatione
pro Christi sacrificio
obdormitum,
instantem ulyss-
eum, diligit.
M. uero quem
faminius patet
ars efficiere ma-
rarem, consumptis
vibus nos repe-
rius quo digne-
modo patris vul-
norum posset ex-
primere, velavit
eius caput, &
suo cuique animo-
dedit astaza-
dum. Quintil-
ian. inst. l. 2.
c. 13.

The Misery of a

3. It cuts off the Glory and *Renowne* of *a People*, which stands not in their Seas and Rivers, in their Wealth, or Power, or Plenty, or Trade, or other outward Accomplishments, but in having *God nigh them*, Deut. 4. 6. Christ is the *Riches* of the world, Rom. 11. 12. Gods favour the *honour* of a people, Isa. 43. 4. when he forsakes them, their *Glory* is gone.

4. It cuts off the *comfort* of all our enjoyments, the pure use whereof we have from the favour of God alone, bringeth *thornes* and *briars* in our palaces, maketh our *Table* a *snare*, our *Riches* the fuel of our lusts, our *Quailes* the harbingers of our curses, our *plenty* nothing but the matter of our pride and our perdition. Wicked men eat their meat as swine do, mingled with mire and uncleanness, they eat in darkness and sorrow, their riches are their *burt*, Eccles. 5. 13, 17. Vanity and vexation, emptiness and affliction are the total summe of all their worldly abundance, of all the *spayks* which they have kindled; after which they shall lie downe in sorrowe, Isaiah 50. 11.

5. It Seales us up under *wrath* and *Judgement*, is the *Talent* of leade which is cast on the Mouth of the Ephah. Zach. 5. 8. It is the last *Judgement* before

fore the last of all , the very outward Court , or portall of Hell. For when the presence and ordinances of God are gone , men are in a *Remedileſſe Condition* , *Sick to death* without either physick or Phyſitian. O, faſth Saul, I am ſore diſtrefled! the Philiftims warre , and God is departed, 1 Sam. 28. 15. *Sin woundeth Satan accuſeth, Law curſeth, Death purſueth, Conſcience roareth, Hell flameſeth,* and God is departed.

6. It ſhuts out *our prayers* , when Gods back is turned , and his preſence removed , then his *Eare is ſtopped* ; when he ſhutts *us out*, he ſhutts out *our prayer* likewife. They who are *Lo-Amme* are Certainly *Lo-Ruchamah*. If no people , no Mercy ; There will be a time when the worſt of men who now deſpise it , will cry a-loud for mercy ; but all in vaine, God will not hear them , because they refuſed to hear him, Pro.1.28. Jer.11.14. Ezek. 8.18.

7. It ſhuts out the *prayers of Holy men* for us , when God caſts a people out of his ſight , he will not here a Prophet for them , Jer. 7. 16. nay not an Assembly of Prophets , ſuch as were mighty in pray-ers, as *Moses* and *Samuel*, Jer. 15.1. ſuch as have had expeſince of moft glorious deliverances ,

as Noah, Daniel and Job, Ezekiel 14. 14.

8. It opens an Inlet for all other Miseries and troubles, lets loose the sluices, and as in Noahs flood, breaks up the fountains of the great deep. Many evils and troubles shall befall them, saith the Lord, and they shall say, are not these evils come upon us, because God is not amongst us? Deut. 31. 17. When God is with a people none can be against them to hurt them. He sweetens all their Sorrowes, makes their very Enemies at peace, but when the Glory and the wall of fire is departed, there is a free approach for all Calamities, a people are then ripe for destruction.

Now to clear both the Justice and Goodness of God in this sore Judgment, we are to understand,

1. That the Lord doth not in this manner forsake a Nation or Church untill, 1 They forsake him, our mercies are from God, our Miseries from our selves. Hos. 13. 9. 2 Chron. 15. 2. 2. Not untill all Remedies have been by them rejected, and he wearied with Repenting, so that he can no longer beare being pressed as a cart full of sheaves, 2 Chron. 36. 16. Jer. 15. 6. Jer. 44. 22. Isa. 43. 24. Amos 2. 13. 3. Nor without first giving

The manner of
Gods departing

ing solemnie warnings both by his *Messengers*, and by his more moderate chastisements, as we finde, Amos 3. 7. 4. 7-12. Amos 7. 1-7.

2. That when he doth forsake a people; He doth it, *1. unwillingly*, It is his strange work, he can scarce bring his minde to resolve upon it. *How shall I give thee up Ephraim? How shall I deliver thee Israel?* &c. Hos. 11. 8. He speaks against them, and then remembers them againe, Jerem. 31. 18.

2. *Lingringly and gradually*, and as it were *cum animo revertendi*, If his people would hold fast and not let him go; so he did in the deportation of the ten Tribes, first in the dayes of Pekah, he carried the Land of Napthali away into *Affyria*, 2 Reg. 15. 29. And after in the dayes of Hosea upon violation of the conditions of service and tribute to the *Affyrians*, he carried the rest away, and removed them out of his sight, 2 Reg. 17. 6, 18. 3. Not till he have marked his own select people in the forehead, and have provided a Zoar, a Pella, some hiding place and chambers of refuge for them, Ezek. 9. 4. Isa. 26. 20. 2 Chron. 30. 11. or at least fitted them for the external pressure of such a judgement, and comforted them with the promises belonging unto the remnant according to the Election of grace;

E which

The Misery of a

which we finde many in this our Prophet, For either the meek of the earth shall be hid in the day of the Lords anger, Zeph. 2. 3. or though involved in the outward judgement, yet it shall go well with them, Isaiah 3. 10.

Now from all this we learne. 1. To Bless God for the glorious benefit of his Presence yet amongst us now for above an hundred yeares; for the possession of his Oracles, the Ministry of his Word, the Seales of his Covenant, the Liberty of his Ordinances, the Mysteries of the Gospel, and usearable Riches of Christ set forth before us continually; which things the Angels look into, which Kings, and Prophets, and righteous men have desired to see, and have not seen them. This is so great a mercy, that the Scripture calls it by the name of salvation it self, Joh. 4. 22. 18. 28. 28. Heb. 2. 3.

2. To walk worthy of this glorious mercy to adorne the doctrine of the Gospel, by lives answerable unto it, as those that have avouched the Lord for their God, and Christ for their King, Phil. 1. 27. Tit 2. 10, 14. It was a pious and devout Meditation of *Picus Mirandula*, who professed himself amaz'd at the studies, or rather frenzies of men, both to be wondered at and lamented, for

*Jean. Picus
Mirandula, Ep.
1. ad Francif-
cum Nepotum,
operum, to. 2.
pag. 342.*

for if it be a great madnesse for men not to believe the Gospel, the truth whereof hath been confirmed by the witnessse of Apostles, the blood of Martyrs, the power of Miracles, the attestation of Elements, the confession of Devils; It is then certainly a greater madnesse, *Si de Evangelii veritate non dubitas, vivere tamquam quasi de ejus falsitate non dubitares:* to professe to believe the torments of hell, and the joyes of Heaven, and yet so to live, as if we feared nothing lesse then Hell, or desired nothing lesse then Heaven. • Certainly our plagues will be answerable to our Talents if we have not improved them, *Luk. 12. 47.*

3. To tremble at the judgement here threatned of Gods departing from us, and giving us a Bill of Divorce, and casting us out of his family, and removing our Candlestick, as a very preface to Goe ye cursed. If we have ever duly thought of the horrours of Caine, the howlings of Esau, the distresse of Saul, the despaire of Judas, we may passe some judgement what it is to forfeit God, and to have him nolonger for our God. What great reason we have to feare this judgement, and lay this matter close to our hearts, may appear if we consider,

The Misery of a

1. The sinnes which provoke Gods departing from a people ; amongst others such as these , 1. Divers and strange doctrines which corrupt the truth of God. *Heresie* in the Easterne Churches made way for *Mahumitanisme*. And therefore when the Apostle makes mention of the *dayes of Apostacy*, when God was in great measure departed from the Church , we finde him still mentioning *delusions* , *lies* , *doctrines of Devils* , *resting of the Truth* , 2 Thes. 2. 11. 1 Tim. 4. 1. b 2 Tim. 3. 8.

2. Incorrigibleness under former judgements , for the Lord will not always strive , either by his Spirit or by his Rod , but will overcome when he judgeth , Amos 4. 12. though he repent once and again , yet he will at last take the *plumb line* into his hand , Amos 7. 1---7.

3. Contempt and scorne of his *Messengers* and their message , which he hath sent , rising early and sending them , 2 Chron. 36. 16. when the *servants* were beaten and stoned , and the sonne flaine , then quickly after the Kingdome was taken away , Mat. 21. 33---43. Mat. 24. 34, 38. Certainly since the reformation of Religion the Ministers of the Gospel have never been under more reproach and contempt (and that by

by a Generation of men that think themselves perfecter then others) then in this Age they are ; heretofore they were the song of drunkards , now of such as own themselves for Saints.

4. Remissenels and backsliding from our first love, *Rev. 2. 5--7.* falling away from that high esteeme which once we had of the Ordinances of Christ , of the communion of Saints , and earnest zeale for the faith once delivered to the Saints .

5. Neglecting the day and *season of grace*, and the voice of Christ in the Gospel , playing the wantons with so great a *depositum* , as the Jews did, not considering *in this our day the things which belong unto our peace* , *Luke 19. 42, 43.* when men will not receive *Instruction* , God threatmeth to depart , *Fer. 6. 8.*

2. If we consider the *Symptomes* of Gods threatening to depart from us , besides the forementioned sins. As,

1. *Loosing the joyns of Government* , and making continual changes in a State. It is a signe of sicknesse in the body , when it knows not how to rest , but is in perpetual agitation ; from Chamber to Chamber , from Couch to Couch , from Bed to Bed ; and so it is in a State when a Parliament doth not please , we try a piece of it , then down with that

that once and againe, and try new experiments, a certaine signe of a sick Nation. It was in the *ten Tribes* a forerunner of this judgement threatened by our Prophet, when they so often pulled down one another; and it may justly make *England* tremble when they compare their condition, and that of the *ten Tribes* before their deportation together.

2. *Divided interests*, and intestine dissensions amongst the people, *Manasse Ephraim*, and *Ephraim Manasse*, and both against *Judah*, this the Prophet makes an evidence that Gods anger would not turne away from *Israel*, Isa. 9. 21. These kinde of doleful intestine commotions were sad forerunners of the fatal destruction of *Jerusalem*, of which we read in *Josephus*.

3. *Confusions and divisions in the Church*; brethren biting and devouring one another, and thereby opening a wide doore for the common enemy to enter in at; for *union strengthens the interests of those united*, and *divisions betray them*. *Jerusalem* is a City compassed; the Coat of Christ a seamlesse Coat, and therefore the Apostle bids us, *mark those that cause divisions and offences*, and avoid them, as men that drive an interest, and do not serve *Jesus Christ*, Romans 16. 17, 18.

*Joseph. de Bello
Iudaico, lib. 2.
cap. 19, 20, 21.
Lib. 5. cap. 1, 2, 9
Lib. 6. cap. 1, 4,
11, 14, 15.
Lib. 7. cap. 7, 8.*

4. Multitudes of seducing spirits, and Emissaries of Satan who go up and down without controle, sowing tares, and laying levens, shaking the mindes of credulous and simple people, who are apt to be turned about with every winde of doctrine, and flyly insinuating under disguises and other shapes, such doctrines as in their own proper colours would be rejected.

5. The *uselessness* of many men eminent for piety and prudence, by whose great perspicacy and grave wisedome, dangers might be discovered, breaches healed, difficulties removed, expedients offered, paths restored to walk in. A sad Providence when the Lord maketh the tongues of such men to cleave to the roof of their mouth, and layes them in his displeasure, (not to them but to the nation) aside as *Rejected stones* unfit, for the building.

Lastly, the General *Senselessness* of Judgments past or present, the *sleep of slumber* and security which is upon most of us, as upon *Fonah* in the Tempest, few awaking themselves to cry unto God or to poure out their Confessions, Complaints, or Supplications at the throne of Grace.

The Lord open our Eyes, and perwade

swade us in this our day to lay to heart the things which belong unto our peace , to prepare to meet our God , to hold him fast with strong cryes , and love of his Truth , and not to let him go till he preserve three sinful Nations and snatch them as Brands out of the burning , or at least that we our selves may be hid in the day of the Lords Anger.

I shall Conclude with a few words of *Exhortation* , both unto the *people in general* , and unto you who are *Magistrates* of this great City in particular ; unto such things as seeme necessary Remedies of our great danger , and Means to keep our glory in the midst of us still . First, to the *people*.

1. Repent , and do your first works , else Iniquity will be your ruine . Even after a bill of divorce God allows an adulterous Church to returne unto him . *Jer. 3. 1, 22. Hos. 2. 2, 19.* In a day of *darkenes and gloominess* , of horses and horsemen of fire and Earthquake , of Armies and Terrors , the Lord calls on his people to *Turne* to him , with intimation of a gracious Answer , *Joel. 2. 12, 13, 14, 18, 19.* With a peradventure of mercy , *Zeph. 2. 3.* This means God pre-

prescribeth unto *Ephesus* to preserve their Candlestick amongst them , *Rev. 2. 5.*
If this be neglected , no people nearer unto *Cursing* then those who have enjoyed the light and presence of God ripening only thorns and briars , *Heb. 6.8. Amos 3. 2.*

2. *wrestle mightily with God, be not refused nor rejected, let the Lord know you are Resolved to hold fast, and not to let him go without a blessing, Gen. 32. 26.* Lord rather no *Canaan, no milk, no honie, no houles, no vineyards, no heards, no flocks, no Angel, then No. God, Exod. 33. 14, 15, 16.* Lord, whither shall we go to mend our selves? thou only hast the words of eternal life? *Job. 6. 67, 68.* Will changes in Government mend us? will a Democracy, or Aristocracy, or any other form of Politie mend us, if God be going away from us? Ask the Prophet. Now, saith he, they shall say, we have no King, because we feared not the Lord, what then should a King do to us? *Hos. 10. 3.* if we fear not the Lord, if we swear falsely in a Covenant, if we be an empty Vine, and if our heart be divided, and we are found faulty, the best Governments can do us but little good.

3. Resolve every man with *Joshua,* As for me

The Misery of a

me and my House we will serve the Lord, Joshua 24.15. I will tread in the steps of my father Abraham, I will command my children and my household to keep the way of the Lord, Gen. 18.19. as David did Solomon, Prov. 4.3, 4. If they be my children and my servants, if they expect from me the love of a Father, or the care of a Master, My God shall be their God, I will show the love of a Father and Governour unto them, in not suffering their souls by any neglect of mine to be poisoned or endangered by any perverse or Heretical doctrine. The way to keep God in a Nation is for every man to keep God in his own heart, and in his own family first.

24. Prize highly the presence of Christ in his Ordinances, the communion of Saints, the assembling of your selves together, Heb. 10. 24. Contend earnestly for the faith, Jude v.3. Buy the truth, sell it not, Prov. 23. 23. Let no interest, no party, no policie, make you willing to part with any truth of God for promoting any designe of man. If any man speak disgracefully of the scriptures; if any man tempt you to forsake the Ordinances, or to beget any low or base esteeme of them in you, say unto him as Christ to Satan, get thee behind me. Christ will not forsake those to whom he is precious. The more value we set upon him, the more careful we will be to

to keep him, the more willing he will be to continue with us.

5. Pull off the *vizard*, and look through the *disguises* which are put upon *false doctaines*, to render them the more plausible. Hereticks will bring in their opinions *privily*, and by faire words and good speeches will deceive the hearts of the simple; they have *mystery* on their forehead; Rom. 16.17. Eph. 4. 14. Col 2.8.18. 2 Thes. 2.3. 2 Pet. 2.1. Rev. 17.5. When *Agrippina* poisoned *Caecilius*, she mingled the poison with the meat that he loved, as then gild over bitter pills, and as *Lucretius* speaks, tip the Cup wherem there is a bitter potion with honey. Satan knows how to transformt himself into an *Angel* of light, and under pretencions of higher perfection, like painted Sepulchres, to veile over, and palliate rotten and unsound options.

6. Judge of *Ends* by the *Meanes* which are used to compass and promote them; there never wants good meanes to advance good Ends. We shall never need to do evil, that good may come of it, Rom. 3. 8. the wife in the Law was not to do an undecent thing in defence of her own husband, Deut. 25.11, 12. If you see men revile Ministers, decry Ordinances, broach Heresies, foment Divisions, disrespect and lay aside Wise, Religious,

Recens *vastatio*
vinearvulpem in-
dicat affuisse, sed
nescio qua arte
tingendi ita sua
confundit vesti-
gia callidissimum
animal, ut qua
vel intret vel
creat, hand fa-
cile queat ab ho-
mine apprehendere.
Cumque patet
opus, non appetet
auctor, &c.
Bernard in Cant.
Serm. 65.

The Misery of a

ous, Sober, Serious, Grave Orthodox Patriots,
Lata anguis in herba, certainly the ends may
justly be suspected, that make use of such ex-
pedients, as these to promote them.

2. To you that are *Magistrates* in this great
City,

1. Study your *Character*, your *Authority*, and
your *Duty*, carry your selves like *Gods Min-
isters*, to be a terror to evil doers; be men of
courage, loving truth, &c. *Exod. 18. 21.*
2 Sam. 23. 3, 4. Rom. 13. 4. Beg wisdome
of God as *Solomon* did, that he may shew you
the right way, that you may have him, his
house and glory nearest to your heart. If
you intend Gods house, he will preserve and
build yours, *2 Sam. 7. 11.* If you appeare for
him, he will engage for you. If you ask
wisdome to serye him in your places, he will
give honour and other good things without
your seeking.

2. Be zealous and valiant for the glory,
name, worship, interests, *Truth of God*; as
Phineas was. His zeal for God put a stop to
the wrath which was gone out against *Israel*.
A *Moses*, a *Phineas* may stand in the breach
and turne away wrath, when God seemeth
a departing, *Numb. 14. 12, 17, 20. Psal. 106.*
23, 30. put forth your selves, be willing
to shew your selves *nursing Fathers* to Gods
Church; Nurses will do all they can to keep
poison

Numb. 25. 11,
13

Jer. 9. 3.

2 Reg. 19. 16.

Isa. 49. 23.
60. 16.

poison from their children ; do you in your places labour to preserve the Church of Christ in this City from the leaven of dangerous and pernicious doctrines. When you are clearly satisfied and convinced , That this is your duty to own God and his Truth, to promote, protect, encourage , countenance Orthodox Religion , to withstand and counterwork the projects of seducers , resolve as Nehemiah did, that *no fear shall weaken your hands* , Nehem. 6.9,11,13. Shew your selves Gods Vice-gerents,, in publickly owning his truth and Ordinances to all the world ; This is our God whom we resolve to serve , this is his worship and Religion which we own, this the truth we will live and die in, these the dangerous doctrines we resolve in our places and stations to withstand , and by all righteous means in Gods way to prevent the growth and progresse of them.

What an honour would it be for such a famous City as this to be a President to all these Nations , in letting the world see and know their zeal for God, and love to his Truth in these backsliding dayes, when many Religions do threaten the extirpation of All : How highly they value, how stedfastly they cleave to the unity and purity of that Religion under which they and their Fathers flourished in piety, in peace, in plenty, in tranquility, in

1Sa.25.9.

in prosperity, in honour for above fourscore years together, maugre all the power and policy, of adversaries, till of late years we our selves by our sinnes have loosened the joyns of *Religion* and *Government*, and done that with our own hands, which our enemies by all their machinations did in vaine attempt. Oh that now, when the Lord faith, seek my face, we wotild all say, Thy face Lord we will seek; when the Lord faith, Turne ye back-sliding children, and I will heale your back-sliding, we wotild all with one heart, with one soule, with one shoulder answer, Behold we come unto thee for thou art the Lord our God. If prayers, if teares, if strong cries, if reformed lives, if zealous purposes, if united Counsels, will get a reprieve, and keep our God amongst us, we will stand in the gap, we will hold him fast, we will give him no rest till once again he make these Nations a praise in the earth, and this City a *Fehovah Shammah*, the Lord is there.

3. Believe not those Donatistical and Pontifical spirits, who go about to perswade you, That *Magistrates* have nothing to do with *Religion*. Nothing to do with Religion? What then made *David* think of building God an house, 2 Sam. 7. 2. and to set in order the courses of the Levites?

vites? 1 Chron. 23. 6. and Priests, Chap. 24. How came *Solomon* the Wise to build a Temple for Gods worship which he had nothing to do with? 2 Chron. 6. How came *Aса* so bold to command *Judah* to seek the Lord God, and that in order to the quietnesse of his Kingdome, and victory over enemies? 2 Chron. 14. 3, 4, 5, 6, 11. How came *Jehoshaphat* so much to mistake, as to take away high places and groves, to provide that the people might be taught? 2 Chron. 17. 6 — 9. and to command the Priests and Levites to do their duties? 2 Chron. 19. 8, 9. How came *Hezekiah* to be so zealous to purge the Temple, to command the Priests and Levites? 2 Chron. 29. 4 — 11, 27, 30. to Proclaim a Passeover, 2 Chron. 30. 1 — 6. to appoint the courses of the Priests and Levites, Chap. 31. 1, 2. to command the people to give them their portions, and not as we endeavour in this Age to take them away, that they might be encouraged in the Law of the Lord, ver. 4. How came young *Josiah* to take so much paines in reforming Religion? 2 Chron. 34. 1 — 7. to cause all the people to stand to a Covenant, v. 32. to command and encourage the Priests in the work of the Passeover, 2 Chron. 35. 2. How came *Nehemias* to

Donatus s. l. to
surire success-
fus, in hac ver-
ba prorupit,
*Quid est impe-
riacum cum Ec-
cl. siā > Optat.
lib. 3.*

Fuorum huic
passim refuta-
runt nisi magaz.
Calvin. Institut.
lib. 4. cap. 20.
j. Et 9. Beza. O-
pusc. 10. i. de
pus. Henr.

Brent. 10. 8. pag.
175 — 193.
Pct. Mart. 10.
en. d. s. 4. c. 13
sect. 31 — 33.
Gerard. lo. com.
to. 6. de Magis.
pol. s. l. 16.

— Rivel in de-
calog. p. 258.
B. Jewel. de-
fence. p. 557 —
566. Sands Ser.
2. sect. 13 — 20.
Bisfor. of sub-
jection. part. 2.
124 — 129,
145, 151, 159,
178 — 191, 212
249. & part 3.
p. 530 — 545.

The Misery of a

Aduersus Turcas.
To ii. p. 364.—
382. Raybold.
Conser. with
Hart. p. 586,
587. Carlton
of Jurisdiction.
c. 3. Daumian.
de iudic. &
nom. fidic. c. 14
p. 71—3. c. 16
p. 91. Zinch. in
4. precept. l. 1.
c. 5. vñlet Sy-
nops. contra. 7.
q. 2.
Epist. 48, 50. &
166. contra.
Crescen. Gram.
l. 3. c. 51. de
civ. Dis. l. 1.c.
36.

Baron. A. 1. 518.
fatt. 7.
Anno 681. fatt.

72

Seal a Covenant? Nehem. 10. 1. to 8.
Enter into an Oath to keep the Sabbath, and
maintaine Religion? v. 29. to take care of
the portions of the Levites? Chap. 13. 10. to
threaten the violaters of the Sabbath? ver. 21.
to command the Levites to cleanse themselves?
ver. 22. to contend, and curse, and smite those
that had married strange wives? ver. 23.
30, 31. to say nothing of the Laws and
Edicts of Christian Emperours to restrain Here-
sies and Idolatrie, of which we read in Saint
Austin. Was it zeale and duty in these men to
take care of Religion, and to purge corruption
out of the Church, and is it not so now?
was it a fault in the Church of Thyatira to
suffer Jezebel to teach and seduce unto I-
dolatry, Rev. 2. 20. And is it holiness now
to leave all men free to write, proclaim,
publish without controle, doctrines wholly
contrary to the interests of Christ, and the
truths of Religion? It were no hard mat-
ter to shew you the rise, and to dive to the
bottome of this dangerous opinion. I shall
only give you a Marginal Note in Baronius,
nulla facultas Imperatoribus de rebus Ecclesie de-
cernendi, (just the language of Donatus) That
Emperours have no power to determine any
thing in Church-matters; and elsewhere,
that nothing is valid which a King ordereth
in Churches, without the Bishop of Rome.

4. Re-

4. Reverence the Oathes and Vowes of God which are upon you , they are not as Lyfander profanely said, to be plaid with as boyes do with skittle-pins. It is the Charakter of good men to fear an Oath , Eccles. 9. 2. and a most severe punishment was brought upon Zedekiah for violation of an Oath and Covenant , Ezek. 17. 13---19. How observant was Joshua of his Oath , though fraudulently procured by the Gibeonites ? Joshua 9. 19. It is not safe to distinguish our selves out of the obligation of solemn Oathes , or after Vowes to make inquiry , Prou. 20. 25. a good man though he sweare to his owne hurt changeth not , Psalme 15. 4. How much more when he sweares to endeavour the preservation of pure Religion, and other the great Interests and Priviledges of a Nation.

Lastly, consider in this our day what are the things which belong to our peace , Luke 19. 42. It is a great wisdom in evill dayes to redeeme Time , Ephes. 5. 15, 16. It is noted of the men of Issachar that they had understanding of the Times to know what Israel ought to do , 1 Chron. 12. 32. As Mordcas said to Esther , who knoweth whether thou art come to the Kingdome for such a time

Plutarch. Apog.

'Οὐ γάρ οἱ
γείτονες ταῦτα
ζεῦς ἔπειτα
διέπειπον
τοῦ ὄρους Δη-
λιούντο, ταῦ
ταὶ αὐτῷ
τίπειρα χεῖσα
γυναικός τας
Homer. Iliad. 4.
Vid. Exemplum
Philippi Mac-
donum Regis.
Pausan. l. 8.
p. 465.

The Misery of a

as this? Ester 4. 14. Surely in such a time as this, a day of trouble and rebuke, it is necessary for every man to beg of God to shew him his way, to advise with the Word of God, what wisdom, or counsel, or help he may put in to keep God with us, and to prevent this dismal Woe of Gods removing our Candlestick and departing from us. Must I write? must I speak? must I counsel? must I pray? must I do Judgement and Justice? Lord we seek of thee a right way, be thou intreated of us, Ezra 8. 21, 23. In evil and dangerous dayes, as all men, so especially Moses and Phineas, Magistrates and Ministers are by their fidelity and zeal to stand in the gap, and to obviate those judgement which are impendent over us.

I conclude with the Prophet Zachary, Zach. 2. 5. The Lord is a wall of fire round about, where he is the Glory in the midst of a people. He will encamp about his House, Zach. 9. 8. upon all his glory there shall be a defence, Isa. 4. 5. in token whereof the Cherubims were on the walls of the Temple, to note their protection about Gods people, 2 Chron. 3. 7. Psal. 34. 7. But if we do not resolve to hold

hold God fast, if the glory of his Truth, Worship, and presence be once gone from us, if we once come to know the difference between the service of God, and the Kingdoms of the Countreys, we shall with horrour subscribe to the truth and draffulness of this dismal threatening, *we also to them when I depart from them.*

2 Chron. xi. 8.

F I N I S.

signs & initials

2

and I am to give off if I find a field
in which some good things may be
done for the world or for man. As
one has been to collect old money from
the Englishmen who were here. I
have been collecting old money from
the French, Germans, and the Dutch
and have sent back letters of it to

27813

卷之三

THE
Wall & Glory
OF
JERUSALEM,
IN A
SERMON

Preached in S^t. PAULS-Church
L O N D O N,

Before the Right Honorable
The Lord Mayor, Lord General,
Aldermen, Common Council, and Companies
of the Honorable City of London, February 28.
1659.

Being a Day of Solemn Thanksgiving
unto God, for restoring the Parliament and Common
Council, and for preserving the City.

By Edward Reynolds D. D.

London Printed by Tho: Newcomb, for George
Thomason, at the Rose and Crown in St.
Pauls Church-yard, 1660.

ВИДЕОВА

ЕРУСАЛЕМ

ДОМЪ

УФОР

БИЛОНІЯ

ДОМЪ

ДОМЪ

ДОМЪ

ДОМЪ

To the Right Honorable
THOMAS ALEYN
Lord Mayor of the City of
L O N D O N
The Court of Aldermen and
C O M M O N C O U N C I L.

Right Honorable,

 *Mongst all the exceeding great and precious Promises which the Lord hath made unto his People, these are of a very radiant Lustre, and special Magnitude ; That he would appoint a place for them, and plant them, that they should dwell in a place*

2 Sam. 7. 10.

The Epistle Dedicatory.

of their own, and move no more, neither should the Children of Wickedness afflict them any more as before time. *That*
be wold build them and not pull them down, and plant them and not pluck them up, and give them an Heart to know him, and to return unto him with their whole Heart. *Whereby we understand, that Stability and Sanctity, Healing and Holiness,* are two most Eminent and Signal Mercies of God unto a People, who have been long exercised with Breach upon Breach, and emptied from Vessel into Vessel. *How sad the Condition of these discomposed and dilacerated Nations*

Jer. 24: 6,7

The Epistle Dedicatory.

Nations hath been : how doleful the Earthquakes and Concussions both in Church and State ; how daring the Insolencies and Attempts of men of unstable minds destitute of solid and steady Principles, acted by the various and quotidian Conduct of changeable and domestical Interests, have been against our Jachin and our Boaz, Authority in our Parliaments, and Ministry in our Churches, hath been so well known both at home and abroad, as to render these Nations a Shame to themselves, and a Ludibrium to the World. What the great Works are which the Lord by the wonderful Series and Vicissitudes of Providence

The Epistle Dedicatory.

Providence is doing in the midst of us, the Hearts of his Servants, hanging in suspence between Hope and Fear, do tremulously attend upon, and labor to understand. When we consider the maturity of our mighty Sins, we have great reason to fear his Wrath; and when we observe the progress of his Wonderful works, we have some comfortable Encouragement to hope for the renewall of his Mercy. And that so much the rather, because he hath stirred up your hearts in this great City to return unto him the glory due unto his name for his goodness to these Nations, in restoring the Parliament, and unto yourselves, in restoring

The Epistle Dedicatory.

restoring your Council, and healing
the Wound inflicted on the Honor
of this Renowned City. That the
Lord will be graciously pleased to
crown and consummate the Mer-
ties which he hath begun, in guide-
ing the hearts of the people to chuse
for this next Parliament, men of
Eminency for Piety and Pru-
dence, who may come with healing
Spirits, and make it their busines\$
to repair our Breaches, and be
the Restorers of Paths to dwell
in, who may lay to heart the Interest
of Christ and his Church, and pro-
mote purity of Doctrine and Wor-
ship, due Administration of Holy
Ordinances, and whatever may
conduce to the Power of Godli-
ness,

The Epistle Dedicatory.

ness, and the Comfort of all that
love the Lord Jesus in sincerity;
That he will be pleased to set his
Eye and his Heart upon this City
for good, and to dwell in it night
and day, to be a Wall of Fire
about it, and the Glory in the
midst of it, to appoint Salvation
for Walls and Bulwarks unto it,
is and shall be the hearty Prayer
of

March 14.

1659.

Your most humble and
Faithful Servant in

the Lord,

EDWARD REYNOLDS.

The

THE
WALL and GLORY
OF
JERUSALEM,
In a SERMON Preached in
Pauls Church London.

Zach. 2. 5.

*For I, saith the Lord, will be unto
her a Wall of Fire round about,
and will be the Glory in the midst
of her.*



Wo gracious Visions the Lord
giveth our Prophet in the for-
mer Chapter: One of a man
riding among the Mistle-trees
in the bottom; Christ in his
despised Church at Babylon:
The other of Four Carpenters, sent to stay and
B cast

The Wall and Glory

cast out the *Horns* which had scattered the Church, by both giving an assurance, that he would disappoint the Enemies of his afflicted people.

We have here in this Chapter another vision, of a man with a measuring Line in his hand, to shew that the Lord was now in a readiness to build and restore the City & Temple, the former we find accordingly done by the care of *Nehemiah*, cap. 3, & cap. 6, 19, the latter by *Joshua* and *Zerubbabel*, *Ezra*, 6. 14, 15.

Now whereas it is here said ver. 4. That *Jerusalem* should be inhabited as Towns without Walls, which may seem first to cross the History, *Neb.* 6. 15. where we find that the Wall was finished, 2. To discourage the people, who having such potent and malicious Adversaries, round about as they had, should by that means be exposed to all the assaults and impressions which they should make upon them: The meaning is, that though the city within the Walls were very spacious, yet the people should return in so great abundance (as *Josephus* reports they did) that multitudes should be constrained to lie without the Walls, unto whom the Lord promiseth to be himself a Wall and Defence.

They were now called to build the city and Temple; two great discouragements they meet with in that Enterprize, Danger and Scorn

Antiq. 1, 11.
c. 4.
Plai. 60. 22.
Jer. 31. 27.

of J E R U S A L E M .

3

*Scorn, Nehem. 4. 8. 1-3. 7, 8, 9. Nehem. 6. 1.
16. Ezra. 4. 4, 5.* The Lord here by a gracious promise fortifieth them against the fear of both; against the fear of *Danger*, by promising to be their *Protection*, and against the fear of *Scorn*, by promising to be their *Glory*. When they are without *Walls*, I will be their *Wall*; when they are without *Gates*, I will be their *Gate*, my *Salvation* shall be a *Bulwark* unto them, they shall call their *Walls Salvation*, and their *Gates praise*. *Isai. 26. 1. 60. 18.*

The Words set forth the Lord opposing all the *Enemies*, removing all the fears of his people, by a double promise, of *Protection*, against all powerfull oppositions, of *Honor*, against all reproachfull Insultations.

In both is considerable, First, The Author and Substance of it, *I, saith the Lord.* 2; The Subject of it, *Jerusalem, I will be unto her.* 3. The Description of it. 1. Of the *Protection*, by the Metaphors of a *Wall* and of *Fire*, and the place of that, in *Circuits*, round about. 2. of the *Honor*, and the place of that, I will be for *Glory*, or the *Glory in the midst of her.*

A weak people met together about an hated and invicidous Enterprize, opposed by strong, subtle, vigilant, active, malicious Adversaries, had need have a help to defend them; *I saith the Lord will be an Help, a Wall unto them.*

But potent Enemies can batter Walls and scale them : *Ezek. 21. 22.* *Prov. 22. 29.* saith the Lord, I will prevent that fear, *it will be a Wall of Fire,* which the Enemy shall not dare come near or touch.

But a Wall may have gaps and *Breaches* in it, the Gates may be pulled down and consumed, as we find they were, *Nehem. 1. 3. 6. 1.* and then whatever the Wall be, the *Breaches* will let in the Enemy; the poor Church is never without some *Breaches* or other, called the Breaches of the City of *David*, *Isa. 37. 9.* Some Gates pull'd down, to lay them open to danger. But every work of God is perfect *Deut. 32. 4.* Where he is a Wall, he will be a Wall, in Circuit, round about, no Breach, no Gap, no Gate or Portcullis pull'd down, by which danger may enter in.

But if the Wall be *Fire*, what will become of the Houses of the City? I will, saith the Lord, be a Wall unto her, not a Wall against her. It is *Dativus Commodi*, a beneficial fire to the City, a consuming fire to the Enemy that assaults her. A fire for the three Children to walk in; A fire for their Enemies to perish by, A fire in the bush to *Moses*; A fire in *Brimstone* to *Sodom*; A destroying fire to the Captains of *Ahabrah*, and a Triumphal fire, a Chariot of fire to the Lords Prophets.

But a wall may shut men and their misery in together.

Dan. 3. 25.
22.
Exod. 3. 2.
Gen. 19. 24.
2 Reg. 1. 10.
12.
2 Reg. 2. 22.

together, the Wall of a Prison or Dungeon
so great Comfort to those that are shut
within it. It may be sad enough in medio,
though there be a Wall in Circum.

We have a relief against that too; As
the Lord is a Wall of Fire round about to keep
the Enemie, so he is The Glory in the midst
of Jerusalem, to comfort his people. Provi-
dence is expressed by a Circumference with an
Eye in the Center. God is here both in the Cir-
cumference, and in the Center of Jerusalem;
a former Providence in circuit to keep off the
Enemie, a Gracious providence in medio,
to Honor and Revive his people. Ignis &
caustica hostilia; Gloria & subsidium Ec-
clesiae.

The poor Church was miserably opposed
& opprefled by the potency of their Enemis
on every side. But against them All they have
is God to put into the other part of the Bal-
ance: God alone is eminently unto his people,
whatever good thing else they want. In
Widowhood he is an Husband; Thy Ma-
ther is thine Husband, Psal. 74.5. In Orphan-
ship he is a Father; A Father of the Father-
less is God in his holy Habitation, Psal. 88.5.
In darkness a Sun, in danger a Shield, Psal. 84.
1.1. A Refuge in trouble, a River in drought:
Psal. 46.1.4. A Gifey where there is no Wall,
a prifewhere there is no Gate, a Light where
there

there is no sun, *Isai. 60. 18, 19.* A God of Salvation in whom his Servants can triumph where all other Comforts in the World are wanting. *Habak. 3. 17, 18.*

Let us hold fast our God, and we need not fear our Enemie. If God be for us, who can be against us? *Rom. 8. 31.* If he justifie, who can condemn? If he love, who can seperate? Many will be against us to hate us, but none can be against us, to hurt us. Many will gird and girde again; many will take Counsel, and make a decree, many will raunt it with Pharaoh, *I will pursue, I will overtake, I will divide the spoil, my Lust shall be satisfied, I will draw my Sword, mine hand shall destroy.* *Exod. 15. 9.* agam, rham, rapiam, tundam, prosternam, as the proud Confident in the Comedian: But if he be Immanuel, God with us, they shall be broken, their Counsels shall not stand, their Decrees shall come to nought, he will strengthen, he will help, he will uphold with the righte hand of his Righteousnes, *Isai. 8. 9, 10. Isai. 41. 10.* Let the name of your City be *Febroah Shammah*, the Lord is there, be zealous for his t ustrand worship, for his name and Glory, let him be in medio, in the midst of your Hearts to fear him, of your Counsels to follow him, of your Houses, your Trades, your Conversa-
tion to walk with him, provoke him not by your Impieties against him, by your unrighte-
ousnes

ousness against men, and then, if there be
any Help or Comfort against Danger in Hea-
ven or Earth he can command it, if there be
none he can create it, whatever is wanting he
can supply and make it good out of himself,
I will be a Wall.

Psal. 44. 4.
Isai. 4. 5.

1. *A Wall of Partition* to separate the
Church from the World, as the Land of Cana-
an was divided by the Mediterranean Sea West-
ward, by the Inland Seas, and the River For-
dan Eastward, and at each end North and South
with Mountains: So the Church of God is
severed and shut up from the rest of the
World. Israel dwelt alone, and was reckoned
amongst the Nations. Num. 23: 9. they are
chosen out of the World, John 15: 19. A Garden
inclosed, a Spring sent up, a Fountain Sealed,
Cant. 4: 12; their Laws diverse from all peo-
ple, Esther 3: 8; They are not to conform to
the World, Rom. 12: 2, nor to walk *νερτ* *ἀπων*.
Eph. 2: 2, the World knows them not, Job.
3: 1, but looks on them as prodigies and men to
be wondered at, Zach. 3: 8.

Aug. de Bap.
I. 5. c. 27, 28.

2. *A Wall of Conjunction*, uniting the
parts together in one Common Interest, as the
Brain is walled in by the skull, the vital parts
by the Ribs and the Breast to keep them firm
and close together, that they may not be sca-
tered nor divided, though the Members of
the Church are called out from the World, and
are

are to separate from that : Yet they are to be compacted and united within themselves. *Psal.* 122. 3. to be of one Heart, and of one Soul, *Act.* 4. 32. To hold the unity of the Spirit, in the bond of Peace : to have a coagmentation and joining together, *Eph.* 4. 16. Factions and *Divisions* in the Church, are usually the Fruits of the Flesh; when one is of *Paul*, another of *Apollo*, are ye not Carnal? *1 Cor.* 3. 4. The Apostle warns us to take heed of such as cause Divisions and Offences, contrary to the Doctrine received, as those that serve not the Lord Jesus, but their own Bellies: *1 Cor.* 3. 3, *Rom.* 16. 17, 18. We have seen by very sad experience, when there hath been no wall nor inclosure to bound and keep within some principles of unity, the wilde and exhorbitant spirits of men, who either acted by Interest, or driving on Designs, or possessed with prejudice against received Doctrines, have departed from sound *Truth* and brotherly *Love*: what Flames and Confusions have overspread these Nations, once famous for *Unity* in orthodox *Truth*; what forsaking of *Ordinances*, what magnifying of deceitful *Lights*, what rage against *Ministry*, what violations of *Magistracy*, what bleeding of *Princes*, what breakings of *Parliaments*, what Phrenetick and furious Extravagances and Disorders have stained the Glory of the Reformed Religion amongst

mongst us. The evidence of these doleful effects should now at last awaken the Spirits of all wise, godly and sober persons, to close in some *healing and uniting Counsels*, not to foment animosities, nor cherish jealousies one against another, but studying every man his own failings, to be the more remiss in censuring, and the more inclinable unto closing with their Christian Brethren; why should we shut any out of our love here, whom we dare not exclude from the *Common Salvation* hereafter? And indeed when the Lord is pleased to send a Spirit of Unity and Agreement amongst a people, to make them tender of each others safety, and to look on the welfare of the parts, as the common Interest of the whole, they are hereby a Wall unto one another, as *Nabals Servants* said of *David* and his men, 1 Sam. 25. 16. Every thing is best preserved when most united. It is easie to break the sticks of a Fagot when the bond is loosed, and they sever'd each from other, but while they are bound together, they mutually preserve each other. *Love is a Bond*, Col. 3. 14. The Integrity of the Body is preserved by the Love of the Members unto one another, therefore Nature hath taught weak Cattle to keep together in Flocks, and Fishes in sholes, and Birds in flights, whereas Beasts of Prey live commonly alone, as

The VVall and Glory

Lyons, Whales, Eagles, Kites. A Kingdom divided within it self cannot stand: Therefore as Christ is not divided, 1 Cor. 1. 13. would not have his bones broken, nor his garment parted, so neither should his Church. She is never so terrible as when she is an Army with Banners, united & compacted into one Body.

3. A Wall of Protection and Defence. As the Lord promiseth to encamp about his Host and to defend them, Zach. 9: 8. 15. He is a Rock, a Tower, a Shield, a Chamber, a Sanctuary, and here a Wall to preserve and protect his people. Great hath ever been the care of States, to keep the Walls and Gates of Cities inviolable; in the Roman Law they are called *Res Sancta & divini Juris*, sacred things and in no case to be injured; and it was a capital crime, to climb over them. We read in Diod. Sic. what care Themistocles took to build a Wall about Athens, But Walls are a great defence and protection to the Cities to which they belong.

The Lord doth thus as a Wall protect his Church. In a way of Promise, I. saith the Lord, his saying it, is doing it. His Word is Operative & Efficacious, Gods Promises are the Walls about his Church. Every thing is preserved by the same word whereby it is created. He upholdeth all things by the word of his power. Heb. 1. 3. His Servants count themselves safe under:

der his promise, they trust in his Word. *Psal.*
119. 81.

2. In a way of *Power*, making bare his Arm in their Cause, then when all second Helps fail and are at a stand, such a defence he was to *Israel* at the Red Sea, when Death was before and behind, and on every side of them, so that they were able to do nothing, but only to stand still, and see the Salvation of God.

3. In a way of *Providence*. 1. By *Creatures*, with whom he maketh a *Covenant* in behalf of his people, that they shall not hurt in all his holy Mountain. Of this League we read, *Job* 5: 23. *Hos.* 2: 18. *Ezek.* 34. 25. 2. By *Enemies*, making *Moab* a *Cover* from his Out-casts. *Psal.* 16: 4. as dead Thorns are a fence about a Garden. He doth sometimes not only re-straine the wrath of Evil men, as he did *Laban* and *Esau* from hurting *Jacob*, but doth make them helpful and beneficial unto them, as the dissention between the *Pharisees* and *Saduces* was to *Paul*, *Act.* 23. 6. 7. As the *Egyptians* lent their Jewels unto *Israel* to hasten them away, *Exod.* 12: 35, 36. 3. By *Casualties*, ordering contingent Events, and various incoherent Emergencies to the protection of his people, as the noise in the Mulberry Trees, 2 *Sam.* 5: 24. The shining of the Sun on the Waters, 2 *Reg.* 3. 22. The sudden incursion of the Philistines, 1 *Sam.* 23: C 2 27, 28.

The Wall and Glory

27, 28, The Chaine of fortuitous Events, which we may observe in the History of Joseph, and in the book of Esther.

4. In a way of Grace, the Lord plating such beauties and rayes of spiritual Majestie upon his Servants, as causeth their very Adversaries to reverence them, and fear to annoy them, as Herod did John, and Felix Paul, for wisdom maketh a mans face to shine. Eccles. 8: 1. There are Flowers which they call Wall-Flowers, and there are Graces, which I may call Wall-Graces, which have a special protecting vertue in them. Innocency, whereby we put to silence the forwardness of foolish men. 1 Pet: 2: 15. Wisdom, which God hath given for a Defence. Eccles. 7: 13, by this Abigail diverted the ruine intended against Nabal and his Family. Meeknes and Humility, for the lowest things are fairest. A Tempest breaks an Oake, but not the Bus of Corn which yield unto it. A Canon bullet battereth a lofty Tower of Marble, which is deadeed by a raw mud wall. A soft Spitt sturneth away Wrath, Prov. 15: 1. Holy Fairende, which is a fence against Terror, Pro. 28: 1. Spiritual peace and joy which is a Garrison to the Heart, Phil. 4: 7. The Joy of the Lord is the strength of his Servants, Nehem. 8: 10. The invincible power of Faith, which is a Shield against Satan, and our Victory over the

the World, Ephes. 6. 16. 1. Job. 5: 4.
Hope; the Anchor of the Soul, the Whetstone of Christian courage, the more we expect for the future, the surer we are for the present against the fear of evil. Lastly the spirit of supplication, which flies to the name of the Lord as a strong Tower, which wrestles and prevails with God, *vincit invincibilem, ligat omnipotentem*, and therefore is a principal part of the Christian panoply. Eph. 6. 18. And thus is the Lord a Wall of protection to his Church. In a way of promise, in a way of power, in a way of providence, ordering Creatures, Enemies, Casualties to the defence of his people, and in a way of Grace.

And his protection is like that of a Wall in those two respects. 1. He is a near, present, ready Defence. Evil may be at hand, when Help is too far off to come seasonably in. But the Wall reigns, and is near unto the City: such a Defence the Lord is, a present help in trouble, Psal. 46: 1. A God near at hand, not in a journey, on a sleep, or out of the way, when he should help us, Jer. 23. 23. Nigh unto his people in all that they call upon him for, Dant. 4: 7. Psal. 85: 9.
2. an Adequate and proportionable defence. A Wall defends a City on every side. As the Enemies compass the Church about with Danger, Psal. 22: 12, 16, Psal. 119: 10, 12.

*Exempla divina custodia in
presentissimis
periculis vide
in Philippi
cameratis ho-
ris subcisivis
pars. 2. cap. 7. 1*

So doth the Lord compass it with *mercy*, *Psal.* 32.10.

But the strongest Walls, though of Iron or Brads (for such we read of, *Ezek.* 4.3. *Jer.* 15.20.) may by Military Engines be scaled, battered or demolished. Therefore the Lord, to shew that he is an impregnable protection, saith, that he will be a *Wall of Fire*, which cannot be scaled nor broken down, which consumes all Engines that attempt any thing against it, as the *Flaming Sword* kept the way of the Tree of Life. The *Pillar of Fire* secured *Israel*. *Fire in the Bush* kept any from coming near to cut off the boughs, and yet did not it self consume them. He is a fire in the Enemies *Wall* to overturn it, *Jer.* 49.27. but to *Jerusalem*, he is a *Wall of Fire* to defend it. He once defended the Church with a *Wall of water*, *Exod.* 14.22. And still defends it as a *Wall of Fire*. By himself, who is a *Consuming Fire*, *Heb.* 12.29. By his *Angels*, who are a *flaming fire*, *Psal.* 104.4. Therefore *Solomon* carved *Cherubims* on the *Walls* of the *Temple*, *2 Chron.* 3.7. to signify that *Angels* are the *Walls of the Church*; the *Angel* of the Lord encampeth round about them that fear him to deliver them. *Psal.* 34.7.

And his protection is like *Fire* in these four respects.

1. It is *Terrible* and *conspicuous*, which in

Gen 3: 24.
Exod. 14. 19,
29.

Sto's māu mū-
ecius vocavit.

Plato Diog.
Laertius Pla-
tone. vid.

Raynold. Lefl.
Apocryp. Lefl.
47.

a wonderful manner doth strike fear into his Enemies, as he promised to go before his people as a *consuming fire*, *Deut. 9. 3.* The Prophet describes the terrible majesty of the Lord by a *Throne of Fire*, *Ezek. 1. 26, 27.*

Job 37. 22.

And the glorious coming of Christ, by *flames of fire*, *2 Thes. 1. 8, 9.* We are bid to praise him in the fires, *Isai. 24. 15.* For those conspicuous mercies whereby he hath shewed himself a *consuming fire* in behalf of his people. He answereth his people by *terrible things*, *Psal. 65. 5.* things which they looked not for, *Isai. 64. 3.* To make his name known unto his adversaries.

2. It is an *impregnable* and invincible defence. Other Walls, though high, though broad, by battering Rams have been demolished, and by Mounts scaled. The Walls of Babylon were two hundred foot high, and fifty foot broad, as *Diodorus Siculus*, *Pliny*, and *Herodotus* report, yet even these were broken down, *Fere. 51. 58.* but no man dare climb, no Engines can be applied against a *Wall of Fire*, it will devour the batteries that are made against it.

3. It is a constant and perpetual defence, for this is not a wasting, but a *fixed fire*, like that in the *Bush*, which did not consume it, but dwelt in it, *Deut. 33. 16.* He is a *Sun and shield*, his protection is an enduring thing.

Diod. Sicul.
lib. 1. cap. 4.
Plin. Hist. Nat.
1. 6. cap. 26. 14.
Herodot. lib. 3.
pag. 74. Edit.
Græco-Lat.

as the fire of the Sun, *Psal. 84. 11. 89. 36.*
the defence which is over his Glory, upon the
Assemblies of *Sion*, viz. The Pillar of the
Cloud, and of fire is never taken away. *Isaia.*
4.5. Exod. 13. 22.

4. It is an Active, an Offensive, an Efficacious defence. Other Walls are defensive only, to prohibit and hinder Assaults, but a *Wall of Fire* doth fight for those whom it doth defend; it is not only a Wall, but a Magazine; not only a fence, but a Weapon; not only a muniment, but an Army. As *Israels* wall of water did drown *Pharaoh*; so the three Childrens *Wall of Fire*, did devour those that threw them into it. The protection of God about his Church, is a most operative, and a most efficacious protection.

We have taken a view of the *Wall*, Let us consider the City thus walled, the Subject of this Defence, I will be unto Her, unto *Jerusalem*, the City of the great God, where his dwelling is, there is his defence, as men use to mound the places of their Habitation. The more a people have of Gods presence, the more they have of his protection. His covering is upon his Glory. *Isaia. 4.5.* His Angels guard us in *visus*, non in *precipitiis*. *Psal. 91. 11.*

When we go to appear before the Lord, the Enemie shall not desire our Land, *Exod. 34. 24.* but if we have our back upon *Jerusalem*,

Aug. Quest.
Evang. lib. 2.
qu. 19.

Jerusalem we are out of his protection, as he that went from Jerusalem to Jerico. Luke 10: 30.

Consider in the Church property and preciousness, they are Gods own. *Judea was called Immanuel's land, Zion his rest, Isai. 13: 17. 14. They are in special manner his people, Isai. 63: 19. 64: 9. Ezek. 16: 8.* And they are his precious and peculiar Treasure, *his jewels, Mal. 3: 17.* And property in precious things, will certainly procure protection. Consider in the Lord his Love, and his Promise, his Grace, and his Fidelity. *His Eyes and his Heart are perpetually upon his Church, 1 Reg. 9: 3.* She is graven on the Palmes of his hands, *Isai. 49: 16.* They that touch her, touch the apple of his Eye, *Zach. 2: 8.* He will never suffer his beloved to be unprotected, especially having engaged his promise, that the gates of hell shall not prevail against it. *Mat. 16: 18.*

And that they may not prevail against it, the Protection must be complete, a Wall must be round about it, the Defence must be answerable to the Assault. The Church in the Wilderness marched in a four square body with the Tabernacle of the Congregation in the midst of them, and their Standards one very side, as we find *Nam. 2.* The Standards were as a Wall of Fire, *Sebouah Nissi;* and the Tabernacle the Glory in the midst of them. The

D

Enemies

*Ennarat in
Psal. 60.
Hypognostice:
lib. 3. c. 8.*

Psal. 135: 4.

Exod. 17: 15.

Enemies of the Church are on every side.
Impius in circuitu, Psal. 12: 8. *Satan in Chenu-
 itu, Job. 1: 7.* *1 Pet. 5: 8.* To devoure the
 Church, and therefore here *ignis in circuitu,*
& Deus in circuitu, Psal. 125: 2. To defend
 the Church *Angeli in circuitu, Zach. 1: 11.*
 The Eyes of the Lord run to and fro in every
 place, to behold the Evil and the Good.
2 Chron. 16: 9. *Prov. 15: 3.* When there are
 four Horns on the four sides of the Church
 to scatter it, there are four Carpenters in a
 like proportion on every side, to fray them
 away and to rescue it, *Zach. 1: 18-21.* Our
 protection is ever suitable to our danger, the
 stronger the assault, the greater the assistance.
 With every temptation the Lord opens an
 escape, that we may be able to bear it, *1 Cor.*
10: 13. before aught do us violence.

We see all is well about the Church, a
 Wall of Fire round about it. If all be well
 within it self, it must needs be an happy body,
 and so certainly it is, for he who is ~~within~~
circumfusus is likewise *Gloriosus interior.* I will be
 the Glory in the midst of it.

Glory passively, in nothing is God glorified
 so much as in building, restoring, protecting
 his Church, glorified in all his Creatures, but
 admired in his Saints, *2 Thes. 1: 10.* Nowhere
 is his name so great as in Israel, *Psal. 76: 1.*
*When he buildeth up Zion, then is he
 glorified.*

he appears in his Glory. Psal. 102: 16.

Glory Actively, by making his Church
Honorable and Glorious, as he saith he will do.
Isai. 11:10. 43:4. 60:13.

Every Nation hath some one or other
good thing which rendereth them considera-
ble in the Eyes of others, and is esteemed
their Glory. Some famous for Gold and Silver,
as Ophir; some for Spices and precious Fruits
of the earth, as India; some for Corn, as
Egypt; some for Balsomes, as Palestine; some
for Valor and Justice as the Romans; some for
Arts and Learning as the Grecians; but the
summiere Glory of Jerusalem is, that their
God is their Glory. *Isai. 60:19. Jer. 2:11.*

It is true, worldly Glory is in much more
abundance amongst other men. The great
Monarchies of the World have been amongst
Assyrians, Chaldeans, Persians, Grecians, Ro-
mans; and therefore ~~Syrians~~ as Heathen
useth this as an Argument, why we should
adhere to the Old Roman Heathen Religion
because that flourished, but Christianity was
persecuted.

But this External Glory, though it dazzle
the Eye, and tickle the Fancy, hath no solid
and permanent Goodness, or proportion to
immortal Souls. It cannot remove the guilt
of one sin, it cannot give one grain of quiet
to a troubled Conscience, much less replenish

the Soul in the Latitude of its desires. "God alone brings fulness with him," Eph. 3: 19.

All other people of the World, have the Glory of his Works, and so he is not far from any of them, Act. 17: 27.

Præsentemque refert qualibet herba dictam.

And yet they are said to Be without God in the World, Eph. 2: 12. But the Lord is in the midst of his Church, By his Spiritual Residence, and gracious presence with them. Moses Prayers, I beseech thee shew me thy Glory Exod. 33: 18, and God answers, I will make all my goodness to pass before thee, he shews his Glory when he proclaims his Goodness. In Israel is the perfection of Glory, Psal. 50: 10 to Israel pertains the Adoption, and therefore the Glory, Rom. 9: 4. Of the Church only are glorious things spoken, Psal. 87: 3. The Church is his Throne, the World but his Footstool, Jer. 17: 12. In the Church is the Splendor of his Royal Majesty principally seen. Evidences whereof in the Tabernacle and Temple were, the Cloud which filled the House, 1 Reg. 8: 11, and the voice which spake from off the mercy seat, Num. 7: 89.

2. He is the Glory in the midst of his Church by his Holy Ordinances, the means of Life and Salvation. The Apostle calleth it a

Glorious

Glorious, Galat. 1 Tim. iii. 11. And frequently maketh mention of the Riches of the Glory thereof, Rom. 9:23, Eph. 3:8, Col. 1:27, to take off the scandal and contempt which ignorant men might be apt to cast upon it. Therein all Divine Excellencies are more radiant and resplendent, than in all his other works, he hath magnified his word above all his name, Psal. 138, 2. Therein is conspicuous his manifold Wisdom, in contriving a way to punish the sin, and yet to save the sinner, to reconcile the seeming Cross demands both of Justice and Mercy, that the one may be satisfied, and the other magnified, Eph. 3:10. His free and glorious Grace, so superabounding above all the abundance of our sins, Eph. 1:6, Rom. 5:20, 21. His mighty power in rescuing us out of the Kingdom of darkness, in changing our Wills, subduing our Lusts, captivating our Thoughts, cleansing our Consciences, pulling down Strongholds and imaginations, and every high thing that exalteth it self against the Knowledge of God, 2 Cor. 10:4, 5, Eph. 1:19, 20. His glorious Holiness, transforming us into the Image of his dear Son, 2 Cor. 3:18, Luke 1:74, 75. His Eternal Blessedness, who in the Gospel is set forth as the Hope and Treasure, the Life and Salvation of those that trust in him, Col. 1:27. 3:3, 4. For Glory arising from a manifestati-

on

on of Excellencies, all the Divine Virtues and Excellencies of God, are more conspicuous in the Gospel of Grace, than in all other his works or dispensations. The saving Light of supernatural Mysteries, the heavenly beauties of spiritual worship, the shining Lustre of Evangelical Obedience, all set forth the Glory of those Ordinances wherein they are discovered and prescribed.

3. As by his gracious presence, and his Divine Ordinances, so by the most Happy State whereto we are translated, is the Lord the Glory in the midst of his Church. The State standeth in glorious Relations, glorious Habits, and glorious Privileges.

There are two Glorious Relations belonging to this Happy State. 1. A Relation of Righteousness the Guilt of sin being removed, and the sinner by the Gift of the Righteousness of Christ reconciled unto God, and so enabled to Glory, though not in himself, yet in the Lord, 1 Cor. 1: 31. 2. A Relation of Sons-
ship, whereby we are estated by gracious Adoption, in an heavenly Nobility, and have right to a glorious Inheritance, 1 John 3: 1. re a kind of first fruits of the Creatures, Jam. 1: 18. Fellow Heirs with Christ, Rom. 8: 17. Princes of the people, Psal. 47: 9. Nobles of men, Act. 17: 11. All the World is not able to heap so much Honor upon a man, as this one

one ~~glori~~ or dignity, of being the Sons of God; 2. In *Glorious Habits*, whereby we are transformed into the Image of Christ, who is the glory of God, for God doth most notably express his Glory in any Creature by fashioning that Creature to the likeness of his Son. This Image standeth in these three things:

1. In *Holiness*, *Eph. 4: 24*. Holiness sets forth Gods own Glory, he is *Glorious in Holiness*, *Ezad. 15. 11*. The Angels are honoured with the Title of *Saints*, *Deut. 33. 2*; and our primitive condition wherein we were created after the Image of God, is called a *State of Honor*, *Psal. 49. 20, 149: 9*.
2. In *Peace* and spiritual Joy, for faith in the promises of *Salvation*, giving a kind of Pre-existence unto the Glory to come, and causing a Believer to waite with quiet assurance in the hope thereof, doth thereupon fill the Soul with the *Peace of God*, which passeth understanding, and causeth it to rejoice with joy unspeakable and full of Glory, *1 Pet. 1: 8*.
3. In *Blessedness*, which is the consummation of Holiness and Peace in the presence of God, which is ~~not~~ ^{now} called by the name of *Glory*, *Coh. 3: 4*.
3. In *Glorious Privileges and Immunities* belonging to the *Citizens of Jerusalem* *Liberty*

*Eph. 2: 36.
John 8: 36.*

berly from the Tyranny of Satan, and powers of darkness. *Communion in the Love and prayers of all Saints, 1 John 1:7.* Boldness to come unto the Throne of Grace, *Eph. 3:12, Heb. 4:16.* Victory over Enemies and Temptations, nothing being able to separate us from the Love of God, the Spirit of Glory resting upon us even in our sufferings, & enabling us to glory in them. *Rom. 5:3. 1 Cor. 5:41.* As the Cloud in the Temple is called *the Glory of the Lord, 1 Reg. 8:10, 11.* So the Lord is the Glory of his people, even when they are filled with Clouds of affliction. It is a great Glory to suffer Honorably as well as to do so, *& facere & pati fortia Romanum est.* The Lillie is as beautiful in the midst of Thorns, as in a bed of Spices.

We have seen how the Lord is a Defence and protection to his people, a *Wall* of separation from the World, of conjunction within themselves, of protection from danger by his Promise, by his power, by his Providence, by his Grace, a present Defence, a proportionable Defence. A *Wall of Fire*, by a Terrible and conspicuous, an impregnable, and invincible, a constant and perpetual, an active and efficacious Defence. A *Wall of Fire* to *Jerusalem*, his most proper and most precious resting place, unto which he is by choicest *Love and Fidelity engaged.* A *Wall round*

round about to prevent Enemies which are round about. The protection suitable to the danger.

The Glory in the midst of it, by his gracious presence, by his Holy Ordinances, by the happy State of the Church, in the glorious Relations of Justification and Adoption, in the glorious Habits of Holiness, Peace, and Blessing. In glorious Privileges, of Christian Liberty, communion of Saints, Boldness in prayer, Victory over Temptations and Afflictions, with many other the like. I shall add but a short word of Application and suddenly have done.

2. We Learn hence what a folly as well as wickedness it is for *Samaritans* to oppose the building of *Jerusalem* or the Temple, for any Enemies to set themselves against the Church of God, as great a madness as for *Briars to contend with Flames*, for stubble to wage War with fire, for a *Sheaf* (as the Prophet makes the instance, *Zach. 12: 6.*) to enter into battle with a *flaming Torch*. *Isa. 27:*

4, 5. The *Whale* may swallow *Jonah*, but it shall not digest him. The *Grave* may devour Christ, but he will kill Death in its own dominion, as *Benaiah* did the *Lyon* in his own Pit. A man may drink down a *Cup of Poison*, but it will suddenly be revenged on him. It is madness to provoke the Lord, being weak-

Act. 2: 24.
1 Cor. 15: 57.
2 Sam 23: 20.
Zach. 12: 2.

er then he, 1 Cor. 10. 12. *Wauntabim that striveth with his Maker, Isai. 45. 9.*

2. We need not make use of carnal Wisdom and sinful means for protection against Danger, for God can be alone a *Wall of Fire* unto his people. Use not oppression or violence to help your selves, for Power and Mercy belong unto God, Psal. 62. 10. 12. David was advised by those about him once and again, to kill *Saul* when he was in his power, and so to secure himself; but he answered, *God forbid that I should touch the Lord's anointed*, he trusted in God, and would not use Carnal Wisdom for his own safety, 1 Sam. 24. 47. 26. 8. 11. This Wall of Fire can better protect us, then all th^e broad or high Walls of *Jerico* or *Babylon*. It is good keeping in *Jerusalem*, in Gods presence, in his way, so long we are within a *Wall of Fire*.

3. This is great Comfort unto Holy men, That the very Terrors of God are their protection. The Terrors of God at *Sinai* and in the Wilderness, were for the Salvation of Gods people, Habak. 3: 13. As the mercy of God will not save those that despise it, so the fury of God will be a defence unto those that tremble at it. No attribute of God, but faith can suck comfort from it.

4. Envie not the Glory of the World, nor the Pomps and Pleasures thereof, to those whose

whose Portion is in this Life, but rest abundantly satisfied with the *Glory of Gods presence* shining in the face of Christ, and those unsearchable Riches wherewith he endoweth his Church, in comparison whereof, all the glories of the World, are but dross and dung. If God would have the Honor of his Church to stand in outward things, *The Silver is his, and the Gold is his, Hag. 2: 8. The Cattel on a Thousand Mountains his, Psal. 50: 10.* But as Abraham gave portions to his other Children, but the *Inheritance to Isaac*, even all that he had, *Gen. 25: 5.* As Princes at their Coronation give Wine and Monie to the Multitude, but Honors to their Favorites: So the Lord giveth Earthly things many times more liberally to the men of the World, but bestoweth himself for a *Portion* and exceeding great reward unto his own people, and they esteem him precious, *1 Pet. 2: 7.* And his Promises precious, *2 Pet. 1: 4.* and his *Redemption* precious, *Psal. 49: 8.* And the very *Afflictions* which they suffer for his sake precious, *1 Pet. 1: 7.*

5. Above all things, hold fast God and his presence. A City is never without Walls or Gates, without glory and splendor, till they are without God. Your glory departs when his *Ordinances* are removed: You may confidently promise your self his protection,

while you make his *Habitation* in the midst of you your greatest *Glory*. And therefore, as he hath a long time been a *Wall of Fire* about you; in all the confusions of a bloody War, no alarm hath startled or stormed you, though there were angry men, who *shooke their Arms* against *London*, as the *Affyrian* against *Jerusalem*, *Isai. 10:32.* That said it would never be well with England till *London* were in flame; yet you have had no flame about you but a *Wall of Fire*, and Chariots of Fire, as the Prophet had, *2 Reg. 6:17.* As therefore the Lord hath protected you, and been the *Glory in the midst of London*, (for I am perswaded it is a sober Truth, that no City in the Christian World hath had a more glorious presence of God by the Light of his Word, and the purity of his Worship and Ordinances than *London* hath had:) So make ie your busyness in an answerable proportion to bring *Glory to God*; by zeal for the Truth, by Love to the Ordinances, by conforming the Ministers, and encourageing them in the work of the Lord, by executeing Justice and Judgment, reforming all abuses, setting up the Name of God in your Families, preserving those that belong unto you from the Contagion of dangerous and dividing Doctrines. *God will be with you while you are with him*, he never breaks with a people first, do

do you give Glory to him, and he will be Glory to you.

Lastly, If God be thus your Glory, let your glorying be in him alone, Glory not in your Strength or Wisdom or Wealth, or Splendor in your Ships or Trade, or in the Harvest of the River, glory only in your Wall of Fire, and in this that the Lord hath been hitherto so nigh unto you. And truly you have great Reason to bless the Lord, and to make your boast of him all the day long, as for Remoter mercies which you must not forget, though I cannot now recount them, so for those signal Mercies for the celebration whereof you are met together at this time.

What a deluge of Confusion these poor Nations were running into, how deep the discontent of the people, how ready the Tinder of unsatisfied Spirits in all parts of the Nation to take Fire and break out into a Flame, in what danger the Function of a Learned and Orthodox Ministry and the maintenance thereof was to be devoured, How desperately the Ordinances were despised, the Truths of Religion rejected, what dangerous divisions daily more and more made from the Unity of the Church of God amongst us, How near we were brought unto the brow of the precipice, it is now our Comfort that we can with thankfulness recount

recount, as surviving so great dangers, as well as with sorrow bewaile our exposedness unto them.

How should our Hearts be enlarged, and our Mouths filled, and our Lives acted with the Praises of the Lord, what Memorials, and Monuments, and *Eben-Ezers*, should we every where erect of those wonders, and terrible things which we looked not for, which the Lord hath wrought for us in a kind of Pararel and proportion to those which he wrought for *Israel* at the Red Sea?

That then when force after force, and breach after breach, had been made upon the solemn Conventions of the Nations, and the Ancient Honor of the English Parliaments had been ravished and prostituted to the Will and Passions of their own Servants, when the Licentiousness of the times, made way for men of corrupt Principles and daring Confidence *tantum non*, to spit in the Face of Magistracy and Ministry, and all severity of Judgment amongst us; then for the Lord to stir up the Spirits of all the people of the Land as one man, solemnly to own their Native Liberties, and with united Affections to implore the Vindication of them; then for the Lord to awaken an Honorable Instrument to assert the Priviledges and Dignities of conculcated Parliaments, and to restore the

the many grave and Eminent Members there
of to their long interrupted right, and to
the administration of their Trust again; To
stand by this *Famous City* who had chear-
fully with their Treasures, their Swords, their
Lives, their Counsels aided and asserted the
publick Engagements; That then when your
Hearts were ready to sink at the demolishing
of your *City Gates*, immediately they should
be revived with the opening of your *Parlia-
ment gates*, that those worthy Patriots, Lo-
vers of Truth and Righteoufulness, might en-
ter in; as we ought with great Love and Ho-
nor to respect the *Instruments*, so ought we to
ascribe the whole *glory unto God alone*, who
only doth wondrous things, at whose presence
the Mountains have flowed down and become a
plain. Who, if we follow on to know the Lord, if
we provoke him not by murmuring against
Instruments or by deifying of them, but se-
cond their Endeavors with our prayers, and
Gods Mercies with our Praises, will perfect
what he hath begun; And as he hath laid the
Foundation, will so consummate the whole
structure of our Settlement, that we shall at
last bring forth the *Head-Stone* thereof, with
Shouting and Acclamations, Crying, *Grace,*
Grace unto it!

Psal. 72: 18.
Isai. 64: 1.
Hos. 6: 3.

Zach. 4: 7.

F I N I S.

the many difficulties which beset us; the
of course one important difficulty, which to
beginning of each year. Then followed
that of ships & men & the like, but after
the war began it became clear & more & more
that there could be no effective war without
large supplies of men & money. The
people were ready to help if the government
would give them a chance to do so. So
we set about organizing a military force to
face to face with the English, while we
in the meantime made arrangements to
raise & get supplies of food & clothing.
The first step was to get a body of men
to go to New York and get supplies, while we
left a few men at home to guard the country.
After a few days the supplies arrived & we
had enough to last us a month or two.
We then sent messengers to all the towns
and cities to see if they would join us in
our cause. They all did, except one, which
was a small town called New Haven. They
said they would not join us because they
thought we were foolish to do so. But we
told them that we were not foolish, and that
we were doing what was right. They then
agreed to join us, and we formed a
large army. We then marched to New
Haven and took it by surprise. The people
were very surprised to see us there, but
they soon saw that we were not foolish,
and that we were doing what was right.
They then joined us, and we formed a
large army. We then marched to New
Haven and took it by surprise. The people
were very surprised to see us there, but
they soon saw that we were not foolish,
and that we were doing what was right.

11. 1. 1. 1.

THE
AUTHOR and SUBJECT
OF
HEALING
IN THE
CHURCH.

Set forth in a

SERMON

Preached before the Right Honorable

The PARLIAMNT of *England*,
at St. Margarets Church in Westminster, on
Wednesday April 25. 1660. Being the First
day of their Assembly.

By *Edward Reynolds D. D.*
and Dean of Christ-Church, Oxon.

L O N D O N,

Printed by *Theo: Newcomb for George Thomason*, at
the Rose and Crown in St. Pauls-Church-yard. 1660.

THE
CATHOLIC
CHURCH

BY
J. M. H.
THE
CATHOLIC CHURCH

BY J. M. H.

20 NOV 1968

Printed by Zeta A. Inc. A Division of the Zeta Corporation
The Zeta Corporation is a Division of the Zeta Corporation



To the Right Honorable the
LORDS & COMMONS
Assembled in
PARLIAMENT.

Right Honorable,

When I was commanded by the Council of State to Preach before you on the day of the Parliaments Assembling, I could not but reflect on the woful and never-enough to be lamented confusions, under which these Nations

The Epistle Dedicatory.

tions were ready to sink and perish, till the Lord was pleased, as it were ~~in~~ ^{an} unexam'd, to raise up an Honorable Instrument, by his Wisdom and Valor to put a stop to the progress, and to open a way, that you by your Counsel and Authority, might put a period to the Being of them. In order whereunto, I thought it my duty, as a Minister of the Gospel of Peace, and a Servant to our Great Lord, whose work it was to heal and recover, Luke 4. 18. Humbly to set before you the Author and the Object; and on the Monday following, before the Right Honorable House of Peers, the Means and Method
of

The Epistle Dedicatory.

of Gods healing a Sick Nation :
And thereupon to beseech you, so to
imitate the example of Christ, who
is the Lord that healeth us, so
to promote the fear of his Name,
and the great work of Humilia-
tion, Supplication, and Re-
formation amongst us, as that you
might comfortably plead his pro-
mise, to hear, forgive, and heal
the Land : For the Lord will
be with you while you are with
him ; and if you seek him, he will
be found of you.

And for this work of setting
up the fear of God, and real
conversion unto him, though god-
liness have as many enemies, as
there be Devils in Hell, or wick-
ed

The Epistle Dedicatory.

ed men in the World ; yet profaneness is in it self so shameful, and holiness so amiable, that endeavors in this most weighty work, will, I am confident, meet with no prevalent opposition or obstruction among you. All sober men of every persuasion, howsoever otherwise divided, acknowledging the necessity, and professing their desires, that the Name of the Lord may in purity of Doctrine, and in holiness of life, be magnified amongst us.

You have made an happy entrance unto this healing work, (for certainly the great sufferings of our Princes, have had a strong

The Epistle Dedicatory.

strong causality upon our distracti-
ons, it can never be well with the
Body, while it is ill with the
Head,) and you have hereby
blasted the projects and attempts
of any, whose ambition might ani-
mate them, to awaken old, or to
kindle new flames amongst us.

If together with this noble act
of Justice and Loyaltie, you pro-
ceed to secure the Interest of
Jesus Christ, by establishing the
True Reformed Religion, an
Orthodox, learned and painful
Ministry, pure Worship, and
the power of godliness, sup-
pressing and putting to shame all
profane practises, whereby the
wrath of the Lord may be again
kindled

The Epistle Dedicatory.

kindled against us; you shall thereby greatly blast the desires of licentious and evil men ; and comfort the hearts, and give evidence of the answer of God to the prayers of good men. Which that you may be enabled and assisted to do by the power of Divine Grace, is the most earnest prayer of

Your Honors

May 5. most humbly
1660. devoted in the Lord

EDWARD REYNOLDS.

THE

THE
AUTHOR and SUBJECT

Of Healing in the Church.

Set forth in a

S E R M O N

Preached before the Right

Honorable the PARLIAMENT of
England, at St. Margarets Church in
Westminster, on Wednesday April 25.
1660. Being the day of their Assembly.

Mal. 4: 2, 3.

But unto you that fear my name, shall the Sun
of Righteousness arise with healing in his
wings, and ye shall go forth, and grow up as
Calyces of the stall.

3. And ye shall tread down the Wicked.

 Our Prophet was the last of all
the Prophets of the Old
Testament, after which they
were not to look for any o-
ther, till *Elias* the forerunner
of the Angel of the Cove-
nant (who was the great Prophet of all)
should come unto them. The Church ap-

B pears

pears in his time to have been wofully corrupted, by those sharp reprehensions of Priests and people, for corruption of worship, for violation of Covenant, for contumacy against God, for reproaching his ways, and passing an hard and false charge against his services, as if they were vain and fruitless. In the midst of this Hypocritical people, the Lord had an *Holy remnant* who feared his name, and *spake often to one another*. Both these seemed to call for the coming of Christ, and to delight in the promise of the *Angel of the Covenant*, chap. 2: 17. 3: 1. And accordingly here is a promise of his coming *speedily*. But though desired by both, he should come with great difference to the one and the other; to the one after a terrible manner, with refining fire, and fullers soap, with fanne, and sword, with a spirit of Judgment and burning to consume the stubble, to gather the body of that wicked people into *Jerusalem* as into an *Oven*, and furnace, and there with a final and absolute ~~mande-~~
~~theta~~ to dissolve the judaical politie, and leave them *neither root nor branch*, no visible hope of restitution again, chap. 4: 1. which was done by the army of the Romans under *Titus*. To the other with a promise of Comfort and Reviving. chap. 3. 17. *They shall be mine, in that day when I make up my Flock,*

Math. 3: 12.

Math. 10: 34.

Isai. 4: 4.

els, and I will spare them as a man spareth his own son that serveth him. And that is remarkable, that the reproach cast by the wicked Hypocrites upon the ways of God, ver. 14, 15. Ye have said it is vain to serve God; What profit is it that we have kept his Ordinance, and that we have walked mournfully before the Lord of Hosts? And now we call the proud happy &c. should be clearly confuted, by the conspicuous difference which the Lord would make between the righteous and the wicked, ver. 18. the one jewels and sons to be preserved and spared, the other stubble to be burnt and dissolved; the one to be healed and restored, the other to be trodden down and despised. Concluding all with an awakening precept, that since they were not to expect any other Prophet; till *Elijah* and Christ should come, they should therefore remember the Law of Moses, and thereby fit themselves for the entertainment of their *Messiah*,

The words contain a gracious and discriminating mercy unto an holy remnant that feared Gods name, for their supportance and comfort against the terror of the foregoing threatening, that unto them the sun of Righteousness, the promised *Messiah*, should arise in his Incarnation with healing in his wings; and when grosse darkness did cover the people, and they did sit even in the shadow of death,

I*mai* 60. 2.
I*mai* 5. 2.

Zach. 11. 5.

Isai. 9. 4. 10.
27.

not only veiled over with the *Shadows* and Ceremonies of the Law; but miserably misled by the corrupt glosses of Scribes and Pharisees, sould and devoured by their own shepherds, wofully oppressed under Alexander, Fanneus, Hiroannus, Aristobalno, subdued by Pompey into the form of a Roman Province, and then sorely afflicted under the Tyranny of Antipater and Herod, thereafter such a night of darkness and distress, & the promised Messiah should come to break the yoke and rod of their oppressor, and assert his people into Light and Liberty again. That he should come as the warm and welcom beams of the Sun, after a dead winter, or a gloomy and tempestuous night, to heal and remove all the sins and sorrows of his peoples.

In the words we have these particulars considerable. 1. The discriminating grace of God between a Remnant that feared his name, and the body of a corrupt and profane people. 2. The supposition of a State of sickness and soreness, of sin and sorrow, under which even this Holy Remnant did lie, with a gracious promise of healing unto them. 3. The Author of this healing, expressed metaphorically by the name of the *Sun of Righteousness*, as before by the name of the Angel or Messenger of the *Covenant*. 4. The means of deriving this healing from this

Healing in the Church.

5

this Sun of Righteousness. 1. His *Rising*.
2. His *wings*, or beams, which are the *Vehi-
cles* of all the light and vertue which flow-
eth forth from him. 3. The proper and peculi-
ar Subject of this Healing, singled out by way
of gracious compellation, unto you that fear
my name. 4. The effects and fruits of this
Healing, and they are three, 1. Going forth,
as recovered men use to do out of their bed
or chamber, when the Sun shineth in a
warm and beautifull day, to take the aire and
refresh themselves. 2. Growing up, in sta-
ture, in strength, speedily, as fatred Calves,
luxuriating in a full and pleasant pasture.
3. Treading down and crushing the wicked as
Grapes in the Press, as ashes under their
Feet, in a full and triumphant victory.

I shall handle the words thus distribu-
ted after a double manner. 1. In the *pi-
ritual*, proper, and *theological* sense of them,
as they are a promise of Christ, and Heal-
ing by him to an afflicted remnant of men that
fear Gods name. 2. In an *Applicatory* and
particular sense, as they are suitable to the
present solemnity and occasion.

1. The *Church* of God was at this time in a
most defaced and corrupted concion, Gods
worship prophane, his name blasphemed,
his treasuries robbed, his Judgments ques-
tioned, his reproofs despised: yet in the midst
of

of all this iubilish there is a *Remnant* according to the Election of Grace. Though the Church ben't alwaies visibly glorious, yet in the most collapsed state thereof, in the worst times, it is never without visible professors who have stood up to bear witness unto persecuted Truth. The Lord had Seven thousand in *Israel* that had not bowed the knee to *Baal*. When our adversary challenge us to shew where our Church was before us, we answer, That in the midst of the greatest darkness and superstition, there were such *fundamentall* truths of faith and repentance, and holy Life retained, as the Lord no doubt did sacrifice to the salvation of many, who lived in the body of the *Roman* Church, and were by their very *Ignorance* preserved from the *dangerous superstitutions* which the Doctors of that Church built upon that foundation, as the Renowned Bishop Usher hath observed. 2. There were in no age wanting Holy and zealous men who did boldly appeare against the prevailing Errors of that times, as our learned men have largely proved in their *Historico-polemical writings*, and large volumes have been written of the *Catalogues* of such witnesses in every age of the Church, who have declared against many Corruptions of the times wherein they lived. But that there hath alwaies been a *visible*

*Sermon of
the unity of
the Church.*

1 Reg. 19
18.

con-

conspicuous Glory in the maine Body of the Church, is evidently disproved by the persecutions which prevailed from time to time against it. How did the *Arian Heresie* overspread the World, when such glorious Lights as *Athanasius* and *Hilary* were persecuted for professing the truth: *ingenuis totus orbis, saith Hierom, & Arianum se esse miratus est.* It is not less easie for us to find out our Religion and the Professors thereof in the corrupt ages of the Church, than for them to find out theirs in the pure and primitive.

Hieron. ad.
versus Luciferianos.

Sure we are, in the worst times the Lord hath ever had a people that feared his name, whose hearts he hath by select promises and Comforts supported, *against the terror of those curses which he hath denounced against the corrupt body of the people.* Say to the Righteous, *it shall be well with them, Isai. 3.10.* Bind the Testimone, Seal the Law among my Disciples, *Isai. 8.16.* There is a remnant according to the Election of grace, when the rest are blinder, *Roms. 11.5.7.*

Hence that usual intermixture of Threats and Promises in the Prophets, as a president unto Preachers of the truth in all ages, who ought with such prudence and tenderness to manage this part of their Ministry, as neither to harden the wicked in their sins by undue application of mercy, nor to make sad the hearts

hearts of those whom the Lord hath not made sad, by a promiscuous denunciation of wrath, but rightly to divide the word of truth, and to give to every one their own portion.

2. Nor must we here pass by unobserved this discriminating Grace of God, whereby the Jewels and the Stubble, the Godly for healing and the wicked for burning, are distinguished the one from the other. The Lord indeed doth most righteously dispense both healing to those that fear him, according to the Grace of his covenant; and burning to those that hate him, according to the Justice of his Law. And it is true, the wicked make themselves fit for the burning, for their destruction is of themselves, Hos. 13. 9. Their way and their doings have procured it, Jer. 4. 18. it is a choice of their own making, Isa. 66. 3. But they that are healed, are not the Authors or original procurers either of the grace whereby they fear God, or of the misery whereby God heals them; God alone by his free Grace makes the difference between those that serve him, and those that serve him not.

He revealeth to babes, what he hides from the wise and prudent, and that because it seems good to him, Math. 11. 25, 26. To you it is given, to them it is not given. Math. 13. 11. It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy, Rom. 9. 16.

Healing in the Church.

If I be one of that Remnant that fear God's name, I have no reason to glory in my selfe; it is God that gives me an heart, and a way to feare him, Ier. 32. 39. It is by his grace that I am what I am, 1 Cor. 15. 10. It is he that works in me to will and to do of his own good pleasure, Phil. 2. 13. It is he that makes me to differ, 1 Cor. 4. 7. *ut Totum Deo detur, qui*
Hominis voluntatem bonam et preparat adju-
vandam, et adjurat preparasam, as the incomparable Champion of the Grace of God St. Austin speaketh; That the whole work may be ascribed unto God, who both prepared the good will of man that it may be holpen, and helpeth it being prepared.

And again *Certum est nos velle cum volu-*
mus sed ille faciat velimmo. It is certain, that we will when we do will, but it is he that maketh us to will. And again, *nos volumus,* sed Deus in nobis operator est velle, *nos operamus,* sed Deus in nobis operator est operari; we will, but God worketh in us to will; we work, but God worketh in us to work also. And again,
Ille facit ut nos faciamus quae praecepit, nos non
facimus ut ille faciat que promisit; He maketh us to do the things which he commandeth, we make not him to do the things which he promiseth. O that the wanton and proud wits of men would leave the Lord to do with him somewhat in pleaserh him, (as he will certainly

Aug. Enchirid:
c. 32.

Aug. de Grat.
& lib. Arb.
c. 16.
contra duas
Epist. Pelag.
lib. 4. c. 6. &
de dono perse-
verat. cap. 13.
de predestinatione
Sanct. e. 10.

do notwithstanding all their passionate altercations, Mat. 28. 15.) and would let the *differences* between him that feareth the Lord, and him that feareth him not, be ascribed only unto the gift of grace, without the which, no man would feare him; which rich grace, *a nullo dure Corde respicitur, ideo enim datur ut cordis duritas primitus auferatur*, as the same Father speakes, is not refused by any hard heart, for it is therefore given that hardness of heart may be taken away. Though man be free to resist grace, yet he is not free to conquer it; Gods mercy is victorious as well as his Justice, *That which cometh into your mind, shall not be at all, that ye say, we will be as the Heathen, as the Families of the Countries, to serve Wood and Stone;* as I live saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you; Ezek. 20. 32, 33. Where the Lord threatneth to conquer them with his mercy, he will have mercy on whom he will have mercy. *Si Deus misceretur etiam volunus, ad eandem quippe misericordiam pertinet ut velimus.* If men would be but contented that God should use his free will in giving his grace, as well as they contend for their owne free will to accept it; if the time which is spent in disputing for freewill, were spent in begging it: or if when we beg free will of God, that we may,

*Aug. de praed.
dest. Sanc*t*. c. 8.*

*Ad Simplic.
ib. 1. p*l*. 2.*

may accept grace and not refuse it, we would but allow it consonant to Gods power and goodnes, to grant us our petition, and to cause us not to refuse it, (and certainly less supplicandi legem statuit Credendi, as Celestius speaks, we may beleive that God will grant, what we pray for according to his will) the world would not be so continually troubled with the hot and passionate disputes in these arguments as we finde it is, certainly, every humble and holy man will not onely think it his duty to praise God, for that he gave him a power to convert, but that he gave him conversion it selfe, and the very work of willing and turning unto God.

3. We may here observe the double most different effect of the Gospel of Christ upon proud and penitent sinners, a savour of death to one, of life to the other, 2 Cor. 2. 15, 16, fire to the one, balsome to the other; as the same perfume kills the vulture, which revives the Dove; the same Red Sea a passage to Israel, a grave to Egypt; the same pillar, light to one, and darkness to the other; the same sun makes the Garden smell sweet, and the Dunghill stink.

Great therefore must our care be what affections we bring to hearing the word. It is given for life, but we may find it unto death, according to the disposition of the heart we

bring with us thereunto; an honest and good Heart, a meek and quiet Spirit, a melted Soul ready to be cast into the mould of the word, is the best preparation to meet with Christ in his Gospel.

H. We see here Healing promised to those that fear Gods name, and thence we may certainly conclude, that the Holiest men do man healing. 1. As we are like unto Christ, per *primitus spiritus*, by the first fruires of the Spirit, so we are unlike unto him per *reliquias velutinias*, by the remainders of corruption. There is not a just man that liveth and sinneth not. Though the guilt of sin be removed in our justification, and the power subdued in our sanctification, yet the sickness and remainders of it are not abolished till our dissolution. *Ista via gratia dei medicinae curantur, prius ut regna non tenentur, deinde ut confictu vincantur et postremo ut omni ex parte sanata, nulla oratio remaneat,* as St. Austin speaks: These Evils are cured by the Grace of God, first that they may not hold us by their guilt, next that they may not conquer us in the conflict, and lastly that being thoroughly healed, none of them may remain. And these remainders of corruption, the Lord hereinleaveth in us to be master of daily conflicts, of deep humbling, of earnest prayer, *et sic quod pertinetibz largiter adiutor quod contentibus.*

*Aug. de peccat.
Merit. & Re-
miss. c. 8.
Eccl. 7. 20.
Jam. 3. 2.*

*Aug: contra
Juliae. Pe'ag.
lib. 5. c. 7.*

*Aug. de spir.
et lit. cap. 11.*

tentibus clementer ignoscat; that he may bountifully give the things for which we pray, and graciously pardon the sins which we confess. 2. Besides our sins, we are surrounded with *Enemies*, and beset on every side with *Temptations*, and though we have a promise of *victory* over them, and *sufficiency* of grace against them, yet we have no promise of absolute immunity, that we shall be invulnerable by them. The Experience of our own Lapses, and of the Holiest and greatest Saints sufficiently evidence unto us what poore and fraile Creatures we are when the Lord leaves us, to try us as he did *Hannah*; 2. *Cron.* 32. 31. 3. *Sorrow* is the naturall Off-spring of sinne, and temptation; a sick and wounded man cannot but feel the paine of that which worketh him. There are not any men, more then of sorrow and acquainted with grief, then they whose eyes are most open to see, whose hearts most tender to feel the weight of sinne, the terrors of God and the Assailes of temptation. Being therefore subject to *sins*, too meane, to *sorrows*, no wonder if they stand in need of *healing*.

And indeed none call out so importunately for *healing*, either for themselves or for the Church of God, as they that fear his name. *Prov.* 8. 22. *Psal.* 51. 8. 18. *Psal.* 38. 3. 9. He that shall read the dolefull complaints of *Job*, of *Heman*,

Heman, of *Hezekiah*, and others mourning under the weight of sin and wrath; of *Jeremy*, *Daniel* and *Nehemiah* bewailing the breaches and desolations of *Sion*, will finde it one principall evidence of a Godly man, to poure out his complaint before the Lord when he is overwhelmed. *Psal.* 102. 1. no desires so strong in them as to have their eyes opened, their hearts purged, their sin removed, their peace enlarged, the truth of God vindicated, his worship restored, his ordinances preserved, his presence continued in the midst of his people. Promises of healing in God, do awaken prayers for healing in them. *Isai.* 19. 22. *Jer.* 31. 8, 9, 10, 33. 6. *Hos.* 6. 1. *Isai.* 57. 15.

Luk. 4. 18.
Act. 4. 30.
Isai. 30. 26.

III. The Author of this healing is here the *Sub of Righteousness*, who came to us posely, to binde up the broken hearted, to appoint to them that mourn, beauty for ashes &c. *Isai.* 61. 1, 2, 3. Concerning him let us consider. 1. The reaon of his Appellation. 2. The manner of his healing. For the Appellation, he was called by *Balaam*, a Star, one that was to have dominion, *Num.* 24. 17, 19. A great Light. *Isai.* 9. 2. Aaron, the day-Spring, or Sun rising, *Luke* 1. 78. A Bright Star of the morning. *Rev.* 22. 16. an everlasting light that never goes down, *Isai.* 60. 20. That takes away all night. *Rev.* 22. 5. The

The Apostle tells us, that by Christ the Worlds were made, *Heb. 1. 2.* The old wretched world, wherein is the natural Sun ; and a New heaven and earth wherein dwelleth Righteousness, *2. Pet. 3. 13.* unto which belongeth this Sun of Righteousness. And therefore the time of the Gospel, is called a day of Grace and Salvation, *2 Cor. 6. 2. Rom. 13: 12, 13.* And Believers children of the light and of the day, *1 Thes. 5: 5.* Wherein darkness of Error and Ignorance is dispelled, and glorious things, which had been hidden from Ages and Generations, manifest unto the World.

Christ is the Light of the World to come (as the Evangelical Church seemeth to be called, *Heb. 1: 5.*) That Light, *John 1. 8. 3: 19.* An heavenly Light, so Evangelical Doctrines are called *καυστερά,* Heavenly things, *John 3: 12, 31. Heb. 9: 23.*

A full Light, *John 1: 14.* In him did all fulness dwell, *Col. 1. 19.* An Indeficient light which endures for ever, as a faithful Witness in Heaven, *Psal. 89: 36. Ier. 60: 19.* A primitive Independent Light, which deriveth not his righteousness from any other fountain; he sanctified himself by his own spirit, *John 17, 19.* A diffusive light which sheddeth it self on every other Vessel of Light; of his fulness we all receive. He filleth all in all, *John*

John 1: 16. Eph. 1: 3. A moving Light, which goes through all the Earth, to the ends of the world; *Psal. 19: 3. 6. He came and preached Peace to those afar off, and to them that were nigh, Eph. 2: 17.* An Operative, influential, and benigne Light, which cometh with Life, as well as with Lustre, and therefore it is called the womb of the morning; *Psal. 110: 3. 3.* reviving, restoring, ripening the fruits of the Earth. *Psal. 36: 9.*

The means and manner of his Healing is by his Arising unto us. There is a Sun extant at midnight, as well as at noon, but he comforts not us but by his rising. Now this rising noteth,

1. His *Incarnation*: the word which is translated *Ara略m*, *Oriens*, the day-spring or sun-rising, *Luke 1: 78.* is in the original *τος αριστης*, *Branch*, *Zach 3. 8.* And as here a Son of righteousness, so elsewhere a Branch of Righteousness, *Jer. 23. 5. 33: 15.* A Son of Righteousness, so he is the Lord from Heaven, the Lord of David: a Branch of Righteousness, so he is the Son and the Offspring of David. This is our comfort, that he is as well German, springing out of the Earth, as *Oriens* looking down from Heaven, *Psal. 85: 11.*

2. His *manifestation* in spirit and power, by the Gospel to the consciences of his people,

ple, by the beauties of his Grace and Holiness, illightning the mind, inclining the will, healing the affections, converting the conscience, discovering to the Soul the deep things of God, which is called the *rising of the day-star in the heart.* 2 Pet. i. 19.

3. His rousing men out of Ignorance
and security, unto the businesses of an holy
life, for the sun riseth that men may go
forth to their labour, Psal. 104. 22. 23. The
light saith, awake thou that sleepest, Eph. 5. 14.
Rom. 13. 11.

4. His Heavenly conduct and direction, shewing us the way wherein we should walk, and leading us therein, discovering Enemies and temptations behind us, precipices, gulfs, snares, and pits before us, *Luke 1. 79.* whereas he who walketh in darkness, knoweth not whether he goeth, *1oh.12.35.*

The Sun of Righteousness thus rising doth heal us by his *light*, and by his *influence*. 1. By the *light* of his Heavenly Doctrine whereby he *convinceth of sin*, and so discovereth our disease: and then of Righteousness in him to pardon our sin, and of judgement to rescue us out of the dominion and power of Satan. 2. By the *influence* of his blessed *Spirit* efficaciously enforcing the word, and edueing that vertue out of it, by which it restoreth health and beauty to the

D Soul:

Soul, This is called the *revealing of the name of the Lord*, Isa. 53. 1. and the *hand of the Lord* being with the word, Act. 11. 23.

4. But Christ is in Heaven, and we in Earth, how shall we bring these together, that the *Medicine* may be applied to the *disease*. *Omnis agens agit per Contactum*, and this must be either *Immediatione suppositi* or *Immediatione virtutis*, as Philosophers speak. And we have both here, his person being Divine is *Immense & omnipresent*. He filleth All in All. His *virtue* is further conveyed unto us by his *wings*, the *Beams* of this sun of Righteousness, most swiftly and suddenly flying with his truth and grace into the Soul. And these Wings are;

1. His *word* and *ordinances* in which Christ is present with his Church, Mat. 18. 20. and presented to it, Gal. 3. 1. The holy *Doctrines* of the Gospell, and dutes of worship, (as it I may so speak) the *Drugs* and *Materials*, the *Balme of Gilead*, whereby spiritual disease, sin and sorrow are cured: As we find usually in the Gospell, he did but speak the word and diseases were gone. His cures were *Commands*. His ordinances are the *Leaves* of the *Tree of Life*, which are for healing of Nations, Rev. 22. 2.

2. Any *Illustrious providence* sent down as it were from Heaven, when he doth terrible things

Eph. 1. 13.

Psal. 139. 9.

Matth. 8. 8,9.

Isai. 64. 3.

things which we looked not for. Thus he healed the fears of Israel by opening a way in the Red Sea, and their murmurings in the wilderness, by giving them Waters out of the Rock. Thus he strengthened the faith of Constantine newly converted by the signe of the name of Christ in Heaven, with this inscription, *in hoc vincetis*. Wonderful providences which bring any buding to discomposed and dilacerated Nations, are as so many beames of the Sun of righteousness, who as Lord of all Creatures orders them all for his Churches good. The Wheels in Ezekiel's Vision of living Creatures, where, by I understand the various and perplexed revolutions of all affairs in the World, were full of Eyes, noting the guidance of Divine wisdom ordering them all to the welfare of his Church and People.

Euseb. de vita
Constantini, lib.
1.c. 22, 25.
Raynolds Con-
ference with
Horn, cap. 8. di-
uis. 4 pag. 508.

Ezek. 1.16, 18.

3. Any speciall servants and officers of his whom he commisionateth and lendeth forth for the good of his people, whether the Angels of Heaven, as we read of an healing Angel, John 5. 4. Or the Angels of the Church to whom belongeth the dispensation of wholesome and healing Doctrines, 1 Tim 6. 3. Th. 2. 1. To open the eyes, and to turne them from dearknes to light, Act. 26. 18. Or any other renowned instruments and messengers of help and comfort to an afflicted people. These are, if I may pursue the Meta-

*Stuckius de
conviv. l. 1.
cap. 23.*

*Tertul. de pre-
scriptionibus.
John 16. 15:
Rom. 5. 5.
Cant. 4. 16.*

phor, the Apothecaries, to weigh out, mix and temper and prepare the drugs according to the direction of Christ, which the Apostle expresseth by the word ὁρούειν; *Rightly to divide the word,* 2 Tim. 2. 15. And our Saviour by συδόνας οικονόμειν. *To give the due portion of meat,* Luke 12. 42. which some would have to allude unto the custome of measuring out daily or monethly unto Servants their allowances of diet.

4. His own holy Spirit, who in Tertullian expression is *Vicarius Christi*, as the Beam is of the Sunne, who taketh from Christ, and sheweth unto us, making report to the Souls of believers of the favor of Christ unto them, *shedding abroad his love into their hearts, blowing upon his Garden,* that the spices thereof may flow forth, as a *VVitnes*, a Seal, an Earnest, a Seed, bringing Christ and all his healing graces and comforts unto the Souls of his Servants, in their sins and sorrows to revive them.

5. Here is the Subject of this healing; where observe, 1. The gracious and speciall compellation, the Lord speaks by name to his sick and sorrowfull servants, with a peculiar favour as to his own sheep, John 10. 3. keeps a *matricula* and publick Register wherein their names are enrolled, Mal. 3: 16. Psal. 87: 4.6. They are engraven on the breast

breast of our High Priest, Exod. 28:9. He takes exact notice of their wants, their complaints, their tears, their desires, and shines in with particular comfort and healing upon them; so to Mary, John 20:16. So to the Woman of Syrophœnicia, O woman great is thy faith, be it unto thee as thou wilst, Mat. 15:28. So to Peter, go tell his Disciples and Peter, poor mourning Peter, comfort him by name, Mark 16:7.

2. The immediate preparation and proper disposition unto healing, to fear Gods name. There is a double vertue of Christ towards men.

1. A Quiskning vertue, and the Subjects of this vertue are those who are dead in Trepasses and Sins, Eph. 2:1, 5.

2. An healing vertue towards those who though they be alive, are yet in a weak, wounded, languishing condition, looking out after help and recovery. No such way for a sick and wounded nation to be healed as to fear Gods name, see Solomons prayer to this purpose, 1 Reg. 8:33, 39. and the Lords gracious answer unto that prayer, 2 Chron. 7:13, 14. If my people that are called by my name shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from Heaven, and will forgive their sin, and will heal their Land. They are his people,

Rom. 7. 23.
2 Cor. 12. 7, 8.

1 Chr. 0. 20. 12.

Levit. 26. 41.
Micah 7. 9.

people, his Sons, his Jewels, they call upon him, mourn towards him, turn to him, seek his face, they sink under the burden of corruptions, they cry out under the buffers of Satan, under the ravishments of temptation, they pine away under the Judgements of God, they know not what to do but to look up unto him : How can the bowels of an heavenly Father but yearne over a sick, a mourning, a weeping, a praying, a returning child. See Ephraim bemoaning himself, turning, repenting, smiting upon his Thigh, and the Lord presently relenting over him, and resolving to have mercy upon him, Jer. 31. 18, 19, 20. Is Ephraim my dear Son ? is he a pleasant child ? for since I spake against him, I do earnestly remember him still ; My bowels are troubled for him, I will surely have mercy upon him saith the Lord. It is not murmuring and repining in our afflictions, biting the stone which hath hurt us, breaking out into complaints and revengeful animosities against one another, fretting our selves, cursing our King and our God, as the Prophet speaks, Isa. 8. 21. Gnawing our Tongues, and refusing to repent, Rev. 16. 9. 11. that is the way to healing. To be humbled, to accept of the punishment of our sins to bear the indignation of the Lord, to leek his face, to fear his name, to convert unto him, this onely is the way to healing, Isa. 6. 10.

6. We

6. We should here proceed to consider the effects and consequences of this healing, which I must onely name, and no more.

1. *Going forth*, Leaping, Exulting, prepared with joy and vigour, with courage and enlargement of Heart, unto duty and service, as John, Christs forerunner is said to make ready a people prepared for the Lord, Luk. 1: 17. It noteth that *Spiritual Joy and peace*, which is the strength of Gods Servants in duty, when he shines with Light and Healing upon them. *Healing and Holiness* is a foundation of Joy, Psal. 33: 1. 2 Cor. 1. 12. and Joy back again a principle and preparation unto Holiness, *The joy of the Lord is our strength*, Nehem. 8: 13. The Servants of the Lord, the trees of righteousness, are ever so much the fuller of fruit, as they are of comfort, the more the Sun of Righteousness with his Light and influence doth shine upon them, the more they abound in duty and service.

2. *Growing up*, in light, in stature, in strength, in knowledge, in grace, to more and more perfection, the most healthy are the most thriving Christians. As many times when persons are recovered out of a fit of sickness they visibly shoot up, and grow more in a few moneths then in some years before. So is it with Gods servants, when they have been delivered from any sore temptation, like

Ansanus

Amen they gain by their falls, when they are no more Children, when they cease to be weak, then they grow. Eph. 4. 14.

15. Victory and security against their proudest Enemies, whom the God of peace will tread down under the feet of his servants, as Joshua made his Captains to tread on the necks of the Kings of Canaan, Luke 10. 19. Rom. 16. 20. Jos. 10. 24. Even for the braized Reed, and for the smoking Flax will the Lord bring forth judgement unto victory. Math. 12. 20.

Now from these many Metaphors setting forth Christ unto us, by whose light our blindnes is cured, by whose righteousness our guilt is covered, by whose wings our corruptions are healed, and we enabled to go forth with Joy, to grow up in duty, to tread down our Enemies, we learn,

1. The freeness of his grace, nothing on Earth can deserve the shining of the Sun, nothing in us can deserve the grace of Christ, it shines most freely, without preceding merit, without consequent retribution, who hath first given to him, and it shall be recompenced to him again, Rom. 11. 35.

2. The fulness of his Grace, he is a Sun. If we want wisdom there are Treasures in him, Col. 2. 3. If spirit, it is without measure in him, John 3. 24. If any spiritual

Grass

Grace or Gift; there is unsearchable riches, an inexhausted Fountain in him; Ephes. 3. 8. Col. 1. 19. Zech. 13. 1. And he hath it all as a Magazine and Officer for the supply of his servants.

3. The communion and dependance of the Church upon this his fulness: our light, our righteousness, our grace, our comfort, come from the influence, and depend upon the presence of Christ with us. The House doth not receive a stock of light to stay in it, though the Sun were gone, but hath it by immediate dependance on the light of the Sun: So every measure of Grace in us dependeth in esse & operari upon the influence, concourse, and presence of Christ by his Spirit with us. Every good work of ours hath its beginning, continuance, and consummation in him. Non mihi sufficit quod semel donaveris, nisi semper donaveris, saith Jerome. He that begins, perfects, Phil. 1. 6. gives will and work, Phil. 2. 13. Heart and way, Jer. 32. 39. is the Author and the Finisher, Heb. 12. 2. Without him we can do nothing, in all things we must grow up in him, Job. 15. 4. Ephes. 4. 17. From hence all our fruitfulness, Hos. 14. 8. We must pray with David, Take not away thine holy Spirit from me, Psal. 51. 11. We must take heed least by our quenching of givings of him, we provoke him to withdraw himself

The conjunction between the Righteousness of Christ and his healing, where he receives into grace, he takes away iniquity, and healeth backsliding. Hos. 14. 3. 4. He came not only to pardon sin, but to destroy it. John 3. 8. His Mercy is never without his Grace, his Offices goe together, his Sacrifice and his Scoper cannot be divided. This is one of the greatest comforts that a believer hath, that at length his lusts shall be consumed. Even Heaven it self would not be a place of glory, if a man were to carry his sin along with him thither.

I have thus done with the General and Theological Tractation of the words; I now proceed very briefly unto such an Application of them, as may come closer, and be more seasonable and fiteable to this Honourable Solemnity.

That this great Council and College of Physicians hath a dangerously sick Patient to look after, Three Nations and the Church of God in them, like the man between Jerusalem and Jericho wounded and halfe dead, we have had these many years the best, or rather worst assurance that may be, by seeing the sicknesses, so that there need be no further proof of it. We have seen and felt with sorrow and amazement, the honor of

the Parliaments of England shamefully assaulted, Princes bleeding out their Souls, sojourning in Mesech, and in the Tents of Kedar; Peers and Parishes secluded from their Honorable and Rightful Trust, the great Council of the Nation sesquidiminated; a learned and faithful Ministry reprobated, ready to be sacrificed, brought to the brow of the precipice; Ordinances decried, Errors, and Heresies cumulated, the Publick worship of God interrupted, the Assemblies of his people on his own day, profanely affronted by Mechanicks, working their ordinary works in our Churches and Pulpits: We have seen and felt our Laws and our Combinations threatened, our Ships broken, our Trade obtructed, our Treasures exhausted, our Merchants disengaged, our Religion crumpled, our Church Congregations shamed and defiled with the impure and obscene intrusion of naked persons, cloathed with nothing but dung and impudence. We have heard of families raised upon the ruines of others, and of families ruined by perjurious criminal accusations. Indeed, we have seen and heard of more evils and confusions, than the hour of a Sermon, or the length of an History can well enumerate. If sins, if sorrows, if shame, if fear, if dangers, if frenzies, if quakings, if convulsions, if breach upon breach, if

Psal. 120. 5.

change upon change, if divided mindes, if
diſ-joynted hearts; if inconsistent interests,
if incoherent designs, if vicissitudes of G-
overnment as mutable as the courses of the
Moon, if Altar against Altar, Doctrine
against Doctrine, Worship against Worship.
Post by post, threshold by threshold, be symptoms
of a sick body; certainly this great Colledge
of Physicians hath a very sick patient to look
after.

Nay, which is much to be bewailed, even
they who fear the name of the Lord on e-
very hand, of every persuasion, if they will
impartially review their own ways, will finde
that by their mutual jealousies, Breaches,
dissaffections, distances, animosities, affec-
tions of preheminence and domination, pur-
sueance of interests, preservyng of stations and
new raised estates; and many other thelike
miscalriages have contributed a great sham-
to the sicknesses and torrows of the common
body, and caused the name of God, and the
honor of Religion to be evil spoken of.

Your proper work, Right Honorable Pe-
trists, is to be Healers (O Rulers are called
Isas. 3. 7.) Healers to their three Nations.
We have looked long for peace, and there can
no good; and for the time of healing, endur-
ing trouble. If the Lord have reserved you
for such a time, for such a work as this, to

be eyes to the blinde, feet to the lame, Fathers to the poor, as one that comforteth the Mourners. Job.29.15,16,
as Job speaks, the ear that hears you shall bless you, the eye that sees you, shall bear witness to you. It shall be written for the generation to come, and the people which shall be created, shall praise the Lord for you. The Lord shall make you the head, an i not the tail, you shall be above onely, and not beneath, Deut.23.13. It is a weightie enterprise; the cure difficult, the disease complicate, great skill and wisdom, great Love and Caution, great Patience and tenderness is required unto it. There may be danger of miscarriage by clashing of Councils, by partialitie of Interests, by mis-judging of Cases, by the acrimonie of Purgatiyes, by the heighth of Cordials, by inequaltie and disproportionate Applications, by minding the parts alunder, as divided from the whole.

O come with none but healing Resolutions, with none but closing and quieting affections; let one Heart, one Soul, one End, one Spirit, intimate your whole Body. If this precious ointment of unity and peace be first upon you, it will fall down to the skirts of the Nation. The Patients will not fall out, if the Physicians be agreed.

Think with your selves, that you hear the life and being, the ancient honour and renown

Psal. 102. 18.

of

The Author and Subject of

of these Nations, call aloud unto you for Healing. England sometimes a terror to her greatest Enemies, a balsalce to all the Interests of Christendom, now a Suppliant to her own Children to keep her alive.

I think that you hear the concurrent cry of the Protestant Churches, which are greatly concerned in our Wealth, or woe (the Protestant Religion, being the Interest of England, as the Duke of Rhenan hath gravely observed) calling upon you to heal us, that they may be whole.

I think that you hear the importunities of all the people of the Land, and all orders therein call unto you for Healing. Princes and Peers long debroned and eclipsed in their honor and splendor. Citizens long decayed in their trade and commerce. Country men long exhausted with heavy expences upon their estates. Ministers long discouraged by flocks of dangerous and corrupt opinions, by that abundance of Atheism, Scepticism, Neutralitie, Indifferency, Profaneness, Contempt of Ordinances, which the looseness of these times, like an opened sluice, or a breach in a bank, hath let in as a deluge upon the Church of God amongst us.

I think that you hear your own families, your wives, your children, Et natos natorum, & quiescentur ab illis, the generations yet unborn, calling

calling unto you to lay up Healing for them,
and like the man of Macedonia to the Apostle,
saying Come and help us.

Act 16. 9.

And if you will give me leave to tell you
where you must begin; you must begin at
this Son of Righteousness; you must be wings,
beams, Angels, Emanations from him, if you
will bring help and healing to his people.
From him all your Wisdom and Council, all
your Love and Zeal, all your Fidelity and
Sufficiency is derived. We are not sufficient of
ourselves to think any thing as of ourselves,
but our sufficiency is of God; who alone makes
able Counsellors in the State, as well as Mini-
stiers in the Church.

And as he is the Father of all your Light
and Counsel, so by his blessing alone, they
operate. Without him you can do nothing:
As man liveth not by Bread alone, so he re-
covereth not by Physick alone, but by every
word which procedeth out of the mouth of God.
He is the Lord that healeth us, Exod. 15. 26.
He that gave his disciples power to cure dis-
eases, Luke 9. 1. must do the same for you,
if you be our healers: And therefore you
must begin at him, and say as the Prophet
did, Heal me, O Lord, and I shall be healed;
save me, and I shall be saved, for thou art my
praise, Jere. 17. 14.

And as you have his Sufficiency to enable
you,

you, and his blessing to give success unto you, so you have him as a great Exemplar to lead and teach you, whom you may imitate in this great work; for he went about teaching and healing, *Matth. 4. 23.* And he healed,

1. *Freely*, and so he commanded his Disciples to heal, *Matth. 10. 8.* He did not enrich himself by any of his cures and miracles; by how much the less of reward, by so much the more of honor, for a free cure: Not but that it is worthie the bountie of a Parliament to acknowledge great and noble services, with proportionable returns of favor; but the less internal and domestical those returns are, they will appear the more noble. *Tu vivis patremque geras tu consule cunctia: Nobis tibi, nec tua remaneant, sed publica damna.* Claudian.

Hieron. ad Cte siphonitem adversus Pelagianos.

2. *Bountifully*, he was at cost and charges to heal others; his blood was our balsome; he was content to be smitten, that we might be healed, *Isai. 53. 5.* He looked not on his own things, but on the things of others, *Phil. 2. 4.* 5. He gave his life for his sheep, *John 10. 11.* A good man is willing to spend and to be spent, for the good of those unto whose service he is devoted, *2 Cor. 12. 15.* *Nec sibi, sed in genitum, se credere mundo.* It is recorded for the honor of Nehemiah, that though former Governors had been chargable to the people, yet

yet he and his brethren did not eat the bread of the Governor, Nehem. 5. 14, 15, and of Hester that she would venter perishing for the service of her people, Esther 4: 16.

3. Universally, without expectation, he healed all that came to him for healing, Matth. 12. 25. Luke 4. 40. & 6. 19. He is an ill Physician that will cure his patient of a sore finger, and use no means against his Feaver or Consumption, for an aking heart, or a bruised head. We may say of England, as the Prophet of his people, Isa. 1. 5, 6. That our sickness is from head to foot; some parts sick with sorrow and sufferings, others sick with sin and wickedness: Let your endeavours of cure be impartial. Any one part unhealed will create pain and danger to the whole: And as you may not neglect any integral, so let your principal care be for the Vital and Architectonical parts, to reduce them unto health and safety. But let your providence extend to all; the least and lowest Member hath a right in the common Soul, in the good of the whole. Render to all their dues, tribute, custom, fear, honor, are due to some; love, libertie, propertie, safetie, protection, peace, are due to others. Ballance all interests with so equal and righteous a poize, that Rulers may govern a free people, and the people obey Illustrious and Noble

Rom. 13:7.

F Governors

Col. 3. 15.
Eph. 4. 15, 16.

Tacit. Hist.

Governors; that the people may be comforted by the Justice and Clemency of their Princes, and Princes honored by the loyaltie and obedience of their people: That Love may be the Soul of the Body Politick, the Bond, the Joyn, the Sinew that holds together all the Members in the Unite, and for the good of the whole.

4. Meekly, humbly, compassionately: there is a fained meekness, as that of Absalom and others, *omnia serviliter pro Imperio;* but Christ was meek and lowly in heart, Math. 11. 29. We read of the gentleness of Christ, 2 Cor. 10. 1. So Christ taught men, as they were able to hear, Mark 4. 33. So he healed them, took the Lambs into his bosome, and gently led the rest, Isai. 40. 11. Consider our mould, Psal. 103. 14. Will not break a bruised reed, Math. 12. 20. Stayes with a poor blinde beggar in the way, Mark 10. 49. 51. And thus he requireth us to heale and restore disjointed Members with a spirit of meekness, Gal. 6. 1. Phil. 4. 5. Shew all possible tendernesse and indulgence towards the minimities, especially the *conscience*, of men; humble and sober, of quiet and peaceable Spirits; the strong are taught to bear the infirmities of the weak, Rom. 15. 1. Be careful to secure and settle the Fundamentals, the *Vivells* and *Essentials* of Doctrine, Worship, and

and Duty, that you may be sure of sound and Orthodox Ministers, to go in and out before the flock; and if in smaller and more problematical things, men cannot be all of one minde, (as we never shall have perfection of Judgment till we come to Heaven). Let not the strong despise the weak, nor the weak judge the strong: Whom God receives into his favor, let not us shut out of ours: Rom. 14. 3.

5. Perfectly, As many as touched him in order unto healing, were perfectly cured, Matth. 14. 36. Endeavor as much as is possible, such a total oblivian and obliteracion of our sad divisions, and the distempers arisen there-from, that no dregs of the disease, no scars of the wound may remain; but that all the Members may coalesce into a perfect unitie and fraternitie again.

And as this must be your first care to begin at the Sun of Righteousness, and to imitate him; so you must be carefull of the Two wings, which are the Kehiculae of Healing, be sure that the Wings of the Sun of Righteousness do carry him into all places of the Land.

1. The Wing of Light, sound Doctrine, pure Ordinances. The more the people agree in divine truths, the more they will be disposed for moral and for civill unity. Religion

*La&nt. Instit.
lib. 4. cap. 28.
Hieron. in A-
mos 9.*

is a cementing thing, *Lancantius* and *Jerome* derive it a *Religando*, *Quod ea quasi in fas-
cem vincit sumus*. Discourage and discounte-
nance, dangerous and false doctrines, bear
up, speak comfortably to an able, Orthodox,
Faithfull and Learned Ministrie, procure *bro-
therly reconciliation* amongst men of sober
mindes, but *different judgments*: The breaches
I hope are not so wide, but that if animosi-
ties and prejudices were removed, they might
by amicable and fraternal debates be closed
up again.

2. The *Wing of Righteousness*, able, faith-
ful, *Religious Judges* and *Magistrates*, whole-
some, healing, and *Righteous Laws*; are the
Vehicula of Justice, by the sanctuarie and pru-
dence of these, your healing will shed it self
abroad into all parts of the Land.

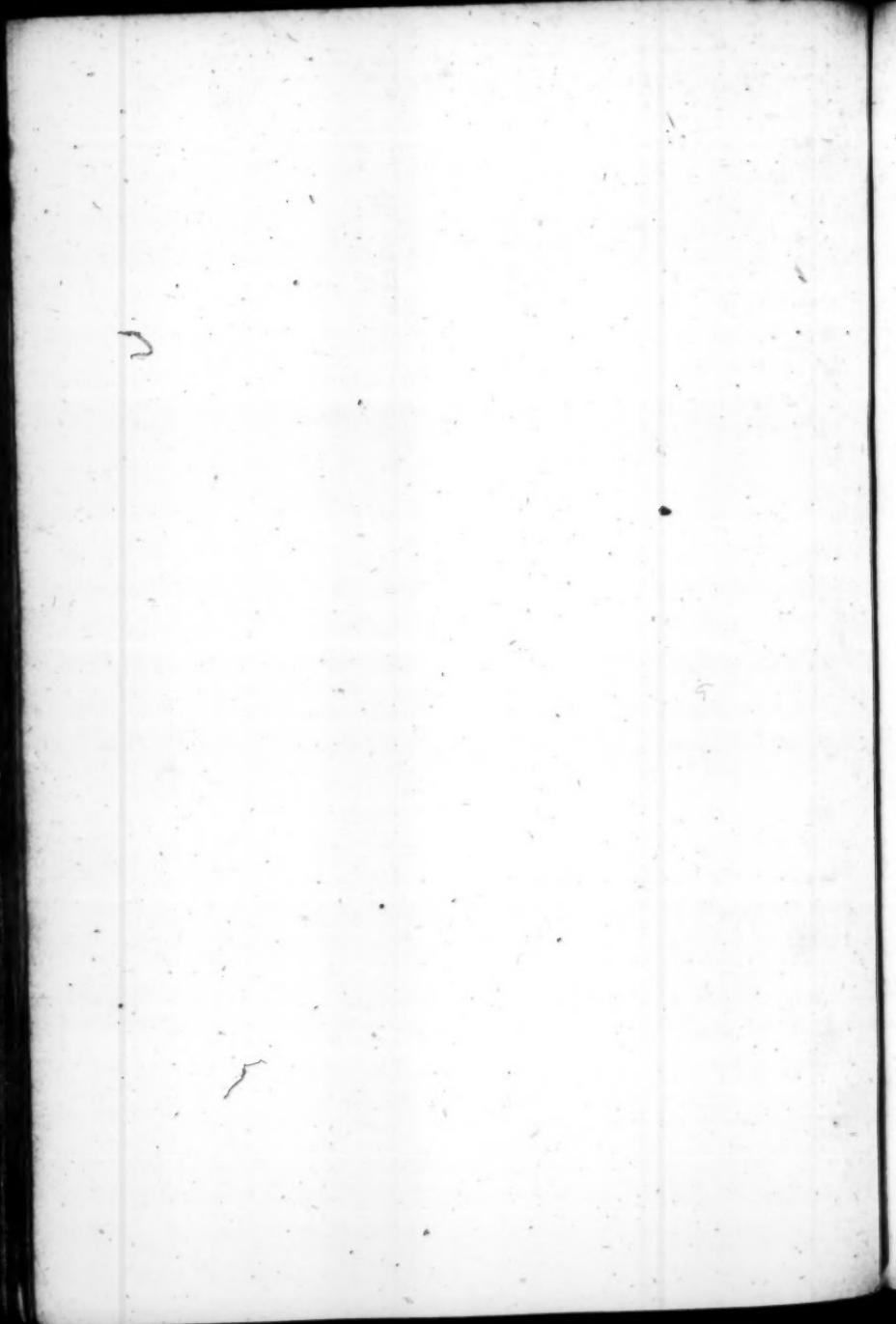
In one word, *Go forth*, have your eyes in
in every place, *ωληρι Εανιεων ὀπαληρι
γ. πόμα ως*: Let the *Wheels of your Pro-
vidence* have eyes on them. *Grow up* into
splendor and perfection, and restore the col-
lapsed honor of this *august Council* in all the
parts of it: *Tread down wickedness*, make
stronger Laws then ever against *impietie* and
profaneness, against *iniquity* and *unrighteous-
ness*. *Keep Christ* and his presence; *keep
godliness* and the fear of his *Name* in the
midst of the Land: Endeavor not a meere
formal

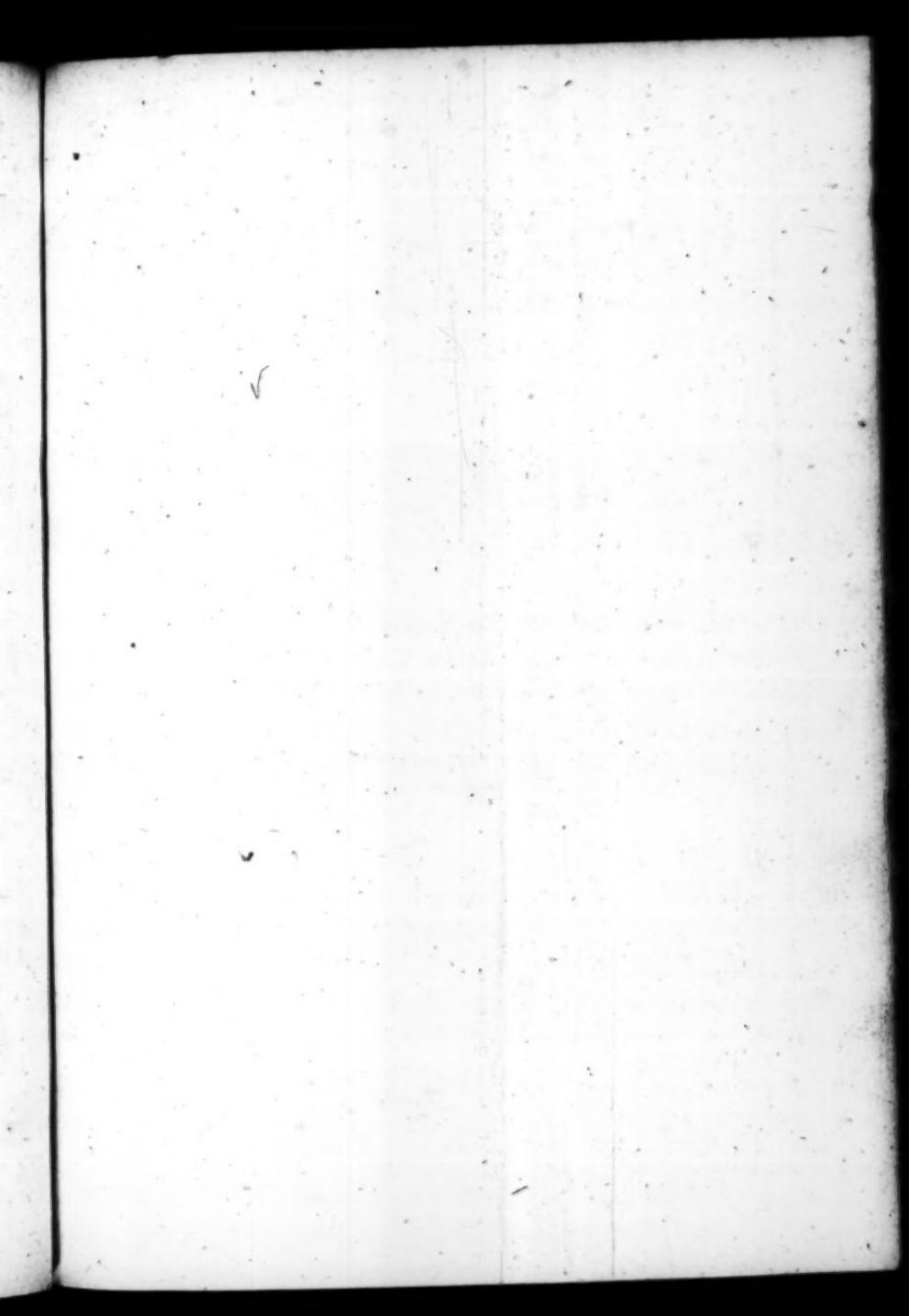
Xenophon Cy-
ropaed.

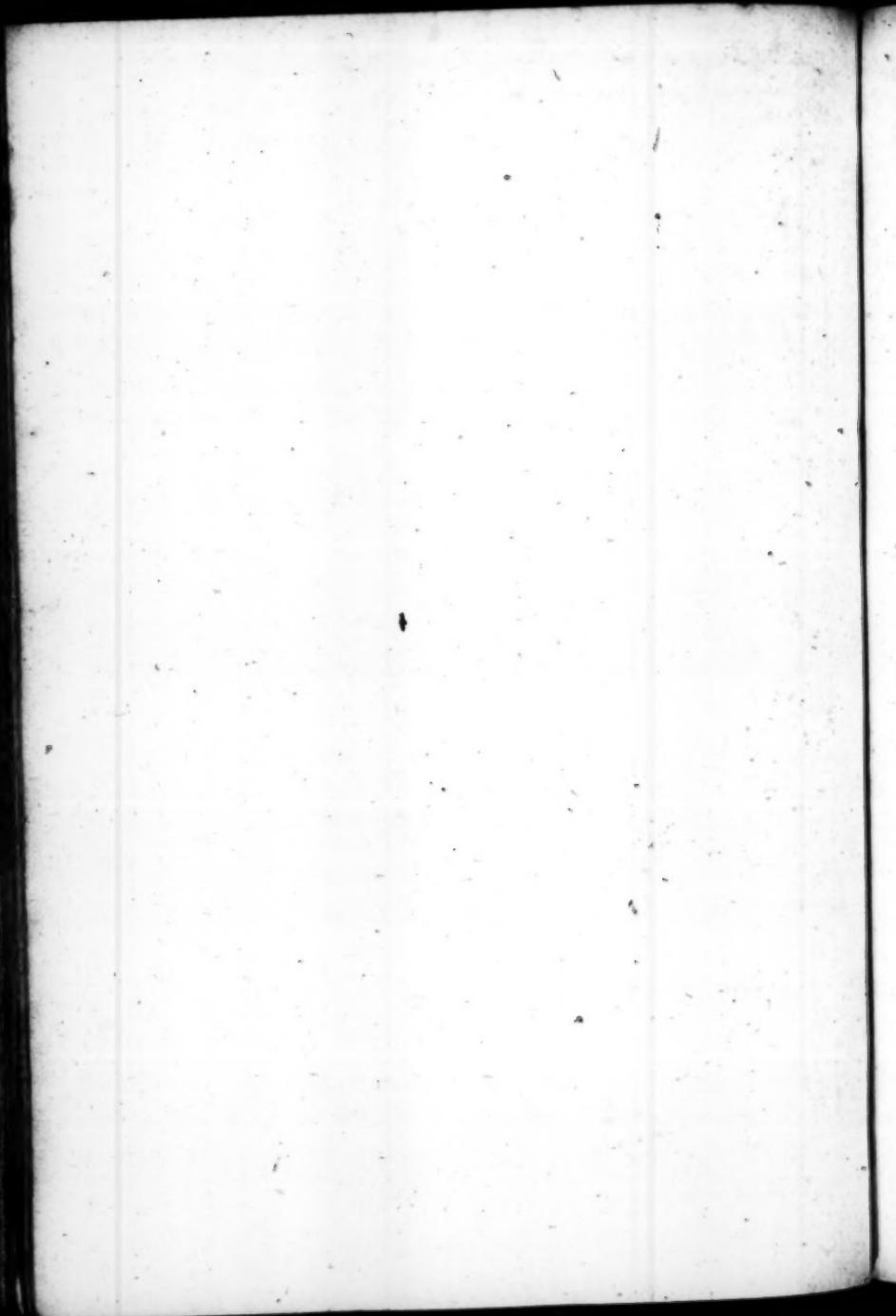
formal and superficial, but a substantial and spiritual Reformation, and then assuredly the Lord will honor you, and make you his Instruments of performing this gracious promise, *Unto you that fear my Name, shall the Sun of Righteousness arise with healing in his Wings; and these wings shall carry your names and memories with splendor and renown unto all succeeding ages. For they that honor him, the Lord will honor.*

1 SAM. 2. 30.

F I N I S.







THE
MEANES and METHOD
O F
HEALING IN THE CHURCH.

Set forth in a

Sermon.

P R E A C H E D

Before the Right Honourable the
House of Peers in *Westminster*

Abby, April 30. 1660. being
a Day of Solemn Humiliation to seek
God for his Blessing on the Coun-
sels of the *PARLIAMENT*.

By *EDWARD REYNOLDS, D.D.*
and Dean of *Christ-Church*.

L O N D O N ,

Printed by *Tho. Ratcliffe*, for *George Thomason* at the *Rose*
and *Crown* in *St. Paul's Church-yard*, 1660.

DOH T M IN

Nobilissimis, Honoratissimis, Amplissimis,

D O M I N I S,

I N

S U P E R I O R I D O M O

P A R L I A M E N T O R U M

Ardua Regni Negotia tractantibus,

Concionem hanc coram ipsis habitam,
i plurorumq; jussu **P V B L I C I J V R I S**

Factam,

I N

Summi Honoris humillimiq; obsequiū

T E S T I M O N I U M,

Dat, Dicat, Consecrat.

E. R.

и съмъ възлюбленъ



2 C R O N. 7. 13, 14.

If I shut up Heaven that there be no Rain, or if I command the Locusts to devour the Land, or if I send Pestilence among my people:

If my people, which are called by my Name, shall humble themselves, and pray, and seek my face, and turn from their wicked wayes, then will I hear from heaven, and will forgive their sin, and will heal their Land.



THE words are a Gracious Promise made by the Lord unto Solomon after he had dedicated the Temple by fasting and prayer; for though there be no mention of Fasting, yet if we consult the time, we shall find
B that

that it was in the *seventh moneth*, 2 Chron. 5. 3. and that the solemnity continued from the 8. to the 23. day of that moneth, 2 Chron. 7. 9, 10. and the 10. day was by a Statute for ever appointed to be a day wherein to *afflit their souls*, Levit. 16. 29.

The parts are three. 1. A Supposition of *Judgements*, vers. 13. where, by the enumeration of Three, any others may *synecdochically* be understood.

2. A Direction unto *Duties*: wherein are two things to be taken notice of. 1. The *Quality* of the persons who are to perform them, *My people called by my Name*. 2. A *Specification* of the Duties, which are *these four*, *Humiliation*, *Supplication*, *Reconciliation*, *Conversion*.

3. A Gracious *Promise* of Mercy, wherein are very remarkable four signal Returns of Grace in conformity to their Duties.

1. They *Humble* themselves under Gods Holy hand, and he *humbleth* himself to look down from *Heaven*. 2. They *pray*, and God *hears* their prayer. 3. They *seek* the favour and the *face* of God, and God *forgives* their sin, and is reconciled unto them. 4. They *Turn* from their wicked wayes, and God *Heals* those evils which those wicked wayes had brought upon the

the Land; no duty undertaken in vain, but a suitable and correspondent Mercy promised to encourage them thereunto.

It may here not impertinently be asked, why these three Judgements of *shutting up Heaven*, sending *Locusts* and *Pestilence*, are rather mentioned than any other, since doubtless the Promise doth extend it self further? I take the reason to be, 1. Because these are *irresistable*, no Counsel, no Policy, no Strength can prevent them. 2. Because they are inflicted by *God alone*, no second causes immixed in them, if I shut up Heaven, if I command the Locusts, if I send Pestilence.

1. If an *Enemy* come, Counsel may hinder, strength may vanquish, Treasure may bribe, and divert him. Our own Polices and Provisions may seem to contribute towards our help. But against an *Army of Locusts*, no Policy, Wildome, Strength, Embassie can prevail. No power of man can open or shut the *Clouds*, No Gates or Barres can keep out a *Famine*, or a *Pestilence* from a place.

2. If an *Enemy* come, we are apt to ascribe that to the *malice of men*, to look outward to second causes, and not inward to our own sins, or upward to the Justice of God, though it be certain, that there

The Means and Methode

is no humane Hostility without a divine Commission. Men are Gods Rod, and Sword, and Staffe, *Psal. 17. 13.* *Isa. 10. 5, 6.* *Ezek. 21. 3, 5, 11.* He by his secret and holy Providence edgeth the spirits of men against one another, (as he sent an evil spirit between the men of Shechem and A-bimelech) *Judg. 9. 23.* And stirreth up Adversaries against those that provoke him, as he did against Solomon, *I Reg. 11. 14, 23.* And when he pleaseth to return in Mercy, *He rebuketh the sword, and breaketh the bow, and cutteth the spear in sunder,* *Psalm 46. 9.* *Isa. 54. 17.* These things I say are certain. But we are too apt to bite the stone that hurts us, and not mind the hand that threw it. Whereas when wrath is from Heaven only, we are forced to see God, we have no second causes to ascribe it unto.

So the meaning is; If I send Judgments immediately from my self, such as no humane *Wisdom* can prevent, or *Power* remove, if then the people shall bethink themselves, and return, and seek my face, they shall find that when *Wisdom*, *Policy*, *Treasures*, *Walls*, *Armour*, *Munition* are nothing worth, *Prayer* and *Repentance* shall avial for healing.

So here is a double *Combate* between God and Man. 1. Man provokes God with sin, and

of Healing in the Church.

5

and God overcomes sin with Judgement.

2. Man wrestleth with Prayer and Humiliation, and God yieldeth in Mercy and Compassion.

I begin with the first General, the superposition of Judgements, and from thence make two observations.

I. Judgements light not on a people casually, or by chance, but by the over-rueling and disposing Power and Justice of the Command and Commission of God. It hath not an earthly original; *It growes not out of the dust*, Job 5.6,7. but it comes from Heaven, and is sent from God to signify something of his mind unto us.

1. Sometimes indeed by way of Dominion and absolute Power, He destroyeth the perfect and the wicked, he laugheth at the trial of the innocent, Job 9. 22, 23. Sometimes as a Preparation unto intended Mercy, as men plow the ground which they mean to enrich with precious seed, and carve the stone which they mean to put in the top of the building. Josephs Iron chain made way to his golden chain, and Davids troubles season'd him for his Crown. As men put forth longest into wind and sun that great Timber which must bear the greatest burden and stress of the building. No such School to learn in as the

School

School of Affliction. But most usually in a way of Justice, Because thy sins were increased, I have done these things unto thee, Jer. 30.15. Thou hast done right, we have done wickedly, Neh. 9. 33. I have not done without cause all that I have done, Ezek. 14.23. Personal chastelements may be for tryal and exercise of faith and patience, but general and publick Judge-ments are ever in wrath and displeasure.

Such have been the dealings of God in this Nation; The cup of Affliction hath been given to All orders of men; we have seen Princes on Scaffolds, and in banishment; Parliaments broken in pieces by their servants, Peers and Patriots devested of their Honours, and secluded from their Trust; Dishonours poured upon the City, Poverty on the Countrey, Blood on the Land, Scorn on Ministers, Threats on Universities, Consternation on Soldiers, there is not any order or degree of men, which have not been shaken with these Earth-quakes. O how deep is our stupidity, if we do not all of us analyze and resolve our sufferings into their proper principles, ours sins and Gods Displeasure? If we have only howled under them, and see not Gods Providence in them, ordering the sins of men unto our Humiliation? If we know them only naturally

rally by their smart to the flesh, and not spiritually by their influence on the Conscience? If we censure others, and absolve our selves; If our sufferings harden and enrage us in animosities against men, but do not mecken and melt us under the holy tryals of God?

Let us therefore labour to find out our sins by our Sufferings, the cloud of wrath rising out of the sea of lust. Let us search and try our wayes, and since we are living men, not complain of the punishment of our sins, be not as Adamants, Rocks, Oakes, which blowes, waves, winds, break not, move not, bend not. Make use of our sufferings to review our sins, and to know our Duty, what we should haply have done, and did not in the day of our prosperity, before God laid us aside, what the Controversie was which God had against us in our Sufferings, what the Duties are which he requireth of us in our restitution. The Prophets stiffe did no good to the dead child till he came himself. Judgements do nothing, till God follow them with his Graces. Chastisements never mend us till they Teach us. Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy Law, Psalm 94. 12. Till we see his name, and hear his voice in them, Mic. 6.9. Till we take notice.

notice of his Justice preparing the whale that hath swallowed us, *Jon. 1. 17.* Bidding Shimei curse, *2 Sam. 16. 10.* Giving a charge to the Assyrian, *Isa. 10. 6.* This will make us dumb, when we consider that it is God that doth it, *Psalms 39. 9.*

And now that the Cup hath gone round, and God hath by his Righteous providence prevented our revenge, and done that by the strange vicissitudes of his justice in a wise and holy manner, which if he had left us to do in our owne, cases would possibly have been done with folly and fury: Let us conclude that the Lord having judged *us all himselfe*, we shold make it our work not so much to look back with revengeful, as to look forward with *Healing* and closing Resolutions. We have been like wanton children which fall out in a family, now our father hath whipped us round, that should make us returne to our fraternal agreements againe.

2. The Lord hath variety of Judgements whereby to reduce foward and stubborn sinners, can punish them in the *Heavens* over them, in the *Earth under them*, in their *bowels within them*, can beset them upward, downward, outward, inward, and make a *Net*, and *Chain*, and *Hedge* of afflictions to shut them in, *And to fence up their*

their way that they cannot pass, Job 3. 23. Job 19.8. When he will plead, he will take away all Refuge, and make every Region, towards which we look, minister Despair. They shall look upward, and they shall look unto the earth, and behold Trouble, and Darkness, and Dimness of Anguish, Isa. 8. 21, 22. If they look without, behold a Sword; if within, behold Famine and Pestilence, Levit. 26, 25. Jer. 21. 4. 6 Ezek. 7. 15. Evil, which they shall not be able to escape, or go forth of, Jer. 11. 11. When men multiply sins, the Lord usually multiplyeth Judgements, till he either bend by Repentance, or break by Destruction. When Cleaness of teeth, Blasting and Mildew, Pestilence and Sword, the Judgements of Sodome and Gomorah, did not prevail with Israel to return, then he threateneth final wrath, Therefore Thus will I do unto thee, Amos 4. 6. ----- 12. Which Thus, in the Prophet Amos, seemeth to me, to be the same with Lo Ammi, in the Prophet Hosea, an utter rejection of them from being the Lords people, Hos. 1. 9. Four times after one another doth the Lord threaten to punish his people seven times more for their sins, if they walk contrary unto him,

Levit. 26. 18, 21, 24, 28. Philosophers use to reckon but eight steps to the highest, and most intense degree of a quality, but the wrath of God is represented by eight and twenty degrees unto us.

1. The Methode of God in these various Judgements usually is. 1. He begins at the *outward man*, exercising a people many times with change of Rods, which is ever a sign of Anger in the Father, and of stubbornness in the Son.

2. He proceeds to the *soule* by smiting that, revealing his wrath, subduing his peace, implanting his terrors, causing guilt and fear to gripe and seize on the conscience, called *Breaking of bones*, *Psal. 51.8.* *drinking up of spirits*, *Iob. 6. 4.* *A wounded spirit*, *Prov. 18. 14.* If the Lord should give a secure sinner, who now haply thinks himself alive, and safe, upon the mistaken apprehensions of Mercy, a full view of the *filthiness*, and sense of the *Heaviness* of any one atrocious sin whereof he stands guilty, it would make him a terroure to himself, willing to exchange his burden for the weight of a Rock or Mountain. *O my broken bones*, saith one, *Psalms 51. 8.* *O my withered heart*, saith another, *Psalms 102. 3,4.* *O the distracting terrors of God*, saith a third, *Psalms 88. 15.* *O the intoxicating Arrows*

Arrows of the Almighty, saith a fourth, Job 6. 4. Thus the Lord can make a man a *Magor Missabib*, a very fury and fiend unto himself, by arming his own conscience against him. And if the *Sergeant* be so formidable, what a fearfull thing is it to fall into the hands of the *Living God*? Against whose wrath all the *Honours* of the world, all the *Wealth* and greatness, which a thousand Kingdomes could heap upon a man, could be no more a protection, than a robe of beaten gold, could be to one that is cast into a furnace of fire. *Knowing therefore the terror of the Lord*, let us be perswaded to be beware of provoking his wrath by any presumptuous sin.

3. Towards obdurate sinners, the Lord many times deals in a more fearfull manner, sealing them up under hardness of heart, a spirit of slumber, a *Reprobate* sense, a seared conscience, to be led blind-fold by Satan till destruction unawares overtake them. So it is said of the old world, that notwithstanding the preaching of *Noah*, who by preparing an Ark condemned the world, they yet knew not till the flood came, and took them all away, Mat. 24. 39. *Because I have purged thee*, saith the Lord, *and thou wast not purged, thou shalt not be purged from thy filthiness any more*, Ezek. 24. 13.

*Ephraim is joyned to Idols, let him alone,
Hos. 4. 17. Let him that is filthy be filthy
still, Rev. 22. 11.*

Now since the Lord hath such variety of Judgements, that we can never out-sin his wrath, Let us be deeply humbled for our pride, who have *Pharaoh-like* put God to so many *changes of Rods*, and variety of Judgements, as we in this Nation have felt. Let us yield betime unto him, *for he will overcome when he judgeth.* Let us take heed of flattering our selves when one rod is worn out, or laid aside, as if the bitterness of death were past, God can make every Creature about us, every faculty within us, a Rod and a Scourge against us.

And therefore having received such deliverances as we lately have done, let us make holy Ezra's conclusion, *Should we again break thy Commandments?* Ezra 9. 13, 14 Should we not take heed of sinning any more, *lest a worse thing come unto us?* Feb. 5. 14. Should we not consider for what it is that God restored us to our stations, namely, that we should in our places study how to honour him, to be zealous for his Truth, and Pure Religion, tender of the Liberties, Properties, and equal Rights of all the people in the Land, to restore all oppressed Innocents, to loose the bonds of violence, and to set-

settle these so long shaking and discomposed Nations upon the firm foundations of Truth, Peace and Righteousnes againe ? Thus much for the first General, The supposition of Judgements, various , and such as come immediately from God, and admit of no possible prevention by humane wisdome, or removal by humane power.

II. We proceed to the Direction unto Duties, wherein comes first to be considered the *Quality* of the persons who are to perform them, *My people that are called by my name.* All men are his *Creatures*, only a select and peculiar inheritance, that bear his name, enjoy his Peace , Promises and Protection, and are in Covenant with him, are called *His People*. *I entred into Covenant with thee, and thou becameſt mine,* faith the Lord, Ezek. 16. 8. *This people have I formed for my ſelf,* Isa. 43. 21. *The Lord hath ſet apart him that is godly for himſelfe,* Psalm 4.3. *They are the people of his holiness,* Isa. 63.18. *A people for his name, taken out from among others,* Acts 15. 14. *To be called by his Name,* noteth to be his adopted Children, as *Josephs children were made the children of Jacob,* Genesis 48. 5, 16.

We are Gods people two wayes. 1.
By visible profession or Sacramental separation

tion from the world, as the whole Nation of the *Jewes* are called his people. A peculiar Treasure unto him above all people, *Exod.* 19. 5. A Nation, nigh unto him, *Deut.* 4. 7. His people even then when they rebelled against him, *Isa.* 1. 3. 4. 2. By *Spiritual Sanctification*, and internal Dispositions. Thine they were, and thou gavest them me, and they have kept thy word, *John* 17. 6. Jews inwardly by the Circumcision of the heart, *Rom.* 2. 29. The Israel of God, *Gal.* 6. 16. The Children of the Promise, *Rom.* 9. 8. The Remnant according to the Election of Grace, *Rom.* 11. 5. The Circumcision which worship God in the spirit, *Phil.* 3. 3.

These are His people by a *Price* of Redemption, *1 Cor.* 6. 19, 20. By a peculiar *Designation* unto his service, *Tit.* 2. 14. By an *Intimate Relation* of Love and Dearness, *Ezek.* 16. 8. By an high *Valuation* of them as Treasures, *Jewels*, *vessels* of Honour, *Mal.* 3. 17. *1 Pet.* 2. 9. *2 Tim.* 2. 20. By *Definition* to a more glorious end, *Eph.* 4. 30.

The Duty extends to both. The whole body of a visible Church are in Judgements to humble themselves, and as to temporal deliverances the Lord doth respect the Humiliations of the worser Members of the Church,

Church, as we see in the cases of *Ahab* and *Rehoboam*, 1 Reg. 21. 28, 29. 2 Chron. 12. 6, 7. But to do this so effectually as to attain all the annexed promises, is the work of the Israel of God by spiritual Sanctification.

Now from this Qualification we gather these two useful Observations.

I. The sins of *God's own people*, who are in Covenant with him, may provoke and procure Judgements; their Pride, and Security, Worldly Love, Conformity to the Corruptions of the times, Coldness and Formality in Duty, Uneven and Unfaithfull walking, acting by divided Interests from the rest of the Lord's people, may provoke God severely to punish a land, and we may justly fear hath done so amongst us. A good man, though a Son may yet be *filius sub ira*, under paternal displeasure. If *Moses* and *Aaron* do not by believing glorifie God, they must both die in the Wilderness, Num. 20. 12. If *David* grow proud of victories, and number the people, God will send a plague which shall lessen their number and his pride, 2 Sam. 24. 15. If *Solomon* turn from God to Women, and to Idols, though he be a Son, he shall be chastized with the rods of men, 2 Sam. 7. 14. It *Asa* grieve the Prophet, and oppres-

pres the people , he shall be vexed with
Warrs and Diseases, 2 Chron. 19.9, 12. If
Jehoshaphat help the ungodly, his life shall
be endangered , and his ships broken,
2 Chron. 19. 20. God will have Judge-
ment begin at his own house, 1 Peter,
4.17.

Their sins have some *Aggravations* in
them which other mens have not ; these
are committed *against special light* and
more glorious convictions, as those of *Sol-
omon*, After God had appeared unto him
twice , 1 Reg. 11. 9. Against *special
Love* , and experiences of divine
favour , 2 Samuel 12. 7. ---- 9. A-
gainst *special Relations*, the Honour of a Fa-
ther, a Lord, an Husband, Isa. 1. 2. A-
gainst *special Grace*, and Assistance of the
Holy Spirit, Ephes, 4.30. Against *special
Covenants* and Engagements, after avouch-
ing God for theirs , Psalm 78. 34. A-
gainst *special Deliverances* from greatest
dangers, Ezra 9. 13, 14. Against *special
Hopes*, and more special Promises which
should have persuaded them unto Holiness,
2 Cor. 7.1., 1 John.3.3. Against *spe-
cial Peace* and glorious Comforts, as David
sinned against the joy of Gods salvation;
Psalm 51. 12. Peter denied Christ after
he had seen his *Transfiguration*.

And

And this may teach the holiest of men ;
1. To take heed of playing the Wantons
with the Grace of God : Though God be
a tender, yet he may be an *Angry Father* :
And who knoweth the *Power of his Anger*?
Psalm 90.11. 2. To be more carefull to
stand in the breach against publick Judge-
ments , having by their sins contribu-
ted to the bringing of them upon the
Land.

2. It is not our doing of Duty , but
Gods being in Covenant with us , which is
the ground of his Mercy to us . *Property* doth stir up *Compassion* , *Though they have*
provoked me, yet I will spare them, because
they are mine, Malachy 3.17. Whence we
learn ;

1. In what manner to go to God , and to plead
with him , not in confidence of our Duty , but
of our Relation to him as His , *Thou art our*
Father, we are thine, Isa. 63. 16, --- 19.
The Church in Affliction seldom useth
any other Argument , *why doth thy wrath*
max hot against thy people? Exod. 32. 11.
Art not thou our God? 2 Chron. 20.7. We
are called by thy name , leave us not , *Jer. 14.9.*
Spare thy people, O Lord, give not thine Heri-
tage to reproach, Joel 2.17. And the Lord
when there is no motive else , is marvellously
wrought on by this Argument , *Is Ephraim*

my dear son? Is he a pleasant child? for since I speake against him, I do earnestly remember him still, therefore my bowels are troubled for him, I will surely have mercy upon him, saith the Lord, *Jer. 31. 20.* In Confession we must say, Thus and Thus have we done. *Josh. 7.20.* In Petition we must say, Thus and Thus hast thou promised. We may argue much better from Relations then Performances. Lord, We are thy Children; when we deserved wrath thou didst Adopt us; though we deserve it still, do not reject us. When thou didst Adopt us, thou didst adopt enemies: If thou shouldst reject us, thou shouldst reject Children. Our unworthiness could not prevent thy Mercy, let it not remove it.

2. In what manner to do Duty. None can do Duty aright, but as one of His, and in Covenant with him. In Christ by faith both our Persons, and our Services are accepted, *Ephe. 1.6.* *I Pet. 2.5.* The Altar sanctifieth the Gift, and he is our Altar. Out of him we can do nothing. Duties are not done aright, but in the virtue of the Covenant of Grace. *Fehu* did a work materially good, but carnal policy turned it into sin, *Hof. 1.4.* To pray, and yet hold fast cruelty; To Fast, and to take pleasure in Wickedness; To bring Offerings and Flocks

Mat. 23. 19.
Heb. 13. 10.
Joh. 15. 4, 5.

Ils. 1. 15.
Ils. 58. 1.
Amos. 5. 21.

Flocks to Gods house, and still delight in violence and oppression; If any thing be to mock God, and provoke wrath, certainly this is, to make Religion, like Samuels Mantle, a Cloak for the Devil.

3. In what manner to escape Judgements, and secure Mercy. Be His people, and you are sure to be spared. *Mal. 3. 17. Ezek.*

9.4. He hath an Ark for Noah, a Zoar for Lot, a Basket for Paul, a Gath for David, Chambers and hiding places for his people, untill Calamity be over-past, Isa. 26. 20.

Psalm 57. 2. Zeph. 2. 3. When Jesus was near his own suffering, and in the midst of dangers himself, he took care of his poor Disciples. *Let these go, Job. 18.8.* The less protection they find amongst men, the more they shall have from him.

Since therefore the Lord is tender of the Interests of his people, and takes special care of Hearing, Forgiving, and Healing them, Let it be your care, Right Honourable, likewise to take them into your protection: they who hurt them, hew at the bough whereon they stand, dig under the Foundation which holds them up.

This for the Qualifications of the persons of whom these duties are required;

The Duties themselves required for the removal of Judgements, follow.

1. If they shall ~~bamble~~ themselves, and be cast down under my holy hand in the sense of my displeasure. But that is not enough, *Ahab* did so, 1 Reg. 21. 27. who for ought we read, did not pray unto God.

2. If they shall pray, and cry for help, as *Ninivie* did, Jonah 3.8. But that is not enough neither. Hypocrites in distress will say, *Arise and save us*, Jer. 2.27. They will spread forth their hands, and make many prayers, Isa. 1.15. and cry in the ears of the Lord with a loud voice, Ezek. 8. 18. And enquire early after him, Psalm 78. 34.

3. If they shall seek my face, be grieved more for my Displeasure than my Rod, Pray first for Mercy, and then for Healing, as *David*, Psalm 6.2. It was Christ's Method first to forgive, and then to heal, Mat. 9. 2,6. And it must be ours in praying for it. But neither is this enough, *Pharaoh* can be contented to have his sin forgiven, though he will not let it goe, Exodus 10.17.

4. If they shall turn from their evil ways, and so lift up holy hands unto God, First wash their hands in innocency, and then compass the Lord's Altar, Psalm 26. 6. Put iniquity

quit far away from their hands, and then stretch them forth towards God, Job 11.13,14. Lift up pure hands, 1 Tim.2.8. Put away the evil of their doings, and then come and reason together with the Lord, Isaiah 1.16,17,18.

v. Then, If they shall *Humble* themselves. A duty called for by Prophets and Apostles, Mic.6. 8. Jam. 4.10. 1 Pet. 5.6. specially respected by God, as we find in the case of Josiah, 2 Reg. 22. 19. And gracious Promises made thereunto, Leviticus 26. 41.42.

It emptieth the heart of *Self-Confidence*, is the Root of that fundamental Duty of Self-Denial.

It fits for approach to God, because the more humble, the more welcome; the more we tremble at his Threatnings, the more we shall supplicare for his Grace, Isa.66.2. Job 9.15.

It dispoileth to a *Confession* of sin, as we see in the poor *Prodigal* and *Publican*, Luke 15.17,18,19. Luke 18.13.

It prepares the heart for the entertainment of Mercy, though the proclamation be made, and the Court of Mercy be open to all, Rev.17.22. yet while men love sin, they forsake Mercy, Jon.2.8. But when the soul is humbled, it opens to God, and his

his Grace. Weary souls are glad to be satisfied, *Jer. 31.25.*

It makes way to the forsaking of sin; the more a soul is humbled for it, the more it is fearfull of it, and watchfull against it.

Humiliation is two-fold. 1. *A Passive,* when God breaks the heart by the Hammer of the Word, as it is called, *Jer. 23. 29.* or by some sore Affliction. 2. *An Active,* when the soul humbleth it self under sin and wrath; *when a man afflicts his own soul,* *Levit. 16.29.* Again, This is two-fold: 1. *Legal,* proceeding from a spirit of *Bondage*, when the heart roars on a rack, or melts in a furnace, is fill'd with Consternation and Anguish under the weight of sin and wrath: which was the case of *Pharaoh, Ahab, Belsazar, Felix, the Taylor, the Murtherers of Christ.* 2. *Evangelical,* When the soul is not only broken and batter'd with the Horror and dread of wrath (this it may be, and remain hard, as every piece of a broken flint is hard still.) But when it is kindly *melted and softned* with apprehensions of Gods Goodness and free Grace. A compounded Duty made up of *Love and Sorrow*, the Humiliation of *Hezekiah, Jer. 26.19.* and of *Josiah, 2 Chron. 34.27.*

This

This is a perpetual Duty ; As long as sin remains, there must be a sense of it, and sorrow for it. But in some times and cases it is specially to be renewed ; As in time of extraordinary sins and provocations , of publick Dangers and Distresses , of great Enter-prizes attempted , or Successes and Ble-sings desired : which was the case of Ezra, 8.21.

The great sins , the sad Divisions, the dis-joynted affections, the contrary Interests, the dolefull Errors and Distempers in the Church , the miserable Fluctuations and Discomposures which have been in the State, the horrid violations of Order and Justice , the wofull Staines which have been upon the Land, by the irregular and Prodigious effusion of the blood of Princes , Peers and Prophets , the Affronts and Dissipations which have been put upon Parliaments , the Contempts which have been poured outon Ministers, and Attempts against their Maintenance ; The great dif-ficulties which lie before the noble Houses at this time, in their endeavours of Heal-ing and settling the Land , and putting the broken bones and dislocated joyns into due order again ; the allaying of animo-sities , the moderating of Extremi-ties , the reconciling of differences, the satis-

satisfying of Interests, the Preservation of pure Religion, and the great concerns of Christ and his people; the restoring of collapsed Honour to the Nations, and of just Rights to all orders therein; (which have been so many years obstructed) the reviving of Trade, the easing of Pressures, the reducing of these wofully tossed and naufragated Kingdoms unto Calmness and Serenity again, do call aloud for these Duties in the Text, that so the Lord may be pleased to hear, forgive, and heal us himself; and shine upon the Counsels, and bless the whole undertakings of his servants that they may be Instruments of Healing us likewise.

For your better performance hereof, I shall propose two Expedients.

I. To take a view of God in himself, and in his Relations unto you, and dealings with you.

I I. To take a view of your selves in the glass of his pure and holy Law.

1. Set the Lord before you as David did, Psalm 16.8. Consider what a God he is with whom we have to do. Consider him,

1. In himself. His searching Eye, Humble your selves in his sight, Jam. 4.10. His mighty Hand, Humble your selves under his Hand,

Hand, 1 Pet. 5.6. His Eye can search us; we cannot hide from him; his Hand can reach us, we cannot escape him. Every Attribute of God may serve to humble us.

His Majesty and Glory, dreadfull to the Angels, Isa. 6.2. *Cujus participatione. justi ejus comparatione nec justi.* He is a great God, and therefore greatly to be feared, Psalm 89.6,7.

His Holines, wherein he is glorious, Exodus 15.11. So Holy that he cannot be served, Job. 24.19. Of purer eyes than to behold iniquity.

His Jealousie and Justice: A God to whom vengeance belongeth, who will not be mocked or provoked, Nahum 1.2.

His Mercy and Goodnes which should lead us to Repentance, and melt the heart into a filial fear of him, Hosea 3.5. Rom. 2.4.

His Omnicience, who searcheth and trieth the heart and the reins; hath all things naked and open before him. If we know enough by our selves, to humble and abase us, how should we reverence the eye of God who knoweth all things?

Such considerations greatly humbled the holiest of men. Moses is afraid to look upon God, Exod. 3.6. Job abhors himself,

Job 42.5. Elijah hides his face in a mantle,
1 Reg. 19.13. Isaiah cries out, *I am undone,*
Isa. 6.5. Ezra cannot stand before God,
Ezra 9.15. Peter bids Christ depart from
 him, because he is a sinfull man, *Luke*
5.8.

2. In his *Relations to us*: He our *Maker*,
 we the *Clay*; He our *King*, we *Vassals*;
 He our *Judge*, we *Malefactors*; He our *Father*,
 we *undutifull sons*; He our *Master*, we *unprofitable servants*. All Argu-
 ments unto Humiliation.

3. In his *Dealing with us*. Our Humili-
 ation melts him all into Mercy, when Israel
 confessed, submitted, prayed, reformed,
 the soul of the Lord was grieved for their
 misery, *Judg. 10.15, 16.* When Ephraim
 smote on his thigh, the Lords bowels were
 troubled for him, *Jer. 31.19, 20.* But our
 stubborness will seal and shut up his com-
 passions against us, *Levit. 26.21.* Consider
 him;

1. In his *Judgements and various Provi-
 dences*: By which we should learn *Righte-
 ousness*, *Isa. 26.9.* The Lords Cup hath
 passed through *all Orders* of men, Princes,
 Peers, Gentry, Ministers, People, Souldiers
 themselves; We have felt his Judgements
 in our Houses, our Honours, our Names,
 our Estates, by Wars on Land, by Dangers

on Sea , by Divisions in Church, by Contentions in State, by more Evils and Sorrows than can be well enumerated: And should we not turn unto the Lord that smites? Isa. 9.13. Should we be like Ahaz, the world for our sufferings? 2 Chron. 28.22. Be set on fire, and not know it; be burnt, and not lay it to heart? Isa.42.25.

2. In his Mercies which have shined upon us through all our clouds. We have no reason to complain, for we are living men. He hath remembred Mercy in the midst of wrath; quenched the flame of War, frustrated the Attempts of those who would have kindled it again, rebuked the rage of the sea, the beast of the reeds, as the Psalmist speaks, put a stop to the Career of those who had in hope and design swallowed up our Churches, our Universities, our Ministry, our Jordan into their dead sea. Continued his Gospel, and the means of Grace in plenty and liberty amongst us, (blessed be his name for ever, never may this blessing be removed from us) restored our Parliaments (the great Bulwarks under God of our Religion, Liberties, Properties, Interests, all our Endearments) towards their Ancient Honour and Splendor again. And this Goodness of God calls for our Humiliation, I will accept you, and gather you

out of the Countries, and then you shall remember your ways, and loath your selves, Ezek. 20.41,43. With an Hard and a Soft Stone and Mortar, we build a Wall; with an hard and an soft, an Hammer and a Pillow, we break a flint; with a hard and an soft, the Seal and the Wax, we make an impression. Hard Judgements and soft Mercies, should build us up in Holiness, break our stubborn hearts, and make impressions upon them.

I I. Take a view of your selves, of your own Hearts and Lives; we are apt to forget our selves, Lam. 1.2.3. To mistake our selves, Pro. 14.12. Rev. 3.17. And therefore we are bid to search and try our selves, 2 Cor. 13.5. as a means to silence our complaints against God, Lam. 3. 39, 40. When the Prodigal son once came to himself, and took a surveigh of his own condition, he was quickly brought to acknowledge his unworthiness, Luke 15. 17,18. This is a Duty of singular use and benefit. It enlargeth the heart in godly sorrow for sin past, upon the discoveries which this Scrutiny maketh. When we remember our doing, we shall loath our selves, Ezek. 6.9. It worketh caution and circumspection for the time to come; We shall take heed of breaking the Commandments, having provoked the Lord

Lord so much already, Ezra 9.14. It will cause us to magnifie divine Mercy, as Paul did, when he called to mind, that he had been a Persecutor and Blasphemer, 1 Tim. 1.13,15. If any one should do us the thousandth part of the wrong which we have done God, could we humble our selves to feed, to cloath, to enrich, to adopt such a person unto our own family, and provide an ample inheritance for him? It would make us reliet only on free grace, and not on any strength of our own, when we consider how much God requires, and how little we perform. *I will go in the strength of the Lord, I will make mention of thy Righteousness, of thine only,* Psal.71.16. *Ashur shall not save us, we will not ride upon Horses, nor say to the work of our hands, ye are our Gods, for in thee the Father less findeth Mercy,* Hos. 14.3. Isa.17.7, 8. It will make us exceeding meek and patient in Afflictions. It is nothing but ignorance of our selves, which makes us swell and fret against God. If we be living men, we have no reason to complain, for we suffer less than our iniquity deserves, Lam. 3.39,40. Job 11.6. Psal. 103,10. Ezra 9.13.

And that we may have the better and fuller view of our selves, of our hearts and lives, let us look upon the holy Law of God.

God. It is exceeding broad, and reacheth to the smallest corruption, *Psalm 119. 96.* Exceeding spiritual, and searcheth the inmost corners of the soul, *Rom. 7.14.* Exceeding pure, and cannot away with the least pollution, *Psalm 119. 140.* Exceeding perfect, and will not dispence with any defect, *Psalm 19. 7.* Exceeding right and strait, and cannot endure any guile of spirit, *Psalm 19. 8 9.* Upon the exceeding great and precious promises of the Gospel, which are the *Portion* and *Dowry* of the Church here below. Upon the Holy Spirit of Love and Grace, which sealeth Believers unto the day of Redemption. Upon the free *Love* whereby we were elected, Upon the precious blood whereby we were redeemed, Upon the glorious *Inheritance* whereunto we are reserved, Upon the gracious *Image* after which we are renewed.

This holy *Law* we have violated, these precious *Promises* we have undervalued, this blessed *Spirit* we have grieved, this *Grace* we have abused, this *Image* defiled, this free *Love*, this inestimable *Blood*, this glorious *Inheritance* we have deprized, and miserably neglected and disesteemed. What remains, but that we cry out all with the Leaper in the *Law*, Unclean, Unclean. Lastly, Let us take a view of our *sins*; if we

we be not Rocks and Adamants, *that* will humble us. We were made to converse with God, and sin hath shut him out of all our thoughts. We use to lament sad Alterations, when a Garden of Eden is made a Wilderness, Cities turned into ruinous heaps, they that wear Scarlet, embracing Dung-hills. How should we bewail the sad change which *Sin* hath wrought in our Nature and Lives? That a Creature stamped with the impress of the divine Image, made for high and honourable Imployments, should so far degenerate, as to be a child of Darkness, a vassal of Hell, a vessel of lust. That a *Soul* made of a kind of *Angelical substance*, should sink it self into the balance, with sordid pleasures, with perishing profits, with noisome lusts, should barter, and sell away its self, and its salvation, for wind, for shame, for vanity, for rotteness, and *change its glory* for that which doth not profit. That a *tongue* which was made to glorifie God, and to be our *Glory*, made for prayers, and praises, and gracious Communication, should belch out Blasphemy and Profaneness, Oaths and Curses, Ribaldrie and Reviling, and all kind of *rotten speeches*, like an open *sepulcher*. That an *heart* which was made for heavenly meditations, and for intimate

Com-

communion and converse with God, should now entertain none but hellish affections, and be a sink and charnel house of impure Lusts.

If we should here descend to a more particular disquisition, and consider, The uncleanness of our *Original* from fallen-*Adam*, by whom we have been sold as Bond-men under sin, *I Rom. 7.14.* *For none can bring a clean thing out of an unclean?* *Job 14.4.* *Job.25.4.* The uncleanness of our *Nature* and *Constitution*, by *nature Children of wrath*, *No good thing dwelling in us*, As contrary to the holy Will of God, as Darkness to light; as full of Evil, as the Sea of water; *Set on fire by a hell of corruption*, *James 3.6.* Exactly contrary to the Law of God, as appeareth by comparing the strict demands of the one, *Gen. 3.10.* with the thorow depravation of the other, *Gen.6.5.* The uncleanness of our *Thoughts*, and *secret Affections* which arise continually, as sparkles out of a stirred furnace: Vain thoughts, which tend to no good, *Jer.4.14.* Wicked impure Thoughts, very gall and bitterness, *Act. 8.22, 23.* The uncleanness of our *words*, not only *idle words*, *Mat.12.36.* but *rotten and unsavory*, *Eph. 4.29.* The uncleanness of our *Actions*, that immense *Colluvies* of Impieties against God,

God, Unrighteousness against men, Intemperance against our selves, Hainous in Quality, Measureless in Quantity, Sands for number, Mountains for weight, attended with multitudes of dolefull aggravations; The uncleanness of our *services*, and Iniquity of our holy things; Such considerations as these sanctified by Evangelical Grace, would much conduce to our Humiliation, and work in us these three fruits and evidences thereof.

1. A Godly sorrow, so called by the Apostle, because it lets the soul Godward. *Cain, Judas, Felix* sorrowed, but they ran from God. But Godly sorrow carries the soul closer unto God. As a ship in a tempest ventures not to any shore, but gets further into the Sea; so the soul when it is humbled by God, betakes not it self unto any carnal shore, but still runs closer into him.

2. A Justifying of God, ascribing to him the glory of his Righteousness, if he should condemn us; and of his Mercy, that he doth absolve us, *Psalms 51.4. Daniel 9. 7,8,9.*

3. A self-judging and subscribing to our Condemnation, saying *Amen unto the curse,*
F Deut.

Deut. 27.15. If I judge my selfe, God can reverse my Judgement, as the Superior Judicatory can the Act of the Inferior; But if I stay w^t God judge me, all the world cannot null or avoid his. As St. Austin saith of the poor Publican, *Ipse sibi iudex erat, ut Deus liberaret; ipse accusabat, ut ille defenderet.* He judged and accused himself, that God might deliver and defend him. *Bonum Iudicium,* saith Bernard, *quod me illo districto divinoque iudicio subducit & abscondit: Volo vultui ira iudicatus presentari non iudicandus.* This is a good Judgement indeed which withdraws and hides me from the severe Judgement of God. I tremble to fall into the hands of the living God, Let me be presented before his wrath as judged already, not as to be judged by him.

I I. The next Duty is *Prayer*, without which Humiliation is but a sinking under God; not a seeking unto him. The very Heathen betook themselves unto this Sanctuary in times of trouble, *ut pacem Dei exposcerent;* by this mighty Engine God hath been moved to hold his hand, to repent of purposed, to revoke denounced Judgements; *Vicit invincibilem, Ligat Omnipotentem.*

I. By

1. By this we honour God in acknowledging him the fountain of all our Good, the Infester of all Euill, the Avenger of all sin; that we have to do with him in all our sufferings, Creatures but the Rod, he the Father that holds it: that no other means can do us good, except he sanctifie them, that his displeasure none can remove: as a Diamond is cut only by a Diamond, so God is pacified only by himself: The sting of the Scorpion cured by the powder of the Scorpion, the Anger of God by the favour of God.

2. By this we ease our selves, Prayer lightneth affliction where it doth not remove it. Nature is strengthned to bear the pain, Conscience is strengthned to withstand the Temptation and snare of it. The heart is meekned to accept the punishment of sin, as Wool or Myd deads the force of a Bullet, so the heart meekned by prayen, doth obtund the edge of an Affliction, that it cannot get so deep into the heart to hurt it.

III. In Prayer we must seek the face of God; His Favour to comfort us, and his Counsell to direct us.

1. In Judgements and Difficulties we should more seek Gods Favour than our own deliverance ; the Recovery of his Love, than the Removal of his Rod. Others grieves press Nature, his displeasure wounds the spirit. In other grieves, Gods favour up-holds the soul, *Psa. 23. 4. &c 94. 17, 19.* But when Gods favour is withdrawn, the soul hath nothing else left to lean to, nothing can comfort when God frownes. Armour can protect against a sword or a Bullet, but not against fire. When God is angry, no refuge but unto God.

2. In Difficulties we must likewise seek Gods face as David did, *2 Sam. 21. 1.* not lean on our own understanding, nor sacrifice to our Nei, but have our eyes upon him, who is the father of lights, who when he will, maketh wise the simple ; and when he will, infanuareth the Counsel of the wise, and maketh it brutish.

IV. After all these preparatory Duties, that which is the substantial duty, and the end of all the rest, must follow, *Turning from our wicked ways : not from sin to sin, that is, mutatio in aliud only, not in melius : not from sin to secular interest, that is, not*

a Conversion from sin to God, but to the world : Not from sin to the *Meer dictates* of Nature and right Reason ; that is not a Conversion from sin to God, but from sin to our selves ; A *Philosophical*, not a spiritual Conversion : Not from sin only to the natural Conscience, to gratifie and prevent the terrors of that ; that is a *servile*, not a filial Conversion. But from sin to God, not *fainely* and hypocritically, *Jer. 3. 10.* with a divided heart, but *sincerely in our thoughts* from the love and allowance of all sin, *in our wayes* from the practise willingly of any sin ; but especially from those sins which have most prevailed against us, and wherewith we have most dishonoured God, as *Isaiah 17. 7, 8. 30. 22. Hosea 14. 3.*

These are the Duties here prescribed in order to the answering of *Solomons Prayer*. The Answer follows exactly commensurate to these Duties in four gracious Promises.

1. A Promise of *gracious Condescension* intimated in the word *From Heaven*, though he dwell on high, he will humble himself to revive the spirit of contrite and humble sinners, *Psa. 113. 5, 6. Isa. 57. 15.* He will come down to work deliverance for them, *Exod. 3. 8.*

2. A

2. A Promise of gracious audience, I will hear. It is a dolefull Affliction to Gods servants, when he is angry with their Prayers, and shutes them out, Psalm 80. 4. Lam. 3.8. And on the other side, this is one of the most radiant and glorious Comforts of Gods people, that in all difficulties they have a Throne of Grace to betake them to, with a promise, *You shall pray, and I will hearken*, as a man doth to what he delighteth in: *For the prayer of the Righteous is his delight*; Jer. 29. 12, 13. Prov. 15.8.

3. A gracious Promise of forgiveness, to serene his countenance, and lift up the light thereof upon them: for even when we do his Will, and when we are His People, we want pardoning Mercy. There is need of pardon not only for the ungodly unto their Justification, but also for his own people and Children unto a Restitution to paternal favour, the sense and fruition whereof they may forfeit by their sins. And this is Gods method in hearing prayers, *to forgive sin before he cures pain*, Mat. 9.2. For indeed when sin is pardoned, the sickness is cured at the root; for sin is the sting of every affliction, as well as of death.

of Healing in the Church.

39

4. A Promise of *Healing*, Healing of the *Land*, the Humiliations and Prayers of Gods peculiar people are beneficial to the whole Land; *The innocent shall deliver the Island*, Job 22. 30. A *Joseph* in Egypt, an *Elijah* in Israel is the Chariots and Horsemen thereof. An *Humbled*, praying, converting people, shall certainly be an *Healed people*: And if ever we hope to be healed to purpose, this must be our Method to it.

Now touching these Promises there is this worthy our observation.

1. That when God comes down to deliver, and looks from heaven, he doth it by no other way, then by the *Incarnation* of his Son, the efficacy of his *Spirit*, the operation of his *Providence*, or the Ministry of *Angels*.

2. When he hears *Prayers*, It is only by the *Intercession* and mediation of Christ.

3. When he forgives sins, It is only by the Merits and *Righteousness* of Christ.

4. But when he heals a land, he often useth in that work the *Ministry of men*. *Magistrates* are Healers and Repairers, *Isa. 3. 7.* *Ministers* are Healers of the sick, *Ezek. 34. 4.* And

And therefore I shall here in all humility implore of you, Right Honourable, who are Instruments for Healing in the Lords hand unto these long and wofully sick Nations, that you would with all your vigour call together all the graces of God, all the abilities of nature in you unto this most necessary work. You have the Lords promise to be with you in it, if you set about it in his way. And his way to heal a land, is, 1. When the people thereof are His people, called by his name. 2. When they are an Humbled, penitent, praying, reforming people.

Your greatest care therefore must be, 1. That the people of the Land be Gods people, that his Name be owned, his Truths, Worship, Interests preserved pure and inviolate amongst us. It is to those that fear Gods name that the promise of Healing is made, *Mal. 4.2.* 2. In as much as even the sins of such may provoke the Lord, your zeal for God, and love to the Nation should appear, in awakening them and all others to remember from whence they are fallen; many of them through Pride, Wantonness, Interests and carnal designs, from wholesome Truths, from holy Ordinances; from the love of a faithfull Ministry, from brotherly love, from Christian Com-

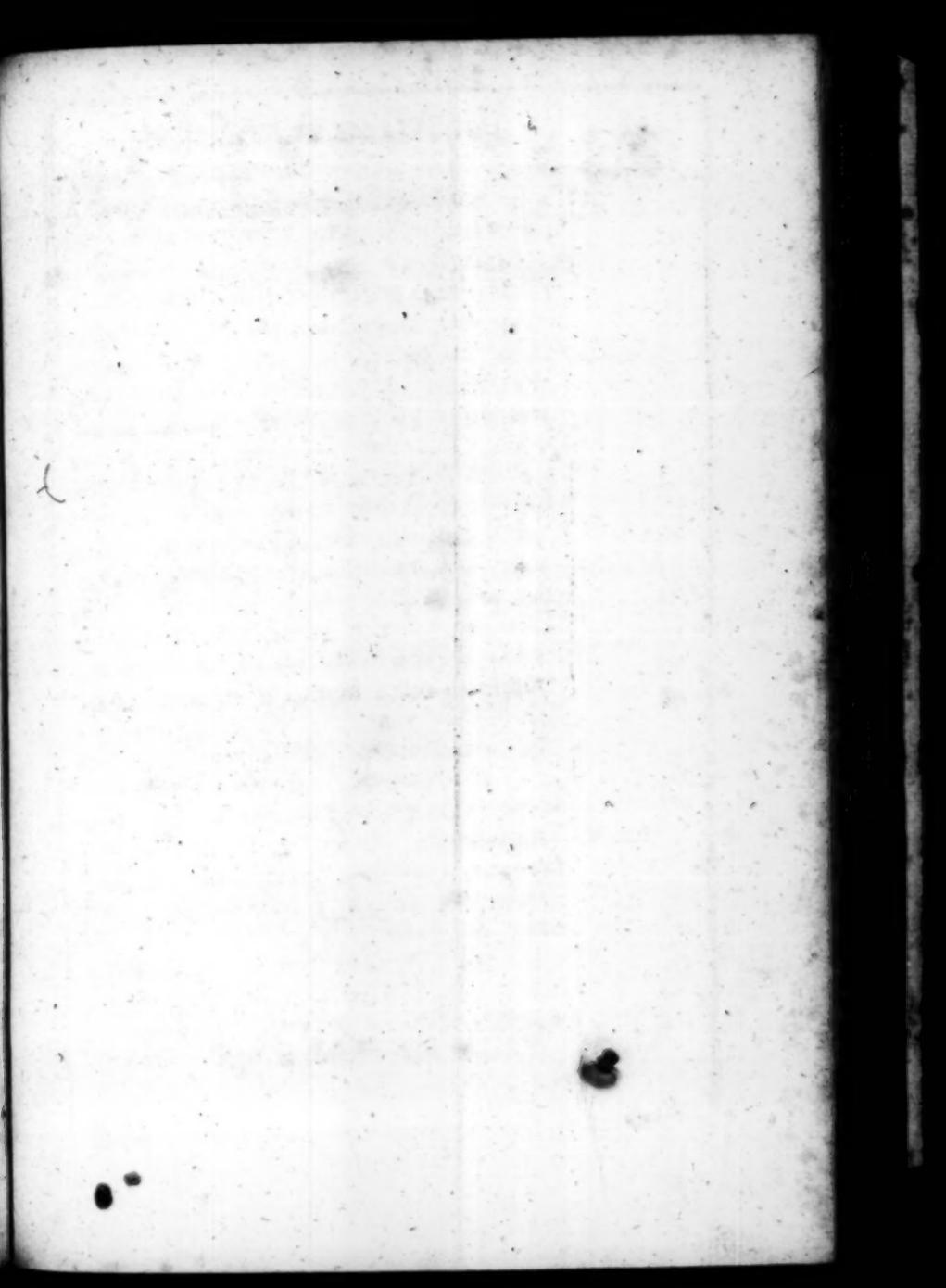
Communions to many errors and vain Janglings, to contempt of Magistracy, to affronting Authority, to violating publick Order and Peace, to such an excess of Licentiousness under the pretense of Freedome, that *Religion* scarce ever was more endangered under the straits of Persecution, than under the lasciviousness and wantonness of an abused *liberty*. Though therefore there ought to be all tendernesse to preserve for Gods people the *Liberty* wherewith the Lord hath made them free, God forbid any restraint or abridgement should be upon that; yet since the same Lord hath commanded that we must not use our *Liberty* as a cloak of maliciousness; It is necessary that great prudence be used to prevent the exorbitances of wanton minds, who make use of *Liberty* to the dis-honour and assaulting of publique *Authority*, to the kindling of *Flames*, animating the discontented people unto *Insurrections*, enervating the *Peace* and concord of the people of the Land, by dis-joyning them in that which is the main bond of *Unity*, the *Truths of Religion*: wherein when they are once universally broken, who sees not how wide a door is opened for *Rome* or *Munster*, not only to enter in, but to be welcomed amongst us.

The Means and Method

The Way therefore unto *Healing*, is to endeavour to bring us all home to be Gods people, and as his people to be compacted within our selves, to lay aside all dividing, distinguishing, invidious Titles, &c with fraternal affections to coalesce, as far as may be in Judgement, however throughly in affection, and so to keep our Differing Opinions to our selves, as that the Consciencis of our brethren may not be grieved, nor the peace of the Church of Christ endangered thereby.

I conclude all, with beseeching you, that since the Lord hath taken it as one of his Titles to be called *The Lord that healeth us*, Exod. 15. 26. that without him, the Builder worketh, the Watchman keepeth, the Statesman counselleth, the Physician healeth all in vain, you would ever by prayer and attendance upon God for Counsel, so seek his face, and guidance in this weighty work, that when it is finished, and the Head-stone of our settlement laid, we may say, *It was the Lords doing, and marvelous in our eyes*; and may with shoutings cry, *Grace, Grace unto it.*

F I N I S.



Friday 29th. June 1660.

Ordered,

THAT the thanks of this House be given to Dr. Reynolds, for his great paines in preaching and carrying on the work of publick Thanksgiving, before the House at Saint Margarets Church Westminster yesterday, and he is desired to Print his Sermon then preached, and is to enjoy like Priviledges in Printing, as hath been allowed to others in like Cases.

And Mr. Pryn is desired to acquaint him herewith, and to give him the thanks of this House accordingly.

W. Jessop Cl. of the Commons.
House of Parliament.

DIVINE EFFICACY

WITHOUT

HUMANE POWER.

Opened in a

SERMON

Preached at St. Margaret's Church in West-

minster before the Right Honour-

able the House of

COMMONS,

June 28. 1660.

Being the day of solemn Thanksgiving for the
happy Return of the King's Majesty.

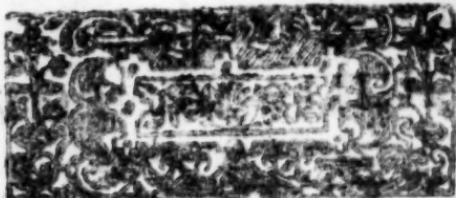
By EDWARD REYNOLDS, D. D.

And Chaplain in ordinary to his Majesty.

LONDON,

Printed by Tho. Ratcliffe, for George Thomason at the Rose
and Crown in St. Paul's Church-yard, 1660.

DIVINE PRACTICE



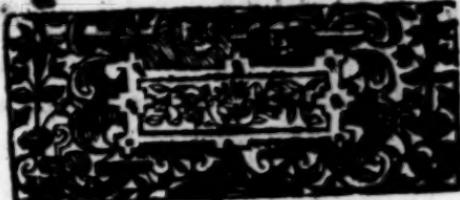
THE
RIGHT HONOURABLE
THE
COMMONS
OF ENGLAND

A BILL
AN ACT

Approved



AN ACT OF THE PARLIAMENT OF ENGLAND
WHEREAS IT IS DESIRED TO ESTABLISH
A NEW CHURCH IN ENGLAND, AND THAT
THE CHURCH OF ENGLAND BE DIVIDED
INTO TWO PARTS, ONE PART BEING
THE CHURCH OF ENGLAND, AND THE OTHER
PART BEING THE CHURCH OF ENGLAND,
IT IS ENACTED BY THE KING IN CONVENTION
WITH THE COMMONS AND THE HOUSE OF LORDS
AS FOLLOWS:



TO THE
RIGHT HONOURABLE
THE
COMMONS
OF
ENGLAND
IN
PARLIAMENT

Assembled.

Right Honourable,

I may justly seem strange unto you, That, when Joy is one of the swiftest affections of the soule, and of all other most impatient of suppression. This Ser-



A

mon,

Nos si caput ex-
audiret in Latini-
tia negligebat,
sed designata
petivimus Loc-
bram, ita inde
et candido foris
provinximus, ne in-
tellegatur, non
ingeneretur esse
quidem serio.
Nazar. Paneg.

The Epistle

In eundem ho-
minem non puo
convenire Gau-
dium & Silen-
tium. Pacat.

mon, preached before you on one the greatest solemnities of Joy that this Nation hath seen, should have yielded such slow and lingering obedience unto your commands, and like Cushi should come last with the tyings of a Restored King, for which I have no other Apology to make but this, That the joy of one Service did retard the hast of another. For having together with some other of my Reverend Brethren, received a command from his Sacred Majesty, (whose heart is zealously set upon healing the breaches and divisions which are in the Church of God amongst us) to draw up some materials towards so happy a work; and finding, That in papers of such a nature, brought under the view of different judgments, wherein every clause, yea, many times single words and particular expressions, prove the subject of long debates) it is impossible to make such dispatch, as otherwise

DEDICATORY.

wise the urgency of the design doth passionately call for: the necessary and constant attendance upon that service, did put for a time a suspension upon the obedience, which I was ready much sooner to have yielded unto your Commands, for publishing this Sermon.

It is now at last, by Gods assistance, come forth, and sheweth how easily the Spirit and providence of God; can erect his Temple, and provide for the Interests of his Truth and Worship, though the instruments of it be utterly destitute of humane power. It is indeed an happy thing, when they who have power will exert it for God, and lay it out upon the service of his House. But though they should want hands or hearts to build the Church, God hath ever a residue of Spirit to advance his own work by, and knows how to infatuate all counsels, and to

Mal. 2. 15.

2 Sam. 15. 31.

Isa. 19. 3. 11.

The Epistle

Job 5. 12, 13,
14. 12. 17.
Isa. 54. 17.

1 Reg. 19. 12.

Isa. 64. 3.
Mat. 8. 26.
Zach. 4. 7.
Psal. 46. 9.
Psal. 68. 30.
Isa. 49. 11.

Isa. 43. 4.

dissipate all enterprizes and machinations which are framed against it.

Our eyes have seen how easie it is with God to dissolve and demolish the most cunningly erected structure, which either policy could contrive, or power support, and that with a still voice, and in a silent way, without so much as drawing a Sword, or striking a blow to effect it. How he can do things which we looked not for, by rebuking seas, and levelling mountaines, and melting Armies, and scattering the beasts of the reeds, and making a plain and sudden way through insuperable difficulties to bring home our DREAD SOVERAIGN to his Throne and Native Dominions again.

And he who hath wrought wonders for us in these our Civil concernments, can do the like for his Church, (the Interests whereof, are, of all things on the Earth, dearest unto him;) and the welfare

DEDICATORY.

welfare and happiness whereof, all the Earthquakes and Concussions, which have beene amongst us, do call a-loud unto you, to looke after, and to be tender of. When the Lord shakes heaven and Earth, Churches and States, it is to make way for him who is the Desire of all Nations. If Christ, and the Glory of his holy Ordinances, and spiritual worship be not more exalted; If the sonnes of Levi be not purified, that they may offer unto the Lord an offering in righteousness; if the House of God be not purged of corruptions; if pompe, and splendor, and terrene interests be the things most passionately prosecuted, and the vitals and essentials of Religion, the great things of the Law, purity of Doctrine, spiritualnesse of Worship, power of Godlinesse but in the second place regarded; If we be zealous for mint and cummin, and phylacte-

Hag. 2.6,7.

Mal. 3.3.

Luke 11.42.

The Epistle

Mat. 23.5.
Mat. 15.9.
Acts 2.11.

ries, and precepts of men, and have
not a proportionable seruour of zeale
for the Magnalia Dei: Certainly
God will yet reckon with us, and call
us to an account for all the blood
which hath been shed, for all the Treas-
ure which hath been exhansted; for
all the Judgements and mercies, for
all the providences and wonders
which have been expended upon us. I
speak not this to accuse, but onely to a-
waken; not to charge, but onely to
beseech you to consider, whether the
Lord do not expect, That after such
vicissitudes of wonders as we have seen,
(especially having inclined the heart of
our GRACIOUS SOVERAIGN
unto moderate, healing, and Reforming
Resolutions,) you should together with
him take up the same purposes, to make
the Church of Christ amongst us more
boly and happy then ever it was before.
For certainly never any Parliament
had

DEDICATORY.

bad greater advantages to promote Religion, then you have. I shall conclude this Dedication and addresse unto you with the words of Azariah the Prophet unto Asa, The Lord is with you while you be with him, and if you seek him, he will be found of you, but if ye forsake him, he will forsake you. *The Lord shine upon all your Counsels.*

2 Chron. 15.2.

From my Study,

July 24. 1660.

Your Honours most
humbly [redacted] devoted
in all duty and
obedience

EDW. REYNOLDS.

CHRONICLE



(1) 1660
DIVINE EFFICACY

WITHOUT
HUMANE POWER.

Opened in a

Sermon

Preached at St. Margarets Church in West-
minster, before the Right Honourable
the House of COMMONS, June 28. 1660.

ZACH. 4. 6.

Then he answered and spake unto me, saying,
This is the word of the Lord unto Zerubba-
bel, saying, Not by might, nor by power, but
by my Spirit, saith the Lord of Hosts.



N the former part of the Chapter we have a Vision of a golden Candlestick, with a Bowle and seven Lamps and Pipes, and two Olive Trees on either side of the Bowle, out of which the Candlestick was supplied

B

supplied

supplied with Oyle. The Prophet being prepared by an humble sense and confession of his own ignorance to receive fuller instruction concerning it, is by the Angel in these words acquainted wth the minde of God therein. Teaching us by the way not to despord or be discouraged by the difficulty of the Scriptures from the studying of them, but to be humbled under the sense of our own blindness, and to stir up in our selves a serious desire after fuller knowledge of God in them, and to betake our selves unto Christ, to reveale the counsel of God unto us; and then to rest assured that the Lord will help our infirmities, and give us an understanding to know him, so far as shall be necessary for our condition and salvation. According unto those gracious promises, *The meek be will teach his way, and shew them that fear him his Co-rentant, Psal. 25. 9, 14. If any man will do b.s will, he shall know of the doctrine, whether it be of God, John 7. 17. Unto him that ordereth his conversation aright, I will shew the salvation of God, Psal. 50. 23.*

1. We are here to enquire why this word is sent unto Zerubbabel? We finde that the Lord stirred up Joshua and Zerubbabel, as principal Instruments, whom he would use in building the Temple, and resto-

refining his worlsp; which accordingly
we finde them leaving about Ezra 2.68,
69; Ezra 3. 2, 8. The work by the power
and malice of the Samaritans, was obstruc-
ed from the dayes of Cyrus to Dariu. The
Lord by the Prophet Haggai and Zerubabel
raised up the hearts of Zerubbabel and Jo-
sus to revive the work, Ezra 1.12. art to v.

And as we finde Jesus and Zerubbabel
the two chief Builders, also two chief
chief Enemies resiling these two in that
serviced Satan a spiritual enemy resiling
the spiritual office of the Priest, Tatnai and
others, as States-men opposing this enter-
prise in ruit respects, as injurious to the
Kingd^word of subuerting him in evig bne

In the former Chapter the Lord in a
Vision comforted Jesus, and rebuked Sa-
tan. In this Vision he comforteth Zerub-
babel, and rebuketh that mountaine of opposi-
tion which was raised against him. Very fit
and necessary it was that both Instruments
should be encouraged, that both Adver-
saries should be rebuked.

2. We are now enquire how these
words are seen. Answer to the Prophets
Question, and an Exposition of the Vifi-
on which he saw. The Resemblance be-
tween the Vision and the Word stands
thus. As the Candlestick was set up without-

mans bands, and fed with oile dropping into it immediately from the Olive trees without any humane help thereto concurring, so the Lord alone, notwithstanding the opposition of men, and weaknesse of his people, would by his Spirit alone bring this work to a confirmation, and magnifie his power in the weaknesse of his Instruments. Zerubbabel must not be dismayed, because mountaines of opposition are in his way, the Lord being able to level and remove them all, *Matth. 17. 20.* As he saith by *Haggai*, *The silver is mine, and the gold is mine*, *Hag. 2. 8.* If I would that way have made this Temple glorious, I could as easily do it now as I did before, but I have another glory and a greater to fill this House withal. So here, if I would erect this House by power, I could easily have done it, being the Lord of Hosts. But I have another way to do it by, even by my Spirit. It shall appear to be the work of me alone Grace, and therunto shall my people with all thankful acclamations ascribe it, crying Grace, grace unto it.

My Spirit is here opposed to an Arme of flesh, as *Isa. 31. 3.* to signify that the Lord alone would bring this work to pass, without the help of humane power, as he said by the Prophet *Hosea*, *I will save them*

by the Lord their God, and will not save them
by Bowe, nor by Sword, nor by Battell, by Horses
nor by Hoisemen; Hos. 13.7. As Christ was
conceived not by humane Generation, but
by the power which is not his, Luke 1.35.
So the Temple, a type of Christ, was to
be raised by the power of the Spirit, gu-
ding various intercurrent providences unto
that end. *See 1 Cor. 3.9. 1 Cor. 3.10. 1 Cor. 3.11.*

1. The Spirit did powerfully stir up
the hearts of Zerubbabel, Jesus, and the
people to the work, Hag. 1, 14. 11. By
pressing upon their hearts the judgementis
which they had suffered for their neglect
of this great work, ver. 6, 9, 10, 11.
2. By comforting them with the assurance
of his presence and assistance, ver. 13.
3. By inducing them of their coming out
of Egypt, which was the abnarrow of the
Spirit of God, which spirit did still re-
maine amongst them, Hag. 2, 5. 1. 4. By
giving them assurance of a signal blessing
from the day that they should set about
this work, chap. 2.19.
5. By promising them the Messiah, who was to come, and
to fill that Temple with his glory, there-
by comforting them against their want of
silver and gold, wherewith they might
suppose that House ought to be beautified,
as well as the former had been, chap. 2. 7,
8, 9, 21.

8, 9, 21. 8. By assuring him that no power should stand in his way to hinder or obstruct the accomplishment of this work, v. 22, 23.

2. The spirit ordered the Letter of the enemies for hindring the work unto the promoting of it against their wills, Ez. 5. 6.

3. The Spirit put it into the minde of Darius to confirme the decree of Cyrus, and to add encouragement therunto, that they might offer sacrifices, and might pray for the life of the King and his sons, Ez. 6. 6-12.

In the words observe, 1. The general scope and intent of them, an encouragement to build the Temple, though they then wanted power to effect it. 2. The meaneas of this encouragement, A Word of the Lord. 3. The Vehiculs whereby this word is conveyed, by the Angel to the Prophet, by the Prophet to the Prince, then HE answered and spake unto ME. 4. The subject of this encouragement, Zerubbabel. 5. The matter of the comfort set forth, 1. Negatively; Not by might nor by power. 2. Positively, but by my Spirit, saith the Lord. From the words thus opened, we may

1. Observe the great care of the Lord

to heale and remove the discouragements of his servants, whereby they might be weakened in any work unto which he calleth them. If *Satan* resist, he shall be rebuked, if mountains stand in the way, they shall be levelled; If royal *Edicts* hinder, they shall be revoked; if sad and desponding thoughts disquiet, they shall be removed. God never sets his servants on work, and then leaveth them to their own fears, but ever proportioneth assistance and comfort to the difficulties of the service whereunto he calls. Though his *Authority* alone be argument enough unto his servants to do what he requireth, yet he dealeth not only in a way of *Sovereignty* to shew his dominion over us, but in a way of *condescension* to shew his compassion unto us. He remembreth that we are but dust, and accordingly attempereth his dealings to our condition. If he chastise, it is with the *Rgd* of a man, 2 Sam. 7. 14. If he tempt, it is with the temptation of a man, 1 Cor. 10. 13. If he draw, it is with the cords of a man, Hosea 11. 4. So he deales here with *Zerubbabel* and *Jesus*. It might seeme to humane Reason an impossible enterprize, for a few poor men, newly crept out of their graves, to erect so stately a fabrick, resisted by *satan*, maligned by wise and potent men,

men, obstructed once already by an Imperial Edict for many years together. Therefore as the Lord gave Moses, Aaron and Hur to hold up his hands, so here he sends unto Zerubbabel, Haggai and Zechariah to strengthen his hands, and to assure him, that the Ministry only; and the Obedience should be his, but the work it selfe God would effect by his own power, and that in so strange and wonderful a manner, making use of the very malice of enemies to promote the designe which they most maligned, as if the house had been built, and the candlestick set by an immediate Creation.

Thus the Lord hath ever dealt with his servants in difficult imployments, he hath answered their objections, resolved their doubts, removed their fears, magnified the power of his grace in their infirmities. Abraham and Sarah were beyond hope of children, dead into such a purpose, Heb. 11.12. Rom. 4.19. The Lord raiseth him above these doubts, by his omnipotency and all sufficiency, Gen. 17.1. 18.14. Jacob was afraid of his brother Esau, the Lord removes it by a Vision of Angels, and his prevalency in wrestling, Gen. 32. 1, 28. Moses was commanded upon hard service to bring Israel out of Egypt, we find

find him full of Objections, in every one of which God satisfied him before he dispatch'd him upon the service,

They will not believe me, Exod. 4. 1. No? I will make them know thou comest from me by the miracles I will enable thee to do, ver. 2--9. I am not Eloquent, I am slow of speech, unfit to perswade Pharaoh to part with Israel, ver. 10. This God answers by arguments from his omnipotency, presence and continual direction, ver. 11, 12.

There may be a fitter man for so weighty an imployment, finde such an one, the fitter the man, the more successful the negotiation, ver. 13. Here, though the Lord were angry that he should charge God with making an unfit choice, (who usually in great works hath regard to the lowlinesse of his Instruments) yet he condescendeth so far as to send Aaron with him to be his mouth to the people, v. 14--16.

And now when he is made willing to go, and hath captivated his reason unto Gods Will, the Lord himself removes the great reason, which lay as a discouragement upon him; the fear of those that sought his life, ver. 19. leaves not any doubt unremoved which might have disheartned him in the work.

So he dealt with *Gideon*, call'd him to great service, to deliver *Israel* from the *Midianites*, Judges 6. 13. *Gideon* is presently at *Moses* his fence, *My family is poore*, and *I the meanest in it*, wherewith shall I save *Israel*? ver. 15. *Whicrewiuh? By my Power, I am with thee*, v. 16. How shall I know that? *Shew me a signe*, v. 17. The *signe* comes, and that puts him into a new feare. *Timor etiam auxilia reformidat.* It betrays the succours which God and Reason offer, ver. 22. The Lord removes that fear, *Thou shalt not die*, ver 23. but even then sets him upon a work which endangered his life, v. 25-30. His Father hath no sooner satisfied the people, and saved his life, ver. 31, 32. but a new feare ariseth, the *Midianites* and *Amalekites* gather together against *Israel*. *Gideon obeys Gods call, but wants signes to remove doubts*, ver. 34-40. He is gratified in them; but then he is exercised with a great temptation. His Army must be lessened from thirty two thousand unto but three hundred men. He obeys, but fears still, Judg. 7. 10. and this fear is removed by a dreame of one in the enemies camp, ver. 13, 14. And being so many ways confirmed, he sets on the work and prevaleth.

This is very suitable to the goodness of

of God, who knows that we have no strength of our own, that we cannot serve him but by the grace and help we receive from him. We give him of his own, 1 Chr.

29. 14. *Quisquis contendit haberi posse charitaem Dei sine Dei Adjutorio, quid aliud contendit quam haberi posse Deum sine Deo?* faith Saint Austin.

It concerns the Lord in honour to back his servants in his own work, when the opposition they meet with is not against them but for his sake; when Israel fled, Gods great name was concerned, Jos. 7. 8, 9. and therefore Asa prayed, *Let not man prevail against thee,* 2 Chron. 14. 11.

It is that which he hath promised, never to fail nor forsake us, Jos. 1. 5. to be with us while we are with him, 2 Chron. 15. 2. to keep us in our ways, Psal. 91. 11. The way of the Lord is our strength, Prov. 10. 29. We are ever under Gods protection while we are in Gods way. He will encamp about his house, and will be a wall of fire unto it.

From this point we learn; 1. That even when we are about Gods work, we must look for difficulties, some arising from within our selves, our own ignorance, weakness, frowardnesse, impatience, which usually

Aug. tom. 4.
lib. de pacientia.
cap. 18.

make easie things hard (such is Christ's yoke in it self, though to our corruption it may seem irksome.) However, though we bring never so much love and resolution to the work, yet Satan will resist us, the world will hate us, God himself will try us, and put us hard to deny our selves, to empty our selves, and to captivate our Reason unto his Will. There will be mountains in our way, when we are to build Gods house ; mountains of pride and prejudice, and hight imaginations, πᾶν ὑπερβολα, πᾶν ρόνα, within our selves : οὐδὲν ἀρδεῖσθαι τὸν εἰδώλον, οὐδὲν τὸν ὑγιεῖαν μηδὲ ἐπιτίθεσθαι, as Greg. Nazianzen speaks, we are strong and learned against our selves and our own good ; and mountains of opposition and contradiction from others, who will ever maligne, and, as they are able, obstruct the prosperity of so good a work. And therefore we may not lean on carnal wisdom or self-confidence for performance of any duty, as being wholly in our selves without strength. *Novi ego istos in pace leones, in prelio Cervos,* said Tertullian, a man may be more then a man before the battel, and lesse then a woman in it, as Peter was ; None sooner fall then they that fight in their own strength, *Numb.*

Tertul. de corona militis, c. i.
Primus impetus
eis major quam
virorum est, se-
quens minor
quam feminarū.
L. Flotus l. 2.
cap. 4.
Fortissimus in
ipso discrimine
exercitus est, qui
ante discrimen
quietissimus.
Tac. Hist. l. 1.

I Cor. 44.

2. We

2. We must not murmur against the Lord, nor complaine of austerity in him, as if he called us to harder conditions then we can bear; this was *Jobs error*, when he complained that God dealt with him, as if he had been made of *stones or brass*, Job 6. 12. We are too apt to esteem our trials *singular*; our difficulties *unparallel'd*, and so to chide with our condition, and therein with God, when many times it is not the *difficulty* of the service, but the *impaiience* of the heart which so makes it. We *pervert* our wayes, and then we *fret* against God, Prov. 19. 3. A meek and humble spirit will make things easie, which we think intolerable. Take *David in a passion*, when *Nabal* refused to send him and his men provision, and compare him with *David humbled* under the hand of God, when *Absalom* rebelled, and *Shimei* cursed him, and then judge how easie an hard duty is to a *prepared* heart, and how hard an easie thing is to a *forward* heart.

3. We may not betake our selves to *earnal shifts* for avoiding any danger, which assaults us *in doing duty*. If the Lord set us on work, he is able without our sinne to deliver us. *Gods al sufficienty* is an *invincible argument* to *sincerity*, Gen. 17. 1.
Why

Why shculd I make my selfe beholding
to a sinful shift, when I have an alſufficient
God? There were ſome Christians
in the Apostles time, who out of confidence
in their own knowledge and strength
to ſtand, would venture to *eat meat at the
Idols table*, thereby keeping in with their
Idolatrous friends for fear of persecution
To theſe the Apostle giveth, 1. *A sharp Ex-
hortation*, to take heed of falling when they
think they ſtand, 1 Cor. 10. 12. 2. An *a-
ſwer to their fears*, that God will not ſuffer
them to be tempted beyond the strength
which he will supply them withal, verſe
13.

4. We may not therefore ſhirk from
duty upon any diſcouragement, but follow
the call of God, and be upright before him.
When it is our duty to obey, it is his pro-
mife to protect. Say not with Solomons flug-
gard, *There is a Lion in the way*, Prov. 22.
13: but remember there are Angels with
us to bear us in our way, Pſal. 91. 11. Jo-
nab was afraid to go to Nineveh, a great
and a wicked City, one man to threaten
ſo many thousands with ſpeedy deſtruction,
it was the next way to be swallowed up, and
deſtroy'd himſelf. He thinks there was no
means to flee this danger but by declining
duty. And now he that feared the *raging*
of

of the people, met with the tempest of the sea, he that feared to be swallowed up of danger, was swal'owed up of present death into the belly of the Whale, and the Lord, by delivering him from that death, taught him to trust on his power, who could as well have delivered him from any other.

The Lord hath called you, Right Honourable, unto arduous and weighty services; A very difficult work it is to cure complicated diseases, to extricate and unravel the intangled interests of divided minds, to allay animosities, to calme jealousies, to moderate rigours of judgement, to close distant opinions, to separate the gold from the dross, the precious truths and worship of God from those many prodigies of error and madnesse, which had so long assaulted it, to settle the house of God, and the hearts of men, upon firme foundations of truth, peace and righteousness, to joyn together the sticks of Ephraim and Judah, and to make whole the broken staves of beauty and bands. If you still now say as David did, make thy way strait before our face; as Ierosaphat did, we know not what to do, but our eyes are upon thee; as Paul did, Lord, what wilt thou have me to do? Thou hast done great things

things for us, whereof we are glad, thou hath delivered our eyes from teares, our fee from falling; what is it that we now shall render to the Lord for all his benefits? truly Lord we are thy servants, and would willingly act in our places for thy name, and for the Interests of thy Christ and of his Church, we have no higher design then this, That the God, who hath wrought wonders for us, may be alone magnified and advanced by us, in Orthodox doctrine, in pure Ordinances, in spiritual worship, in united affections, that no unnecessary thing may remain, as a ground of offence, and fomes of division and separation, but that all healing and closing counsels may be used to make us all of one heart and of one soul: If you thus in singleness and uprightness of heart do bespeak the Lord, I can confidently say from him to you, that he will be with you, and uphold you, that his Spirit will level all mountains before you, and break in pieces any gates of brass, and cut in sunder any bars of iron which stand in your way; the service he requires of you, he will work for you, he will not only command you by his Authority, but assist you by his Grace. When our interests and Gods are folded up together, when we make his Will our will, and his End our end, we are sure never to fail

fail in our designs, because he can never miscarry in his.

We have seen how the Lord encourageth his servants against all difficulties which might dismay them in his service. Now the means by which he doth it, is by a word. This is the *VVord of the Lord unto Zerubbabel.*

Nothing can so effectually uphold the spirits of men above difficulties and discouragements which they meet with in the duties whereunto they are called, as a seasonable word spoken unto them from God. The *VVord of the Lord to Zerubbabel*, is confirmation enough against all the oppositions of most potent adversaries. So it was to *Fosua*, *I will not fail thee nor forsake thee*, &c. *Fos. 1.5,8.* So to *Asa*, when he heard the words of the Prophet, he took courage, *2 Chron. 15.8.* The righteous are bold as a Lion, *Prov. 28.1.* And their confidence is founded on a word. And well it may, if we consider,

Psal. 119.49.

1. The Truth of it, confirmed by *signes* and *wonders*, & by the solemn Oath of God. Now it is impossible for God to lie, every word of his is founded on his own immutable being, and these are grounds of strong consolation, *Heb. 6.17,18.*

2. The Authority of it, which is suffi-

D cient

cient to animate any man unto obedience. A man that hath an ample commission from a suprem power, acteth with courage, as knowing the power he hath to back him. No commission so full of power as that which God gives. This made Moses and Aaron venture on Pharaoh and all his Sorcerers. Amos an herdman upon the Court of Jeroboam a King. Peter and John illiterate men, to speak boldly, notwithstanding the inhibition of the chief Priest and his Council, *Acts 4.19, 20.*
Acts 5.29.

3. The Efficacy of it. Nothing more operative then the Word of God. It was a Word only which made the world. He said, let there be light, and there was light; By the Word of the Lord were the Heavens made, and all the host of them by the breath of his mouth, *Psalme 33. 6.* οντει δημηγορει, Euseb. calleth it. And it is a word only which upholds the world, *Heb.1.3.* and the word is able still to give being to every promise, and subsistence to every purpose of of his towards his people. It is a commanding, and a creating word, *Psal.44.4.* *Isa.57.19.* Gods purposes and promises are ever seconded by his power. He will not leave, till he have done what he hath spoken, *Gen.28.15.* I have spoken, I will bring it

it to pass, I have purposed, I will do it,
Ila. 46. 11.

The Lord hath ordered all duty to have some difficulty in it. And the same word which is the Rule of the duty, is also the comfort against the difficulty. We have therein the comfort of his Authority requiring it of us. It is the work which he hath given us to do, we have not rushed upon it presumptuously our selves. We have the comfort of his promises quickning us unto it; for every word of command hath a word of promise with it, 2 Cor. 7. 1. Heb. 10. 36. We have the comfort of his grace working together with the Word, facilitating the duties required, and proportioning the soul to the service, giving an heart to do the word, Ezek. 11.19,20. And therefore by faith, and hope we may improve every word unto comfort and courage in duty. Faith, giving a kinde of Being unto the things promised, Heb. 11.1. and hope waiting with joy for the accomplishment of them, do powerfully work the heart above difficulties unto cheerful obedience; Faith quencheth temptation, overcometh the world, purifieth the heart, worketh by love, removeth fear, the discourager and obstructor of duty, 1 John 4.18. Hope causeth us to purifie our selves, 1 John

Divine Efficacy

3.3. To serve the Lord instantly day and night, *Act. 26.7.* To deny ungodliness and worldly lusts, *Tit. 2.11,12,13.* To wait on the Lord, and to keep his Way, *Psal. 37.34.* To renew our strength, to run and not be weary, to walk and not faint, *Isa. 40.31.*

When the soul of a man is in such straits and perplexities, that all the world is not able to comfort him, one sentence out of the word wisely managed by the hand of faith, is able to bear up the heart, and to make it victorious, above all the powers of darkness. Wit, wealth, power, policy, youth, strength, security, sensuality, worldly imployments, will peradventure serve a while to fence against fear and discouragement; but these are but like a bush in a storme, which shelters a while, and after annoys with its own dropping. Nothing will minister durable and final comfort against all doubts and fears, but a word from God seasonably brought unto the conscience, this alone can hold up the heart against the roarings of Satan, and all the powers of darkness. You may haply have before you many knotty and difficult debates, and be at a stand which way to steere your judgement, and to dispose your suffrage; men may, like Carneades, dispute plausibly & probably on either side, and

and the substantial merits of a question may lie hidden under the *Oratory* which hath *pro & con* been spent upon upon it. In such cases attend not only to what you have heard spoken, but with *David*, make the *w.rd of God your Counsellors*, *Psal. 119.*

24. Let not frowns dismay you, let not interests bias you, let not paralogismes dazzle you, but seriously weigh what is most consonant to the Will of God, what is most likely to promote the great Ends which that calls for, the *Glory of God*, the *Salvation* of men, the *Cause of Religion*, the *Simplicity* of the *Gospel*, the *Spirituality* of worship, the *peace*, *unity* and *integrity* of the Church, the *healing* and setting in *joymt* the dislocated and divided affections of men, the *impartial settling* of judgement and *righteousnesse* in the Land. And when you hear a *word behinde you*, *saying*, *this is the way*, then walk in it, turn not to the right hand or to the left, *ifa. 30. 21.*

We have seen how the Lord encourageth his servants in difficulties, and by what means he doth it, by the Word of his own mouth, now this word is brought by the Prophet to *Zerubbabel*, and by the Angel, (1.) By Christ unto the Prophet; The Angel in the former Chapter spake immediately to *Iosua*, here immediately by the Prophet

Defensio fidei
Trident. l.2.

phet Zachariyah unto Zerubbabel 1. The first Revealer of the counsel of God unto the Church is the *Angel of the Covenant*; It was his Spirit which spake in the Prophets, 1 Pet. 1. 11. He by his Spirit preached in the dayes of Noah, to the spirits which are now in prison, 1 Pet. 3. 19, 20. for so Andradimus a learned Pontifex, as well as Beza and other Protestants have expounded that place. No man hath seen the Father but by the revelation of the Sonne, Joh. 1. 18. Mat. 11. 27. He was the Angel that spake unto Moses, Act. 7. 30. 38. and unto Isaiah, John 12. 40, 41. He instructed his Apostles in things pertaining to the Kingdom of God, Ads 1. 3. They must deliver nothing to the Church, but what they had first received from him, 1 Cor. 11. 23.

Greatly do they profane the Ministry of the Word, and betray the Trust which Christ hath put upon them as his Ambassadors, who preach the vision of their own heart, and not out of the mouth of the Lord; and a woful curse they incurre by so high a presumption, Deut. 18. 20. The *Issue* there is of Christ in a Sermon, and of the evidence and demonstration of the Spirit, how full soever it may otherwise be of Exotick learning, of heaped allegations, of strains of wit, or luxuriancies of fancy.

fancy and language, it hath so much the *leſſe* of the power of God to the salvation of the souls of men. For we are not to preach our selves, but Christ Jesus the Lord, 2 Cor. 4. 5. And as they are the best Ministers, who so preach, so they are the *best hearers*, who favour and relish nothing so well in a Sermon, as the gracious and powerful manifestations of Christ to the conscience, and evidences of the commission which the preacher hath received from him.

2. When the Prophet brings no other then the Word of the Lord unto Zerubbabel, It is his duty to heare it, *Princes* and *Magiſtrates*, men of highest place and authority, must receive Gods counsel from the mouth of his *Messengers*, and be contented to be directed, comforted, encouraged by their Ministry. *David*, though himself a Prophet, was not without his *Seers*, *Gad*, *Heman*, *Asaph*, *Feduthun*, *Nathan* to admonish, reprove, comfort him as his condition required. So we finde Shemaiah a Prophet sent to reprove Rehoboam, Oded and Azariah to encourage Asa, Jehu and Japhaziel to threaten and comfort Jeboſaphat. We read of the writing of Elijah to Feboram, of the threatening of Zachariah to Joaſb, of the Prophet Iſaiah counſelling and rebuking Abaz, comforting and encouraging Hezekiah

zekiah, Jeremy and Ezekiel denouncing judgments against Zedekiah; Hosea and Amos, against Jeroboam; Jonah sent to the King of Nineveh, and John Baptist to Herod. And though great difference is to be used in the manner of our application to great and to ordinary persons, yet the same fidelity is due unto all. *Cum eadem omnibus debeatur Charitas, non eadem omnibus adhibenda medicina,* as Saint Austin speaks. If a Minister must shew all meekness to all men, much more must he deliver his message with all reverence and humility, with all awe and tenderness, with all honour and prudence, unto those great persons, whose dignities do as well call for our veneration, as their consciences for our fidelity, we must be so true to their souls, as that we be not rude and uncivil to their persons. Meek and humble preaching, in this case especially, is like a fall of snow, unto which Homer compares the eloquence of Ulysses, which soaks and sinks more kindly then a hasty shower.

And the Lord doth hereby greatly commend the power of his Word, and the secret impresses and Character of his divine Majesty stamp'd upon it, when from the mouth of mean Instruments, he giveth it an Efficacy on the hearts of the greatest men, and causeth Princes themselves with meek-

*Ἐπειανιδί-
σσιν ἐνθρά-
χειούσιντιν,
Ιλιαδ. 3.*

meekness to receive his counsel from the lips of poor and inconsiderable persons, who have no other authority then the evidence of the Spirit of God, and the Ministry wherein they stand related unto him, to bear them up, and encourage them in his service. Thus great ships are turned about with a vere small helme, and as some say stopped in their course with a very little Remora. We have this Treasure in earthen Vessels, that the power might be of God, who did not choosethe earthquake, or the strong winde, but the still small voice to manifest his presence by, 1 Reg. 19.

11, 12.

We have seen the encouragement in building Gods House, the meanes of it, a Divine Word, the *Vehicula* of that word, Christ the great Angel of the Covenant delivers it to the Prophet, and the Prophet as his messenger to Zerubbabel. So then Zerubbabel is the subject animated by this word, and the work whereunto he is animated, is the Building of the Temple.

I. Then Princes and Magistrates are to build the Houle of God, and to take care of the Interests of Religion, and to see that his truth and worship be advanced in their territories. And although we have no examples hereof in the New Testament, when

the Empire and the Church were divided from one another, yet in the state of the Jew's where they were conjoined together, we have examples in most of the good Kings, *David, Solomon, Asa, Jehosaphat, Hezekiah, Josiah*, how careful they were to purge God's house of pollution, to abolish false worship, to pull down high places, to send Priests and Levites to teach the people, to establish true Religion, to cause the people to enter into Covenant with God, to build his House, and order the courses and services thereof. And in like manner the Christian Princes, *Constantine, Theodosius, Valentinian*, and many others called Synods, and made Laws to condemne and suppress Heretical Doctrines, and comforted and encouraged the Orthodox Bishops and Pastors of the Church.

1. They are *keepers* of the people, and therefore must take care of the souls of those to whom they have so neer a Relation.

2. They are *God's Ministers* for our *Good*, Rom. 13.4. Therefore certainly they must not be careless of our chief good.

3. We are to pray for them, that underthem we may lead quiet and peaceable lives in all godliness and honesty, 1 Tim. 2.2. therefore certainly there lies a care upon them,

them, as well of the godliness, as of the peace of their people.

4. He is to have the book of the Law before him continually, *Dent. 17, 18, 19.* not only that he may keep it himself, but that he may be careful to make others keep it, notwithstanding the *divers* *ways* *of* *men*. He is to be a *nursing Father* to the Church, *Isa. 49. 23.* Gods people are promised that they shall suck the *breasts* of Kings, *Isa. 60. 16.* Therefore certainly it belongs to their care to see that the people be provided with the *sincere milk* of the *Word*. Where Religion and the meanes thereof are *wanting*, to set it up, where it is, to preserve it, where it is *corrupted*, to reforme and to restore it. It is one thing saith Saint Austin for a Prince to serve God in his *private capacity* as a man, this he doth by living faithfully; another thing to serve him in his *publick capacity* as a Prince, this he doth by a *vigorous sanction* of Laws, requiring righteous things and forbidding the contrary.

There is a twofold building of the Church: The one *desirous* and *persuasive* by the Ministry of Pastors, and preaching of the Word. The other *legal* and *coercive* by the *sanc*tion**, and *constitution*, and command of Princes; for so they are said to

Aug. ep. 50.

build up the Churches walls, Isa 60.10. for the safety of the State being greatly concerned in the welfare and peace of the Church; the care of this must needs belong unto them whose office and duty it is to preserve the other, since without this the other cannot be preserved. And therefore Aristotle an Heathen Philosopher reckoneth divine worship as a principall thing, without which a City or Civil Politie cannot be.

Aristot. Polit.
lib.7. c. 8.

Theodoret. l.5.
cap.20. Niceph.
l.12. c.25.

Euseb. de vit.
Constant. l.2.
Aug. epist. 166.
Sozom. l.2.c.27
Theod. l.7.c.2.
Euseb. l.7.c.24.
Cod. lib.1.Tit.
I-II.

Aug. contr.
Crescon.Gram-
mar. l. 3.
c.51.

And thus we finde Constantine by his Laws prohibiting Heathen sacrifices and idolatry. And when Julian restored them, and Valens allowed the liberty of them, Julian and Theodosius did root them out, and remove them again. We finde the same Constantine setting Christian Religion in his Empire by his royal authority, judging in the causes of Athanasius and Cecilianus; The Emperour Gratian granting a commission to eject Arians. Aurelian casting out Paulus Samosateus out of the Church, Justinian making special Laws in matters of Religion. I conclude this with that memorable saying of Saint Austin, *In hoc Reges Deo serviant in quantum Reges, si in suo Regno bona jubeant, mala prohibeant, non solum que pertinent ad Humanam societatem, verum etiam quæ ad divinam Religionem*. That

That Princes then serve God as Princes, when they command good things and forbid evil things, not only appertaining unto humane society, but also unto divine Religion.

The Church of God amongst us h:th in our late miserable and licentious confusions suffered great dilapidations in the holly truths, and in the unity and peace thereof; I shall not pollute the solemnity of this days joy, with giving you in (which is hardly possible) a Catalogue of them. Unto you, Right Honourable, and the other orders of the Kingdome, it belongeth to be the *repairers* of our breaches, and the *restorers* of paths to dwell in. Dathis as it ought to be done, and certainly there will be nothing more conducent to the settling of our *tranquility*, to the establishing of *Government*, to the re-uniting of the shattered and divided hearts of the people, and to the edification of the Church, which it infinitely more concerneth all wise and good men to look after, then any single, domestical or separated interest. Nor are you without direction in the Text for this weighty imployment. For,

2. *Zerubbabel* must not be without the Word of the Lord. In the *building* of Gods House *Magistrates* must waite upon the

the mouth of God for direction and counsele. It is no lesse then eight times observed in one chapter, *Exod. 40.* that in the setting up of the Tabernacle and worship of God, Moses did every thing as the Lord commanded Moses; for so he had received his instructions, *Exod. 25. 9.* And in like manner David gave unto Solomon his son the pattern of all that he had by the spirit, *1 Chron. 28. 11, 12.* So runs the Apostles commission from Christ, teaching them to observe al things whatsoever I have commanded you, *Mat. 28. 20.* Non ex Arbitrio Deo servendum sed ex Imperio, saith Tertullian. Even Heathens would have their superstitious services done by rule, *Semper Agatne Rogat, nec nisi iussus agit.* If men, who may err and mistake in their commands, are offended with such as disobey them, though thereby they do them better service, judging it a corrupting and despising of commands, when they be not obeyed, though they be mended: How much more must the most wise God be offended with us, when we do his work not according unto his will, but our own, thereby presuming to see what is meet and convenient better then God himself, thereby taking upon us to be controllers of his wisdome, as learned Hooker speaks. It was a very

Tertul. de Pre-
script. cap. 6.
Vid. Brillon de
formulis. l. 1.
p. 12.

A.Gell. l.c. 13

Pervenire ob-e-
quo etiam impe-
rium intercidit.
Tacit. Hist. l. 1.

Hooker l. 2.
sect. 6.
Lib. 6. c. 6.

pione

pious proposal which Sigismond the Emperour made to the Council of Trent, as we read in the learned review of that Counsel, That they would conforme their constitutions to the obligation of the Law of God. Certainly the more Religion and the Church of God is settled by the Rule of the Word, the leſſe matter of meere dispute and discrimination is admitted, the leſſe of diuided ends, and meere humane ierest, and partial deſigne is attended, the more men ſeek the Glory of God, the Saluation of men, the Peace of the Church, the more they do in ſimplicity and godly ſincerity conider what is intrinſically, and in natura rei, neceſſary, what hic & nunc expedient for edification, what course will be moſt healing, moſt uniting, moſt likely to eſtablish truth, peace, and holineſſe in the Church, to cloſe up the diuided mindes of men, and cement them in that wherein they may all agree, or draw as neare as may be to an agreement; the more certainly will God be pleased and honoured, and the more will the Churches of God abroad be joyed and comforted, with whom it is doubtleſſe our Religious ierest, to procure as firman union as we can.

We have ſeen the encouragement, the means of it, a Word, the Vehicula of that word

word Christ and the Prophet, the subject to be encouraged, Zerubbabel, the Magistrate, who is to build the Church by the help of the Word and Prophet. There only remaineth the matter of the comfort, set forth; 1. Negatively, Not by Might, nor by Power. 2. Positively, But by my spirit, saith the Lord.

Might and Power is here denied, not generally and in Thesis, as if God did prohibit humane power from looking after the interest of the Church, for the Magistrate is the Churches Guardian. The same Lord did by the histories and spoiles of David make provisions for Solomons Temple, who would use no such helps for the glory of Zerubbabel. But it is excluded Hypothetically in this particular case and condition. Though they had potent enemies, though they were destitute of Might and Power in themselves, yet God will not have them desert their station, or despise of successs, Because 1. He can blast every sword, that is formed against them, Isa. 54.17. 2. He can convert to the good of the Church that very power which doth oppose it, and make Hamans tongue the Petitioner for Mordecai's honour, Esther 6. 6,7. 3. He can build the Church upon the sufferings of his servants, as seed in the ground first dies

dies and then multiplies, the more the adversaries of Paul, the wider the door of his Ministry, 1 Cor. 16.9. It matters not how weak the Instrument, when God is the Agent.

The Church and worship of God is reared and restored by the virtue of Gods Spirit alone. In the present case, the Lord by his immediate providence ordered various intercurrent means unto the finishing of the Temple, which of themselves had no natural influence or tendency thereunto. It was the spirit of the Lord that by the Ministry of Moses and Aaron brought Israel out of an Egyptian bondage. It was the Spirit of the Lord that in the wilderness preserved them by miracles, with bread from heaven, and water out of the rock. It was the Spirit of the Lord that over-ruled the heart and tongue of Balsam to blesse, when he was hired to curse them. It was the Spirit of the Lord that divided the waters of Jordan, and demolished the wall of Jerico by the sound of Rams-horns. It was the Spirit of the Lord that stirred up Saviours for his oppressed people, and by them wrought deliverance for them. It was the Spirit of the Lord that brought the Ark from the Philistines into its place, by the conduct of kine contrary to their nature. It

was the Spirit of the Lord that ~~rescued~~ ^{delivered} the Jews from the malice of Haman, by a chain of events, which had no cognation one with another, nor any natural ~~suitableness~~ ^{conducement} to such an end: It was the Spirit of the Lord, that when they were as ~~fast~~ ^{dead} in Babylon as dry bones in a grave, stirred up the Spirit of Cyrus to give them a resurrection.

This divine power may be observed both in the Head, and in the mystical body of the Church. For Christ the Head,
1. His *Incarnation spiritual*, A stone cut without hands, a Tabernacle pitched by the Lord, and not by man, fashioned in the Virgins womb, by the overshadowing of the holy Ghost.
2. His *Oeconomie* in the work of Redemption wholly *spiritual*, borrowing nothing of humane power, by the eternal spirit he offered himself to God, *Heb. 9. 14.*
3. His *Resurrection spiritual*, made the chief corner-stone after he had been rejected by men. Thus the foundation of the building was laid not by *Might nor by Power*, but by the *Spirit of God*, *Psal. 118. 22, 23.*

2. The Church or *Mystical Body* of Christ hath nothing either in its original or propagation from the power of man, but all from the *Spirit of God*.

1. The

1. The original alone heavenly and from the Spirit, born not of the will of man, but of God, John 1. 13. 3. 5,6. A Kingdom not of this world, Joh.18.36. Made by an heavenly Calling, Heb. 3. 1. As dew which doth not stay for man, PsaL 110. 3. Mic. 5.7.

2. The propagation wholly from the Spirit, when mountains of opposition and persecution, the gates of Hell and powers of darkness combin'd against it. Now for a doctrine which taught men to deny themselves, to renounce the world, to take up a Cross, to suffer Afflictions, and follow Christ without the camp, bearing his reproach, for such a doctrine to prevale over the world by twelve weak and naked men, upon the promise of things not seen, and the hopes of reward in another world, cannot be ascribed to the wisdom of man, but only to the Spirit of God, by whom alone the weapons of our warfare are mighty.

It is a spiritual Building, and therefore not reared by humane power, a Kingdom un-attended with worldly splendor; and therefore cometh not with observation, Luke 17.20. The Enemies of it for the most part spiritual, and therefore not vanquish'd but by a spiritual power, Eph. 6.12. 2 Cor. 10. 4, 5. No humane power able to encounter, no humane wisdom to disappoint

the gates of Hell. None but he who is the power and wisdom of God, hath power enough to overcome, or wisdom enough to defeat the Kingdome of darkness. The special end which God had in erecting the Church, was, to glorifie his power, wisdom and grace in the nothingnesse of the matter, out of which he framed it. The visible world, as it doth by the beauty, order, and greatness thereof set forth the glory of God, so in nothing more then this, that al this great being is made out of nothing. Now Gods glory is more magnified in the Church then in the world. The Church is the Jewel, the world but the Ring wherein it is set. The World, an House or Farme for Creatures and Tenants to dwell in. The Church, Gods own Palace, wherein he dwells himself, Psal. 132. 13. And the Excellency of this glory, is, That it is a Creation out of nothing, no material aptnesse, no Aelite concurrence of the subject unto the heavenly being, which by Gods spirit alone is wrought in it. We contribute no more to our own conversion of, or, from our selves, then water doth to its own heating, which naturally resisteth the fire that heats it. We have no good in us either formally or potentially, so as to be educed out of us, all is to be superinduced, by the Spirit of God upon us. No flesh,

flesh must glory but in free Grace, which alone could raise a corrupted massie into so stately a Palace.

And therefore we must not despair when things seeme to Humane view helpless and hopeless, but look up to the Spirit of God, who can beyond all our thoughts make those that dwell in the dust, to awake and sing; Whereas if we build our hopes on humane might or power, we shall find them vain, every man a liar, sometimes weak and cannot help us, sometimes false and will not help us, alwayes mutable, and may not help us. The more we attribute to Persons, the more we derogate from God. Let us not therefore be troubled at mountains of opposition, or any difficulties which we conflict with in the work of God. It is his promise to bring all Christ's Enemies under his feet. Let us believe it, and he will do it, though we see not how.

And now to conclude & bring all home to the mercies of this day. There is no Nation hath had more experience of the truth of these words, then we in this Land have had. When the Lord had commanded the sword of a civil war back into the scabbard, and things seemed to draw towards a comfortable close by the King's gracious concessions in the last Treaty, divine providence was pleased

pleased to carry us back into doleful confusions, into the surges of the Sea again, by the subtle counsels of a divided party, who having possession of the sword, and intending to use it to the altering of the fundamental constitution of government, in order thereto, debarred the Peers of their right, plucked out all such worthy persons from the other House, who would obstruct their work, laid the foundation of their Utopia in the Blood of their natural Prince, and in the Exile of his children and family, and concluded by Might and Power to carry all before them. And now comes in the Spirit of the Lord to stop this career of domination. And first he stirred up an Abimelech against these men of Shechem, who liked not that threescore and ten Persons should raigne, but rather to raigne himself. By this hand a stop was put to their domination, till by the strange conduct of the same providence his family was pulled down by the hands of his own Allies. And so the threescore and ten get into the Throne again; These confusions in State seconded with desperate confusion in Religion, Ministry and Universities, and all supports of truth and learning endangered, and by a miscallany of all Religions, way made unto none at all. The Spirit of the Lord then works again, minglingeth

ming leth a perverse spirit between them and their military Officers, and divideth their Counsels, and maketh use of another violence to thrust them out again. The same divine providence awakeneth an Honourable instrument in the North, to give a check to this new designe. And out a sudden by the secret power of the Spirit of God, the military Officers, who had so long been the terror of the Nation, became, no man can tell why, like women, their hearts dismayed, their Counsels confounded, their Soldiers scattered, and by that divine providence, whereby they had so often justified their irregular actions, were they, in one day, without Might or Power, but meekly by impressions from the hand of God, as it were annihilated, and made utterly to disappear. By the same divine impression are the hearts of the people of the land in all places strangely excited as one man, to call for the Restoring of the secluded Patriots, by them to make way for a free Parliament, and by them to bring back from exile in the Chariots of Aminadab, a willing people, and upon the wings of Love, our Dear and Dread Sovereigne, not only to the Throne of his Father, but to the hearts of his people. They who had long known what it was to fear where they did not love, were now ambitious

ambitious to *love* where they need not so to feare.

And now that the Lord hath brought these Kingdoms upon the Basis of their ancient and fundamental constitution, and hath restored into yout bosoms, a Prince of the greatest suavity and *meeknesse* of Spirit (one of the best tempers in the world for Government) that ever swayed these Scepters, whom he hath *trained up* like David, in a School of affliction to sit upon a Throne, and *fitted by a Crown of Thornes* to weare a Royal Diadem, and by the bitter-cup of his own sufferings, to provide against the sufferings, and to heale the wounds of his poore exhausted people: what remaineth but these two things?

1. To fill our hearts and mouths with the praises of God for these so divinely contrived mercies, without the effusion of one drop of blood, beyond the view of humane counsel to have effected; to ascribe all to the Spirit and Grace of God, *Not unto us, not unto us, but unto thy name give the glory!* To bless him for this first fundamental step to settlement, without which we should ever have beene in danger of flames and blood. To bless the Lord for inclining the heart of his Majesty to dedicate his Government with so Religious a publick Testimony against profanenesse

Sanctis, then which there is nothing which doth more loudly call upon you to second the zeale of his Majesty in. To blesse the Lord for that Christ did meekly of his Majestys, in anticipating and preventing the very Petitions of his people for pardon, and basing the means of their security therein. To blesse the Lord for his Majesties firmesse in, and zealous care of the Protestant Religion, and withstanding all temptations which would have drawn him from it. To blesse the Lord for his tender indulgence towards men of sober, peaceable, and pious affections, who cannot in every thing come up to the judgement or practice of other of their brethren. To blesse the Lord for his Christian prudence and beathing moderation, in endeavouring such a fraternal condescension amongst brethren, as may bury all past animosities, prevent all further distempers, and reduce things unto an equal and amicable temperament.

To consider how to use these mercies unto the glory of God that gave them, and to the good of the whole Body; and not the particular divided interest of any one Party alone. It is a distinct object which the Historian tells us, to get histories and so gain a

of them. And so likewise it is to receive and to improve them.

Consider I beseech you what it is which the Lord calls for at your hands in such a time as this. Whether after such Earthquakes and concussions, such afflictions and Temporations, such little else than *minutissimum virgissimum* of divine Providence which we have seen, after the effusion of so many thousand men blood, after the expence of so many millions of Treasures, whether he doth now justly require, that now you should be more zealous for his Glory, more tender of his Church, and the souls of men therein, more severe against all impiety and profaneness, more fearful of the power of godlessness, and the powerful preachers and preaching thereof, and parity of Divine Ordinances, more active and solicitous to close up breaches, to remove offences, and by the most stringent provisions, that may be to prevent the dangers of any further dispensers, than ever any Parliaments have done before you. That it may be recorded amongst the memorials of this Nation, as once of God, like unto this King and this Parliament (who have been so charged with such a sin).

a Series of mercies and of wonders); that there was no King nor Parliament before them, that turned to the Lord with all their heart, and with all their soul, and with all their might, according to all the Law of God. This shall be written for the generation to come, and the people that shall be created shall praise the Lord.

F I N I S.

THE
IORDES
PROPERTY
ALLEYNE MATOR.
REDEEMED PEOPLE
Die dominica in festo Simonis & Jude
Apostol. 1660. Annoque Regni Regis
Caroli secund. Angliae, &c. duodecim
SERMON

St. Paul's Church London Qdoy 28.

It is Ordered that Dr. Reynolds be desired from this Com
to print the Sermon he preached this day at Paul's.

1660. Ordinaria to the Kinges Churche.

Printed by the Order of the Lord Mayor and

Comm. of Aldermen.

LONDON Printed by T. R. for G. & J. Jacobson
and C. & A. Crook. 1660.

THE
LORDS
PROPERTY
IN HIS
REDEEMED PEOPLE.
OPENED IN A
SERMON

A T
St. Pauls Church, London, Octob. 28.

BY
EDWARD REYNOLDS, D. D. and Chap-
lain in ordinary to the Kings Majesty.

Printed by the Order of the Lord Mayor and
Court of Aldermen.

LONDON, Printed by T. R. for George Thomason, at
the Rose and Crown in St. Pauls Church-yard, 1660.

most troublesome government, bearing
him up by a spirit of prudence and calm-
nesse, above potent frowns, and popu-
lar passions, till at last his year was com-
menced with the most glorious spectacell
that this City hath seen for many and
many ages, in the happy returne of our
dread Sovereign unto his royal Throne,
our eyes have been abundantly witness-
es of. From how many afflictions and dan-
gers your present Lordship hath been
wonderfully delivered, the Lord pro-
viding shelters and chambers to bide
you in, from the jealous eyes, and iron
arms of those who were then in power,
reserving you unto, and recompencing
you with this present honour, you can-
not but with thankful adoration of di-
vine providence be most sensible of, and
affected with. What terrible things the
Lord hath done for these three King-
domes, things which we looked not
for, in breaking Government, infatua-
ting Counsels, melting Armies, leav-

ing

ling Mountains, and preparing a way
for his sacred Majesty, through the
hearts of his people to the possession of
of his Throne, is so eminently known
to all Nations, as if it were registered
with a beam of the Sun, and proclaimed
by an Angelical Herald. What use both
you and all of us should make of these
wonderful workings of divine pro-
vidence, I cannot give you in better words
than in those of Samuel unto Israel,
1 Sam. 12. 24. Only fear the Lord
and serve him in truth with all your
heart, for consider how great
things he hath done for you. If
unto such a wise and holy improve-
ment of mercies this present Sermon
may be of use unto you (wherein is
set forth how Ransomed persons are
not their own, and therefore not to
seek or serve themselves, and how
much they are engaged to live to the
Glory and service of him that deli-
vered them) I shall have abundantly

the

guil



AT
PAULS-CHURCH,

Octob. 28. 1660.

I COR. 6. 19, 20.

— — — — — *Ye are not your own,
For ye are bought with a price; therefore glo-
rifie God in your body, and in your spirit,
which are Gods.*

Such is the desperate corruption
of mans heart, that those very
blessings of God which should
oblige unto his service, do
usually alienate and estrange the same from
Him,

B

The Lords property.

Him, so that the very Table of wicked men is a snare, and the things which are for their gain, do become unto them an occasion of falling; Psalm 69. 22. They no sooner wax fat, but they kick; Deut. 32. 15. Their wealth becomes the fuel of their lust, and their prosperity, the mother of their luxury and intemperance. When they are filled with their pastures, they forget God, Hos. 13. 6. When the Lord feeds them to the full, they commit adultery, and assemble themselves by troops in the harlots houses, Jer. 5. 7. Thus it fared with the people to whom our Apostle writes in this Epistle. Corinth was a rich City in Peloponnesus, between the Ionian and the Aegean sea, the Head of Achaea, one of the principal Emporia, or Mart Towns of Greece, celebrated by [a] Homer, Strabo, Cicero, Florus: for the great wealth thereof. And as it was famous for Riches, so was it also famous for those sins which plenty and prosperity use to produce, especially the sinne of uncleannessse and fornication, insomuch that *Koπινθανη*, was an expression amongst the Greeks for Scornful: and they were wont, [b] as Athenaeus tells us, when they prayed for success in their undertakings, to vow, that they would bring Whores into the City, as if it had been an honour

a Homer. Iliad.
lib. 2.

Strabo lib. 8.

Cicero Orat. pro

L. Manil. L. Flo-

rus lib. 2. c. 16

b Eustathius in

Homer. Iliad.

p. 192.

c Athes. lib. 13.

d Ammian. de A-

gra. lib. 2. c. 11.

honour and service unto it. And learned men are of opinion, that the Apostles in their Council at Jerusalem did by letters, forbid unto the Gentiles *Fornication*, Acts 15.20. because amongst them it was judged a free and lawfull thing to make use of *mercenary harlots*, who for gain did prostitute themselves unto the lusts of men. How much this sinne did prevail at Corinth, not only before their embracing of Christianity, as ver. 21. but even after they had been taught by the Apostle, and given entertainment unto the Gospel, is evident by his complaint, 1 Cor. 12.27. So we may further gather from the special arguments he furnisheth them with in this Chapter against it.

1. That which alters the end and use for which the body was made, is not to be allowed; but fornication makes a quite contrary use of the Body, then that for which it was made, which was to be for the Lord, dedicated to those services wherein he should employ it. *The body is not for fornication, but for the Lord, and the Lord for the Body*, ver. 13. The Body for the Lord to serve and honour him; and the Lord for the Body, to sanctifie and save it.

2. The body which is to be raised unto glory, and which we hope shall be made like

Gen. 18.15
10. & Levit.
ibid.

The Lords property.

unto Christ's glorious body, is not in the mean time to be confusurated and dishonoured with so impure a pollution. But God hath raised up the Lord, and will us, v. 14.

3. The Members of Christ ought not to be made the members of an Harlot, in as much as this is an high indignity unto Christ, that so pure and holy an Head, should have so leaprous and filthy Members. But our Bodies by the inhabitation of the spirit of Christ in us, are his members, and therefore should not be made one flesh with an Harlot, *verse 15, 16, 17.*

4. That which in this is more unnatural and atrocious then other sins, in that other sins do not terminate themselv's in the body, but go out unto other objects, is not to be admitted. But fornication brings a peculiar debonestation and contumely upon the Body, therefore it is not to be admitted, *v. 18.*

5. Temples which are peculiarly consecrated unto God and to his service, ought not to be defiled or prophaned by any sacrilegious pollutions, for Him tha desileth the Temple of the Lor d, he will destroy. But our Bodies are Temples for the holy Spirit to dwell in; therefore ought not to be converted into stews, or Receptacles of impure lusts, *v. 19.*

6. They who are not their own, nor in their own disposal, but belong to another Lord,

Lord, are not to live after their own Will, or by their own lusts, but according to the Will, and the Ends, and Uses of their principal Lord. But we are not *our own*, and therefore have not the power to live according to our own lusts; but we are *Him that made us* by his Power, *redeemed us* by his Love, *dwelleth in us* by his Spirit, therefore *Him we are to glorifie by pure spirits, and chaste bodies.*

*Dominum esse
non potest. Dig.
lib. 13 Tit. 6.
leg. 5 Sect. 15.*

So the words of the Text are the last argument which the Apostle useth against that great sinne, which did so abound in that rich and luxurious City; therefore *Hierom, Ambrose, Chrysostome, Theophylact* dismember them from the words preceding.

Wherein are considerable three particulars: 1. A double proposition, the one Negative, *ye are not your own*; the other Affirmative, *ye are Gods.* 2. The Reason of both, *ye are bought with a price.* 3. The inference from both, *Therefore glorifie God in your body and spirit.*

The first proposition is negative, *ye are not your own*, therefore it is against the Rule of common Right and publick Justice (*qua suum sibique tribuit*) to dispose of your selves according to your own counsel and pleasure, *None of us liveth to himself, no man dieth to himself*, Rom. 14. 17. We have nei-

neither Being, nor well-Being, nor subservienties unto either, of, or from our selves, therefore none of it is to be disputed at our own Will. There are indeed vain men that say, *We are Lords*, Jer. 2.32. Our lips are our own, who is Lord over us? Psal. 12.4. and thereupon resolve to walk after their own devices, Jer. 18.12. and to do whatsoever thing goeth forth out of their own mouth, Jer. 44.17. But as their claim of themselves is but an usurpation, so their living to themselves is but a *Sacrilege*, whereof they must give a strict account.

A thing is said to be our *Own Dominio pleno*, when we have a *Propriety* in it, and a *Possession* of it. *Propriety* is two fold, *Original*, that of the supreme Lord; *Derivative*, as that of the *Copy-holder*, the *Emphytenta*, the *usufructuary*, who hath a right granted to use, or to meliorate, but not to corrupt or abuse the Land or Tenement conveyed unto him. *Possession* also is twofold, the one by way of *Dominium*, as when a man holdeth that which is truly his own, or conceiveth *bona fide* to be his own. The other by way of *custody* and *trust*, as a *Guardian* holdeth the Estate of his pupil; a *steward* or *servant*, the goods of his Lord; a *Depositary*, the goods of him who entrusts him with the keeping of them.

*Vid. Greg. Thol.
Syntagma. Iris.
lib. 1. cap. 12, 13*

them. This premised, we say, 1. By Original propriety none can call either himself, or any other thing, His own but only God, who alone is the Fountain of all Being, whose Name is, *I am*, who is of Himself only, and all other Beings are by derivation and participation from Him; *For of him, and through him, and to him, are all things.* And therefore he only being of Himself can work only for Himself; and being the Author of all other Beings, may justly also challenge to be the end of them; for He made all things for Himself, *Proverbs 16. 4.*

Exod. 3. 14.

Rom 11.36.

2. By Derivative propriety men have a Right under God unto many good things: There is a double grant made by God of good things, one by way of general indulgence, and so he hath given the earth to the children of men, Psalm 81. 5. 15. *And divided to the Nations their inheritance,* Deut. 32. 8. Even Heathen and wicked men have a Right by divine providence to their estates, as he gave unto *Jehu* and his sons for four generations the Throne of Israel, 2 Reg. 10. 30. And the land of *Egypt* to *Nebuchadnezzar*, Ezek. 29. 19. It is a dangerous opinion, which tendeth to the dethroning of Princes, and concussion of States, to teach, that *Temporale dominium fundatur in gratia;* and

and that wicked men are usurpers of all which they enjoy; for the Lord maketh His rain to fall on the just and unjust, Mat. 5.45. And commanded to give unto Caesar, an heathen King, the things which were Cesars; Mat. 22.21. And though wicked men by the demerit of their sinnes deserve to be deprived of good things, yet *de facto*, the Lord doth indulge the use and fruition of them. And therefore it is a wicked doctrine of those Pontificians, who teach, that an *Heretical Prince* that is in their sense, one that casteth off the yoke of the *Roman Religion*, doth thereupon forfeit his *Temporalities* into the hands of the Pope, and so to make him *in ordine ad spiritualia*, to be the disposer of Crowns and Kingdomes.

Aquin. 22. ar.
12 qu 2. Opus.
de Regimine
principis l. 1.c.
10. Bellarm. de
Pont. Rom. l. 5. c.
6,7, 8 Baron.
Anno 496 Sect.
26,27. A.D 593
Sect 90. Anno
598 Sect 9
Anno 603 Sect
23. Anno 730
Sect 5 Suarez
Advers Anglic
Secta erroris
lib 3. de Primat.
Ponif cap 23

But this propriety men are to use under those restrictions and limitations which the Lord in his Word hath prescribed, viz. in order unto his glory, 1 Cor. 10.32. and in order to the good of our selves and others, else though they have a lawfull, they have not a pure and sanctified use of them.

Again, There is a divine grant by way of *special grace and Covenant*, and thus the Lord hath given unto his peculiar people both Himself and his Son and his Spirit, and all things, that belong unto life and godliness.

linets. *He is not ashamed to be called their God*, Heb. 11. 16. and giveth them leave accordingly to avouch him for their *God*, Deut. 26. 17. And together with himself and his Son hath estates them in all other good things, Rom. 8. 32. All the gifts, endowments, graces natural or spiritual which he hath bestowed upon any, whether *Paul*, or *Apollo*, or *Cephas*, the most eminent of men, are given for them and their comfort, 1 Cor. 3. 22, 23. They are all given to profit withal, 1 Cor. 12. 7. And for the perfecting of the Saints, Ephes. 4. 12.

3. Again we have the *Tenure* and *Possession* of our life, our nature, our faculties, our endowments, all the gifts and talents which are bestowed upon us. But this is not a *possession* of *Dominion*, to dispose of these things at our own pleasure, we may not rashly throw away our lives, or profanely lay out our wit and learning, upon the service of *Satan*, or our own, or other mens lusts. But it is only a possession of *Custody* and *trust*, in order to the *glory* of *God*, and to the *Edification*, comfort and *benefit* of others: For all the gifts and power which *God* gives, is to profit withal, and for edification, not for destruction, 2 Cor. 10. 8.

sad then will be the account which they shall make , who by luxury and intemperance , by challenges and duels , or by any other way of rashness and wickedness , expose their lives unto danger of ruine : or on the other side , do so pamper nature , and indulge to their sensual appetites , as propter vitam vivendi perdere ad usus , and have their souls only for salt to keep alive their bodies , and to serve for no other purpose . Who use the gifts of God against the giver of them , and have their wisdom , power , wit , learning , wealth , interests , only as a Panoply of Satan , Luke 11. 22. to fight his battles against God and his Church ; as Achitophel used his wisdome against David , and Tertullus his Oratory against Paul , and Feroboam his power against the Prophet , and the Scribes and Pharisees their learning against Christ , and Libanius , Lucian , Porphyry , Celsus , and other proud Philosophers , their wits and pens against Christian Religion .

Here then offets it self a weighty and serious question to be resolved , namely when doth a man act as if he were His own , and as if he had the Original Propriety , and plenary possession and Dominion over Himself ?

In the general I answer , when a man doth

2 Sam 16 20

17 1

Acts 24 1, 2

1 Reg 13 4

doth exempt himself from all superior jurisdiction, will be subordinate unto none, and from all brotherly Communion will be co-ordinate unto none, will neither live to the glory of God above him, or the use and benefit of his brethren about him, will be, as it were alone, Isa. 5.8. And as if he had a kind of Deity and sufficiency within himself, as Tyre laid, *I am a God, I sit in the seat of God, and did set her heart as the heart of God*, Ezek. 28.2. And as Nebuchadnezar laid, *Is not this Babylon the great that I have built for the house of my kingdom, and for the honour of my Majesty?* Dan. 4.30. And as Pharaoh, *Who is the Lord that I should obey his voice to let Israel go?* Exod. 5.2.

But more particularly we shall resolve this question in four propositions.

A man then acteth and liveth, as if he were *His Own*, and in his own disposal.

1. When he maketh his own *Reason* his supreme Rule by which to work.
2. When he maketh his Own *Will* His chief Law and Authority therein.
3. When he maketh his own *Interest* His ultimate end in working.
4. When he maketh His own performances the principal ground of all his hopes.

1. When a man makes his own Reason his supreme Rule, resolving as *Foroboam* did, to follow what his own heart hath devised and contrived, 1 Reg. 12. 33. Reason indeed is the candle of the Lord, Prov. 20. 27. But what is a Candle to the Sun-beam? unto which the Apostle compareth the Gospel, Rom. 10. 18. The Lord will have no disputing or replying against him, Rom. 9. 20. But will have humane Reason strike sail, and captivate it self to the Word of God.

For stating of this point, we are to distinguish between carnal Reason and right Reason. Carnal reason, or Reason darkened and corrupted by the Original pravity which cleaveth unto it, is *Enmity against God*, and neither is, nor can be subject unto him, Rom. 8. 7. It is that which the Apostle calleth *πρωταγόρας, σύνεια, φύσις, Imaginations, High Things, Thoughts, Reasonings,* 2 Cor. 10. 5. By the help whereof it is that men do so argue and dispute in defence of those lusts, which they are loth to part with, or be convinced of: a notable example whereof we have in *Saul*, 1 Sam. 15. 15. 20. 21.

Right Reason may be considered, either with relation to the *Law*, or to the *Gospel*. With relation to the *Law* so we acknowledge,

ledge, that it being the remainder of the Image of God in the mind of man, it is in things *moral*, though *short of the Word*, yet *consonant unto it*. It is short of it, for the Apostle had never known concupiscence to be sin, if the Law had not forbidden it, Rom. 7.7. And if Reason in Morals, those we mean which were natural and concreated, had not been dimmed and defaced, there would not have been any need in that respect, of the publication of the Law, which was promulgated, that thereby we might know sin, Rom. 3.10. Nay, after the Law was published, the Apostle till his conversion had not the full knowledge of the spiritual nature and wideness of it, as after he had, Rom. 7.9. Phil. 3.6. The Law is perfect and spiritual, Reason is not.

Yet withal it is *consonant to the Word*, and therefore the Apostle in some cases appeals to nature, and bids us *Judge within our selves*, and tells us, that they who have not the Law, are a *Law unto themselves*, 1 Cor. 11, 13, 14. Rom. 2.14. And faith of the sinne of the incestuous person, that it was not to much as named among the Gentiles, 1 Cor. 5.1. There is a (a) *natural disposition*, or habit of practical Principles, ingrafted notions

(a) *Dispositiones
animæ doctrinae
naturæ consci-
entie & ingenitæ*

of

conscientia t.c.
cita commissa,
sc. Tercul de
Testim. A. a. c. 5
Primordialis l. x.,
matrix omnium
præceptorum Dic.
Idem adverſ.
Iudeos, cap 2.

(b) Ang. de Gen.
ad lit l. 1. c. 19

Mat. 11. 27
Rom. 16. 25
οὐτέπειρον,
διεῖσθατον,
διεῖσθατον,
λανθάνεισθατον
φύσεος. Id. n.
μηλοεγ. Justin.
Mart. de relata
Confes.

of original light which the mind doth most readily assent unto. Called *Natural knowledge*, Jude, v. 10. And the knowledge of God in the heathen which makes them without excuse, Rom. 1. 20.

With Relation to the *Gospel*, so we say, that the *Mysteries* of Christian Religion, though they be not *against Reason*, are yet above Reason. They are not [b] against it; therefore our Saviour proves the *Resurrection by the Power of God*. And in like manner the Apostle, Mat. 22. 29. Act 26. 8. Yet they are *Above it*, for eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, the things which God hath prepared for them that love him, 1 Cor. 2. 9. Therefore it is every where known by the name of a *Mystery*, and *hidden Mystery*, Ephes. 3. 9. Col. 1. 26. A mystery which flesh and blood hath not revealed, but the Spirit of God, Mat. 16. 17. Evangelical Doctrines of faith are not comprehended, nor virtually comprised in the seeds of *natural reason*, but made known only by divine and *supernatural revelation*.

Lastly, Though Reason is not able to discover Evangelical *Mysteries*, yet the Revelation of them being supposed, it is an excellent *Instrument* to make use thereof, and

and to deduce such consequences from the Principles of the Gospel, as have a natural & clear connexion unto them: and therefore the Apostle calleth Evangelical Teaching,

Ἄποστολος, & ιανηχός, & πανίπατος ἀνδρίας.
A Demonstration, Conviction, Manifestation of the Truth, 1 Cor. 2.4. John 16.8.

2 Cor. 4.2. All which are acts or ways of clear Ratiocination: For as nature standeth in need of grace to elevate the faculty, and give it a spiritual perception of things which are above it, so Grace useth nature, and the perspicacy and Acumen thereof, to make the more clear discoveries of those Truths which are revealed.

We see the state of that habitude and degree wherein Reason stands with relation to Law or Gospel; How the one is more perfect, and the other more sublime, and wherein consisteth the sober and religious use of it. But when a man will exalt his Reason into the Throne, and set up his own high Imaginations, which should be brought into Captivity to the obedience of Christ, above Law and Gospel, and suffer the wantonness of a luxuriant and discursive fancy, to dispute away the love due to the one, the faith due to the other, and the obedience due to both, when men will make their Reason the Judge of Gods

Vid. Camero de
verbo Dei c 18

Quid magis
castra fidelium
qu.um credere
nolle quicquid
non possit ratio-
ne attingere?

*Landatur
Maria quod ra-
tionem fide pre-
venit, punctus
Zacharias quod
fidem ratione
tentavit, Bernar.
Epist. 190.*

Gods own Word , and the last resolvion
of every thing which they mean to do and
believe : This is to tell the world , that
they are their own , and that they acknow-
ledge no authority above themselves .

2. When a man maketh his *Own Will*
his chief Law which he is resolved to obey .
All the contest between God and wicked
men , is whose *will* shall stand . The Lord
commands that his *Will* be observed , the
sinner resolves that his own *Will* shall be
obeyed . The Law requires duty , the
sinner will not do it . The Law threat-
neth curses , the sinner will not believe it .
The Word convinceth of what is Gods
Will , and the sinner swelleth in contu-
macy and obstinacy against it . *Gesset vo-*
luntas propria, non erit infernus. In this
case the Lord resolves to make sinners
know , whose word shall stand . *His or theirs,*
Jer. 44. 28. To break those whom he
did not bend , and to make known his
power against their *pride* , *Exod. 9. 16.* To
fetch his *glory* out of *strong* and stubborn
people , *Isa. 25. 3.* As a Tempest teareth
an Oak that resists it ; but hurteth not the
corn that yields unto it . *He resisteth the*
proud, and will overcome when he judge-
eth.

3. When a man maketh his *Own inter-*
est

*Pernar. d. Re-
surrect. Dom. Sec*

3

*Jam. 4. 6
Psalm 51. 4*

rest his ultimate end, directing all his aims and designes to his own gain, pleasure, credit, ease, advantage; looking in nothing beyond himself, eating to himself, drinking to himself, Zec. 7. 6. bringing forth fruit unto himself, & doth no thing without any confluence towards Gods Will, or aim at his glory.

But are we so little our Own then, that we may not at all seek our selves, nor eye those things wherein our own interest are concerned? Doubtless we may. He that commands to love our selves, allows to aim at the profiting and pleasing of our selves. For love sheweth it self in benevolence and beneficence, willing and doing our selves good. But it must not be either arbitrarily or ultimately, nor arbitrarily, but with submission to the Rule of Gods Will, and not ultimately, but with subordination to the glory of his Name. We may seek our preservation, yet so as to acquiesce in Gods Providence, in whose hand our times are, and to us to be willing, that God be magnified in our mortal body, whether by life or by death. We may seek the impediment of any gift temporal or spiritual which God hath given us; yet do as to acquiesce in that measure which he is pleased to proportion unto

Psal. 31. 15.
Phil. 1. 10.

1 Cor. 12. 13.
Rom. 12. 13.

Luke 11. 22.

3

us, and so as to consecrate our selves, and all our endowments unto this glory; that Christ may divide all our spoils. We are to seek our own salvation; yet even this, if a case could so be put, is to be postponed unto God's glory. But such is his goodness, as never to oppose these two, or set them in competition with one another, but ever to conjoyn, and to twise them together. Whensoever we seek the Glory of God, we do *ex ipso* promote our own salvation. Whensoever we prosecute our own salvation, we do *ex ipso*, bring Glory to God. Whatsoever glorifies God, doth ever end in our salvation. Faith glorifies God; Abraham was strong in faith; giving Glory to God, Rom. 4. 20. And the End of our faith, is the Salvation of our soul, 1 Peter 1. 9. Works of Obedience glorify God, Heb. 13. 8. And they are the *wayes* to our own salvation; for after we have done the Will of God, we shall be fure to receive the promises, Heb. 10. 36. God can glorify himself in our salvation, but we neither can, nor may do any thing tending to our damnation; that God may be thereby glorified: for whensoever we break the Law, we dishonor God, Rom. 2. 23. When a man maketh his own performances

D

mances

mances the principal ground of all his hopes and desires ; having no joy or comfort , but what he can draw out of himself ; trusting in his own power to effect and bring about his ends ; as *Pharaoh* and *Babylon* did , *Exod.* 15. 10. *Isa.* 14. 13, 14. Sacrificing and burning incense to his own *nes* and *drag* , *Hab.* 1. 16. ascribing successes to their own might and power , *Deut.* 8. 17. As the proud *A-*
ssyrian did , *Isa.* 10. 13. and expecting sal-
vation from his own good works , like the
proud *Pharisee* , *Luke* 18. 11, 12.

But may we not then build on our own performances for salvation ? Doth not the Apostle call *Good works* a foundation &c. *1 Tim.* 6. 19. And may we not then build upon it ?

In answer hereunto , we are to distin-
guish *inter Rationem condignitatis , Gratiationem*
ordinis. Between the merit deserving the
reward ; and the order and consequence
which God hath put between the one and
the other , making the reward mercifully,
but with all certainty to follow the obedi-
ence.

Again , we are to distinguish *Interca-*
sam effendi , & cognoscendi , between the
cause of confidence *a priori* , and the means
and arguments whereby to know it *a posteriori*.

tri. Our good works are not the ~~minis~~, or cause, or proper foundation of our own salvation, or confidence: concerning it, but only the free Grace of God, and the Righteousness of Christ thereby bestowed upon us; yet from an holy life, as an effect of Faith in Christ, and fruit of divine love, and certain Antecedent unto salvation, we may draw comfortable arguments *a posteriori* to establish our hearts in the expectations of it. In which respect the wise man saith, *That in the fear of the Lord there is strong confidence*, Proverbs 23. 26.

And for the Apostles Metaphor of a foundation, it is there opposed evidently to that which he calleth in the same place, verse 17, *The uncertainty of Riches*, to note the stability and permanency of that treasure, which they that are rich in good works shall at last enjoy; so that there is nothing of causality intended in it. Not to pass by the notion of a very learned man upon the place, who telleth us, that there the word *sicuro* importeth the same which *Gnikar* doth in the *Rabbins*, which signifieth, as he observeth out of *Maimonides*, *Scriptum quo cedetur de refundenda creditori pecunia*, so that the Apostles meaning, is the same with *Solomons*, Proverbs 19. 17, *He*

that hath pity upon the poor ; tendeth unto the Lord ; and so hath ~~the~~ Saviour, Benjamin. men, very good security for that which he hath given ; God will pay him again.

We have seen what it is for a man to live as if he were *sui juris*, His own , and at his own disposal. And that no man is *this His Own*, neither made by himself, nor made for himself : *So not our Own.*

And if not *Our Own*, then *some others* we must needs be. And the Apostle tells us whose we are, Bodies and Spirits , *All of us Gods* ; and therefore we cannot without great *Sacrilege* invade his Right, and mancipate unto an Harlot that which is consecrated unto him. He formed the *Body of the dust of the ground* , therefore that is His : and He breathed into it the *breath of life* , therefore the *Spirit is His*. Gen. 2. 7. His then by right of Creation, and primitive designation ; for whatsoever he made, he made for Himself.

How then comes in the intervention of a price to make us His , whose we are *ab Origine* ? Sure this necessarily presupposeth an *Alienation* ; for no need to buy back that which before was mine own, if it had not withdrawn it self from my disposal.

And indeed such an *Alienation* there hath

The Lords property

hath been. Adam in his fall, played the fugitive from his first Master and Lord, and by that means sold his posterity under sin, Rom. 7. 14. And sinners themselves renew oftentimes that bargain, and sell themselves to commit sin, as it is said of Absol., 1 Reg. 21. 20, 26. So the people are said to have sold themselves for their Iniquity, Isa. 50. 1. as Balaam ran after the wayes of iniquity; 2 Pet. 2. 15. Jude v. 11. For every one that committeth sin, is the servant of sin, John 8. 34. Rom. 6. 19, and not only so, but a slave and Bondman, as he that is overcome is brought into bondage, 2 Pet. 2. 19. as wicked men are said to be taken captive by Satan at his will, 2 Tim. 2. 26.

Men may be said to be two manner of wayes under the Thralldome and Tyranny of sin and Satan. 1. Voluntarily by way of Covenant and Contract: as wicked men are said to make a Covenant with death, Isa. 28. 15. as Samuel told Saul, Rebellion is as the sin of Witchcraft, 1 Sam. 15. 23. Wherein there is a kind of compact with the devil: an agreement to do such or such service for such or such wages, of pleasure, or profit, or honour, or some other poor satisfaction.

2. Judicially and penally, when men having

D'abolus jure he-
minem p'sidebat
q'ia homo spon'e
diabol'o consentit,
Bernd. Epist.

190

Negritus nsur-
putum, sed just.
permissibid

ving long provoked God by their voluntary service of lust and Satan, are at last by divine Tradition given up to uncleannesses, and delivered unto Satan, as into the hand of a Jaylor and Executioner of divine wrath, whereof we read, Rom. 1. 24, 26, 28. 1 Tim. 1. 20. 2 Thess. 2. 11.

Thus poor sinners, like fugitive servants, though they have no right to dispose of themselves (for nothing can extinguish the Dominion or Sovereignty which God hath over all the works of his own hands) are by their own Covenant, and sometimes by Gods judgement, under the power, possession, and command of Satan; for as the Lord gave the land of Canaan to Abraham and his seed, yet the Canaanites themselves had the first possession; so the Lord hath given unto Christ a Kingdom, and a Seed, and people to serve him, Psal. 2. 8. 23. 30. Job. 17. 6. Heb. 2. 13. but sin and Satan had the first possession of them. And as Joshua was by the power of the sword to vindicate the promised land unto Israel, in pursuance of Gods Covenant; so the Lord Jesus was to assert the people whom his father had given him out of the power and possession of Satan, and sin unto himself.

And here, since that is a true saying of
Pliny,

The Lord's property

Plint, *Mala emptio exprobat stultitiam*, that an ill bargian doth upbraid a man with folly; this then must needs be a very prodigy of madness, for men to sell away themselves for the poor, low, stinking, momentary pleasures of sinne, when the whole world, if a man could enjoy it for ever unto himself, would not be an exchange worthy for the soul, *Mat. 16.26.* And therefore whensoever you are allured and tempted unto sinne, bring it to this issue, whether the wages of it be worth your souls? If not, do not incur so great an imputation of folly, as to exchange an immortal soul for a momentary and perishing vanity.

Now the passing over of these poor Captives from the possession and dominion of sinne and Satan unto God, is here said to be by an *Emption*, *ye are bought with a price*: For understanding whereof, we are to know, That unto this work of Redemption, two things are required: 1. A Right. 2. A Power to prosecute that Right. The Right standeth in two things. 1. In an ancient and original propriety to the thing purchased: 2. In a Propinquity thereunto.

Christ hath a double claim and propriety unto his people: 1. In the Right of his divine

divine nature, and our Creation; because he made us. And we cannot by any fraudulent Contract of ours, devest him of that original and inseparable Right unto his own Creatures: For by him all things were created, Col. 1. 16. In the Right of his Mediatorship, as head of the Church, to whom we were given by the Father, to be in such manner recovered, as he in his Commission should appoint. He had a promise that he should see his seed: for there could not have been a Redemption without the Consent of the person with whom the Contract was to be made. In Election the Church was to be given unto Christ, before in Redemption he could purchase it unto himself.

And as Christ had thus a propriety to his people, so he was to Redeem them *Fare propinquatis*: for the Apostle alludes to the usage in the Old Testament, where he who redeemed, and brought back an alienated Inheritance unto the family again, was to be *near Kinsman*, Lev. 25. 25. Ruth 4. 3, 4. Christ therefore redeeming us, and recovering the estate for us which we sold away, was to be our kinsman, that he might have the Right of Redemption: for he that sanctifieth, and they that are sanctified, are all one, Heb. 3. 11.

Sinne was to be condemned in our flesh, Rom. 8.3. It behoved him to be like unto his brethren, that he might be a mercifull and faithfull high Priest.

Whence we should learn as Brethren, to do all offices of love, and of helpfulnes unto one another, to reftore one another, to bear one anothers burdens, because we are all of one blood, Acts 17.26. Gal. 6.1. So that whatever services we do to any, we do it to our own flesh, as the Prophet speaks, Isa. 58.7.

But besides a Right of Redemption there is required a Power to aduate and execute that Right. And this power is two-fold: A Power of Authority, derived from that Commission and Command given unto Christ to execute all Judgement: Of which Commission we read, John 5.22. John 10.18. 34; 35; 36. Mat. 28.18. Heb. 10.7,---9. 2 A power of strength and vigour, to do and suffer the things commanded. In which respect Christ is called the Captain of our salvation, stronger than the strong man, able to save to the uttermost thole that come unto God through him, Heb. 7.25. To finishe the work given him to do, John 17.4. To go forth conquering, and to conquer, Rev. 6.2. To lead Captivity Captive, Epes. 4.8.

4.8. To destroy Satan, *Heb. 2. 14.* To spoil Principalities and Powers, and to triumph over them, *Col. 2. 15.* To deliver us from the wrath to come, *1 Thes. 1. 10.* And in one word, to offer up himself by the Eternal Spirit unto God, so as to obtain Eternal Redemption for us, *Heb. 9. 12, 14.* By that one offering, perfecting for ever those that are sanctified, *Heb. 10. 14.* Ceasing from his work as God did from his, to note the consummation of it, *Heb. 4. 10.*

These things qualifying the person that is to redeem; The work itself is double, there is *Redemption per misericordiam liberacionis*, by way of deliverance out of Captivity, or by way of *Ransom*, which is called delivering us out of the hands of our enemies, *Luke 1. 74.* And *per modum Acquisitionis*, called by the Apostle *Exodus 12. 31. 32. 33.* The Redemption of the purchased possession, *Ephes. 1. 14.* We have them both together, *Gal. 4. 4, 5.*

For the former of these we must observe, that here is the *Captive*, Mankind; They under whom this *Captive* is detained, the *Supreme Judge*, Almighty God under whose Law the sinfull world is held; so the *Judge* is said to cast into prison, to destroy soul and body in Hell; to deliver to

Mat. 18. 34.
Rom. 11. 32.
Acts 26. 18.

3

4
Jer. 32. 6.
1 Thes. 1. 10.

the Tormentors, to conclude in unbelief. And under this supreme Judge, Satan, singularly, the powers of darkness, which are Taylors, Serjeants, Officers, all under the Rebuke and Command of the principal Judge. The Redeemed, the Lord our Righteousness; Jesus, that delivereth us from the wrath to come. The Price by him laid down for the obtaining of our discharge, for in Redemptions a price was to intervene, Jer. 32. 7, 10. and this was his Blood, Ephes. 1. 7. 1 Pet. 1. 18,

19.

Men may be several wayes freed from Captivity. 1. By Escape, as Peter by the help of the Angel, Acts 12. 11. 2. By Dismission and free release, as Absalom was dismissed from banishment by the free pardon of David, 2 Reg. 14. 21. 3. By Power, as Abraham rescued Lot out of the hands of those that had taken him captive, Gen. 14. 16. 4. By Commutation of one for another, as Prisoners in War use to be mutually exchanged. 5. By Ransome and payment of a price. And in this manner hath Christ delivered his Church, by giving his life a Ransome for many, Mat. 20. 28. 1 Tim. 2. 6. For though it be as to our selves a free condonation, we have remission of sinnes by the Riches of his

his Grace, Rom. 3.24. Ephes. 1.7. And though it be as to *Satan*, and all the powers of darkness a *victorious Rescue*, whom Christ spoileth, Luke 11.21. Yet as to God, the Judge, whose Justice our sinne offended, from whose wrath we cannot be delivered, till that Justice be first satisfied, It was by the *Solution of a price*, or laying down of a proper Ransome; for the Lord spared not his own Son, but laid upon him the *iniquity of us all*, which he bare in his body on the tree, so that he was made a curse for us; made purposely under the *Law*, that he might pay, by his Obedience to the *Law*, that debt which we had contracted, but could never discharge. Unto his Father, did Christ pay this *price* for us. He had the primitive and original *Property* in us; from his service we revolting, unto the service of another Lord, were responsible to him as our Judge for so great a wrong; *Debet omnis qui peccat honorem quem rapit Deo solvere*, as *Anselm* speaks. His Prisoners and Debtors we were: to him alone we pray for the pardon of them. *Satan* and *Death* were but his *Taylors*, unto whose power and custody we were delivered. Though they were our *Lords*, and we their servants by a *Covenant* of sinning, yet they were *surpers*

Rmo. 8.32.
Ifa. 53.6.
1 Pet. 2.24.
Gal. 3.13.

4. 4.

Anselm. cm
Deus homo, lib. I
cap. II.

sumpt in regard of God, by intruding upon his Right in us; for we being His, and not our own, had no more power to alienate our selves from his service, then one mans Apprentice hath to bind himself unto another Master. Here then having been a *double wrong* done unto God, one by the *sinner*, another by *Satan*; Christ satisfieth for the wrong of the *sinner*, by suffering his curse; and *revengeith the wrong of Satan*, by rescuing the *sinner* from him unto his natural service again: the one in a way of *Justice*, the other of *Power*.

Now lastly, Emption being a *Contract* whereunto three particulars concurre, *Res*, *Precium & Consensus*, the thing bought, the price for which, and the consent of the parties contracting: unto the *consummation* of this work is required, besides the *signature* and *validity* of the price, the *Acceptation* thereof by the consent of the *Judge*, that is, of God, to the Ransome. And this abundantly made known unto us in the Word, the Lord declaring that he was well pleased in his Son, That when his soul should be made an offering for sin, He should see his seed, and prolong his days, and the pleasure of the Lord should prosper in his hand; and he should see of the travail of his soul, and be satisfied, and by his

Jus. l.3 T.24.

Mat. 3.17
Mat. 17.5

his knowledge should justify many, &c. Isa. 53. 10, 11. That we are accepted in the beloved, Ephes. 1. 6. Who was answered in his prayer by a voice from heaven, to signify Gods owning of that sacrifice which he was presently after to offer, John 11. 28. Thus we see how we were bought by way of liberation and Ransome.

Now lastly by way of Purchase and Acquisition, Christ having thus bought his Chnrch with his own blood, Acts 20. 28. Hath further, by the Redundancy of the merit of that his blood, purchased for it an excellent Inheritance, a Dowry of Grace and Holiness here, and of Glory and Blessednesse hereafter: called by the Apostle, The Adoption of sonnes, Gal. 4. 5.

And being thus redeemed, we are now Gods Own, not only upon the common and general Title of Creation, as all other things in the world are, but by a peculiar, and in a more gracious manner; by Redemption, as his liberti; by Dedication, as his Temples; by Union, as his Members; by Unction, as his peculiar people, whom he hath chosen and formed for himself, Pl. 4. 3. Isa. 43. 21.

Which leads us to the last particular in the Text, the practicall inference or use which

which the Apostle makes of both the Propositions, that therefore we should *glorifie*; and as the vulgar addeth, *shew*, or shew forth God, both in our Bodies, and in our spirits, which are both His; for therefore he hath given us both the one and the other, that we might use them both unto his honour, and preserve them in that dignity and relation which they both have unto him.

And indeed, where is the Lord glorious, if not in his works? Bless the Lord all ye his works in all places of his Dominion, Psalm 103. 22. We are his by Creation, the work of his hands; Where glorious, if not in his Members? which are animated by that Spirit of glory, and of God which rested upon Christ, the Lord of Glory, 1 Pet. 44. 1. And we are his by ~~name~~ Members that ought to be conformed to a glorious head; Where glorious, if not in His Temple? For in his Temple doth every one speak of his glory, Psalm 29. 9. And we are his by Dedication, build up a spiritual Temple unto him, 1 Pet. 2. 5. Where glorious, if not in his own anointed people, his peculiar Treasure? Psalm 135. 4. His Jewels, Mal. 3. 17. In whom he intendeth to be admired, 2 Thes. 1. 10. Where can he expect service, if not from those whom

whom he hath redeemed? The civil Law saith, *Redemptus est Redimentis per modum pignoris;* and *Demosthenes* *τις αγαπεῖ τὸν πάντων νόον τὸν κύριον,* *καὶ μὴ ἀνθίσῃ τὸν οὐρανόν.* That he who is delivered from enemies, is a servant unto him that delivered him, till he can pay the Ransome which was given for him. *Quod emittur transit in potestatem ementis.* Where Christ is Redemption, he is Sanctification too, for we are redeemed from our former vain Conversation, 1 Pet. 1.19. And from all Iniquity, Tit. 2. 14. Christ loved his Church, and gave himself for it, that he might sanctifie and cleanse it, Ephes. 5. 26. Rom. 14.9.

Being therefore not our own, but bought with a price, Let us Glorifie him that bought us. I. In Adoring this great Mystery brought about by the Ein a nition of the Sonne of God, and the humbling of him to our Curse: for though the Omnipotent Lord wanted not other means to have wrought this deliverance; yet herein hath he magnified his Power, Wisdome, Justice, Mercy and Loye, in doing it by the Incarnation and Suffering of his Eternal Sonne: That as the first Adam made us sinners in semine, so the Second make us Righteous in sanguine. To

Cod. de posti.
limini reversis
13 & 17 Petit:
de leg Attic 1.2
Tit. 5

Aug. de Trin
I 13 c 12 Ber
Epist 190

Adore the freeness of it, in that he came unsought to seek, as well as to save, Luke 19. 10. And the Discrimination which is therein made between us and Angels, for he took not the nature of Angels, but the seed of Abraham, Heb. 2. 16. Though the Devil in *Celio intumisit*, ego in *perquillois*.

2. To admire the Severity of divine Justice, which would not suffer sin to go unpunished, or the sentence of death against it unexecuted, though it were in his own Son. The unsearchableness of divine Mercy, in accepting a *Communion*, a son for a servant, a sacrifice for a sinner. The infinite depth of divine Wisdome, in finding out a way to punish the sinner, and to save the sinner; to punish it thoroughly and as thoroughly to pardon it; to cause him that was eternal, to be made; Him that was impossible, to suffer; Him that was Lord of life, to die: to make our nature in that person pay a debt, which all the Angels in Heaven could never have discharged.

3. To believe and apply the comfort of so precious a Doctrine to our selves, and to put in for a share in it, and so to glorifie God, as Abraham did, Rom. 4. 20. Without it I am a captive to sinne and satan,

ran, cursed in body, cursed in soul; my
conscience layes *Amen* to the Curses, Deut.
32. 15. v. 26. — The Law holds me under,
the Scripture shuns me out; & I have no
shelter nor refuge from the thunder of di-
vine wrath.

But now by the Redemption which
Christ hath wrought, God is placable,
fierce pardonable; the soul curable, the
curse removable. And shall God offer
Mercy, and I refuse it? Am I bought
with a price, and shall I not glorifie God
by accepting of it? Do I not stand in need
of Christ? Is he not provided for me? Is
he not revealed to me? Doth he not in-
vite, in-rear, command me to come unto
him? Did he ever cast away any that did so?
May I not venture to believe? May I not
reach forth an arm to embrace the sure
Mercies of David? Are there not exam-
ples of great sinners who have been wel-
come unto great Mercy, 1 Tim. 1. 13—16
Lord, I am a great sinner, I confess it, I be-
moan it, I hate it, I forsake it; I will
throw away every thing which keeps me
and Christ asunder, thou dost freely give
Christ, I greatly want him, I earnestly
desire him, I thankfully accept him, I
willingly follow him; I am his *ransomed*
servant to be ruled by him, and to live to

his grace. I am bought with a price, therefore I will not be a servant of man, 1 Cor. 7. 23. To captivate either my Reason, my Conscience, or my Conversation to their Will. I am bought with a price, therefore I will be a servant to him that bought me, that as he hath by his blood purchased Glory for me, so I may by my obedience bring Glory unto him. For heretofore is he glorified when we bring forth much fruit, John 15. 8. I will glorify him in my body by external purity, and exemplary sanctity; I will possess my vessel (i) my Body in Holiness and in Honour, 1 Thess. 4. 3. I will cleanse my self from all filthiness, as well of flesh as spirit, 2 Cor. 7. 1. I will yield my Members servants of righteousness unto Holiness, Rom. 6. 19. I will let my good works shine before men, that they may glorify God, Mat. 5. 16.

I will glorify him in my Spirit, by internal purity of heart. I will sanctifie the Lord God himself, and make him my fear and dread, Isa. 8. 13. I will labor for truth and chastity in the inward parts, Psalm 51. 6. I will take heed of Jezabel and her fornication, because the Lord searcheth the reins and the heart, Revel. 2. 20 ---- 23.

Thus if we glorify him in body and spirit

im bischoflichen Hause

21713

alia sed aliud extrinsecus constat de iniusticia; virata excommunicatio quia spoliavit Sempronium et notorie constat quod iste non alius: et tunc glo. videtur hic dubitare et etiam Joan. and. Sed etiam quod sententia ex communicationis teneat: et hoc ut magis timetur tex. hic requirens errorem patenter expressum. et text. in dicto. c. alibus. in fi. et idem tenuit ibi Archi. sed als sententia iudicabitur nullum boeter. iuncta glo. in cl. pastoralis. de re iudi. in ver. non habeat. tenet ad. ill. c. fraternitatis. de frigi. videtur bonis tex. in. c. inter cetera. de re iudi. pro hoc adduco rationem. ¶ Sententia iniusta transit in rem iudicatam propter presumptionem quod presumption est quod diligenter iudex exercuit officium suum: ut expresse vult tex. s. de re iudi. in. c. causam et in. c. in presentia. de rensum. Sed ubi constat notorie de iniusticia cessat presumption iniusticie; quia presumption cedit notorietati. viii. dist. veritate manifesta. nec est presumption quod ius in se valde equum velit approbare notoriam iniusticiam: et ea que sunt notoria habentur pro expressis. facit. c. evidentia. s. de accusa. nam et confessio partis confitentis iniusticiam sententie inducit retractationem: ut no. Inno. in. c. quod pleriq. de immu. eccl. fortius ubi est notorietas. ¶ In gl. in ver. ad cautelam. in fi. Sed circa hoc dubitatur. nunquid indistincte sit credendum petenti litteras absolucionis si dicat ex communicatione latam post appellationem. Conclude post docto. hic. et in. d. c. solet. de sen. ex com. lib. vi. premitendo quod ubi absolutio fidela est citari debet prius aduersariorum ad cuius instantiam lata fuit ex communicatione vel si ipse iudex eam tulit ex officio: ut nota. in. c. qua fronte. de appell. et. xij. q. iii. in. c. cum excoicato et satis immut tex. in. c. soler. prealleg. et hoc veru nisi periculum sit in mora: tunc enim non vocato aduersario poterit fieri absolutio praedita sufficienti cautione de parendo mandatis ecclesie. argu. in. c. ex parte. i. i. eo. de verb. sig. Si autem aduersarius coparet tunc adverte ad modum opponendi: aut enim dicunt excommunicationem latam pro manifesta offensa et debet sibi dari terminus ad hoc probandis. ut. d. c. solet. Aut dicit appellationem fuisse frustratoriam et ei constet ex communicationem praecessisse ex legitima causa: et non appareat de veritate cause fieri absolutio praedita cautione saltem iuratoria: et postmodum inquiretur de veritate cause. p. hoc. d. c. venerabilibus in fi. et ibi glo. pe. Aut aduersarius proponit nullam appellationem interuenisse saltem infra tempus legitimum: et tunc ante ois

- error in sententia sed aliunde extrinsecus constat de iniusticie: ipsa excommunicatur. Tunc quia spoliauit Sempronium et notorie constat quod iste non spoliauit sed alius: et tunc glo. videtur hic dubitare et etiam Joan. and. Sed concluderem quod sententia ex communicationis teneat: et hoc ut magis timeatur. pro hoc tex. hic requirens errorem patenter expressum. et tex. in dicto. c. venerabilibus. in si. et idem tenuit ibi Archi. sed als sententia iudicabitur nulla. pro hoc ter. iuncta glo. in de. pastoralis. de re iudi. in ver. non habeat. teneret Imo. in. c. fraternitatis. de frigi. videtur bonus tex. in. c. inter cetera. de re iudi. pro hoc adduco rationem. ¶ Sententia iniusta transit in rem iudicatam propter presumptionem quod presumptio est quod diligenter index exercuit officium suum: ut expresse vult tex. s. de re iudi. in. c. causam et in. c. in presentia. de renssi. Sed ubi constat notorie de iniusticia cessat presumptionio iusticie: quia presumptionio cedit notorietaati. viii. dist. veritate manifesta. nec est presumptionio quod ius in se valde equum velit approbare notoriam iniusticiam: et ea que sunt notoria habentur pro expressis. facit. c. evidentia. s. de accusa. nam et confessio partis consitentis iniusticiam sententie inducit retractationem: ut no. Imo. in. c. quod pleriq. de immu. eccl. fortius ubi est notorietas. ¶ Ing. in ver. ad cautelam. in si. Sed circa hoc dubitatur. nunquid indistincte sit credendum petenti litteras absuotorias si dicat ex communicatione latam post appellationem. Conclude post docto. hic. et in. d. c. solet. de sen. ex com. lib. vi. premitendo quod ubi absolutio fienda est citari debet prius aduersarins ad cuius instantiam lata fuit ex communicatione vel si ipse index tulit ex officio: ut nota. in. c. qua fronte. de appell. et. xij. q. iii. in. c. cum ex cōcato. et satis immittit tex. in. c. soler. prealleg. et hoc veru nisi periculum sit in mora: tunc enim non vocatio aduersario poterit fieri. absolutio prestita sufficienti cautione de parendo mandatis ecclesie. argu. in. c. ex parte. i. j. eo. de verb. sig. Si autem aduersarius coparet tunc aduerte ad modum opponendi: aut enim dicit excommunicationem latam pro manifesta offensa et debet fibi dari terminus ad hoc probandis. ut. d. c. solet. Aut dicit appellationem fuisse frustratoriam et cni constet ex communicationem precessisse ex legitima causa l3 non appareat de veritate cause fieri absolutio prestita cautione saltem iuratoria: et postmodum inquiretur de veritate cause. p. hoc. d. c. venerabilibus in si. et ibi glo. pe. Aut aduersarius proponit nullam appellationem. interuenisse saltem infra tempus legitimum: et tunc ante ois

Non fuit dictio
soli cardinalis in
prudiciss alterius. et
per hoc facit pter. in. c.
3 et quadam de testi.
qui dicit qd vni testi
no credidit si sit psul.
et tex. in. c. cum a no 2
bis. de testi. qualis.
cito fuerit autorita
tis et papa no posset
statuere qd vni crede
retur in prudiciss al
terius. qd tex. sing. in.
c. indicas. iii. q. ix.
qd hoc esset dstra tus
divinum in ore duorum
vel triu et. Adde tñ;
qd statut dicto cardi
nalit de actis pces. 4
fus cause coram eo ve
tilitate si sup hoc nul
la appareat scriptura.
Istud sing. dixit
Spe. inti. de le. s. se 5
quitur. circa finem.
qd refert et sequitur
do. An. in. c. qm co

Sed patari tempore excoicatu
gutime pber le tuisse ab solutu. Tep
ma ponitur doctrina consultatio. In locida responso sua
fraternitati. **C** E aliis litteralis. Alioq; ex communi
catur a suo iudice illi accedit ad cuius la dñi pape redi
tes dicunt se absolutos; nec ostendunt litteras sue abso
lutionis. Quesuit ehs a sunti. utrum debeat illos
habere pro absoluatis. Respondebat papa qd nisi super
absolutione sua litteras apostolicas vel illius cui vi
ces suas in hac parte committit reportauerint; aut alio
modo legitime constiterit de absolutione ipsorum tam
excommunicatos sicut prius faciat emirari. Ber.
C **T** Mo. i. ex ter. qd semel excoicatus semp precium
tur excoicatus nisi de absolutione doceat; ad hec re
gula semel malus. de reg. iur. li. vi. et qd no. ibi bonis
tex. in. c. proposuit. de cle. ex co. mi. **C** Sed no. qd ab
solutio ab excoicatione est probata per testes vel alio
modo legitimo et id obtinens absolutione sit causa
ut in futuris possit probare absolutionem; et vide qd si
xi in. d. c. proposuit. **C** Ultimo not. qd ad officium qui
pertinet excoicatus facere vitari. Sed quero qd est illa
cuipapa committit vices suas. Doc. dicit posse ter.
intelligi in penitentiario pa. **C** **E** Et ex hoc tex. no.
abbas qd littere penitentiarii faciunt fidem in pertinen
tibus ad officium suu qd tene meti. **C** **T** Inglo. i. in fi.
glo. aperte no respoder ad contrarii; sed dic qd loqu
tur in foro anime; vbi creditur confitemi; qd ibi no tra
ctatur nisi de preiudicio suo; vt in. c. significasti. et qd
ibi nota. qd de boni. Sed secus in foro iudiciali; vbi
tractat de preiudicio alios. **C** **T** Inglo. ii. ibi nobis
lissimus. vbi creditur cardinali et ali honestissime per
sonae asserenti se legatis. sed glo. hic respoder qd ibi mil
li siebat preiudicu. **E** Ex hac sol. no. singulariter qd no